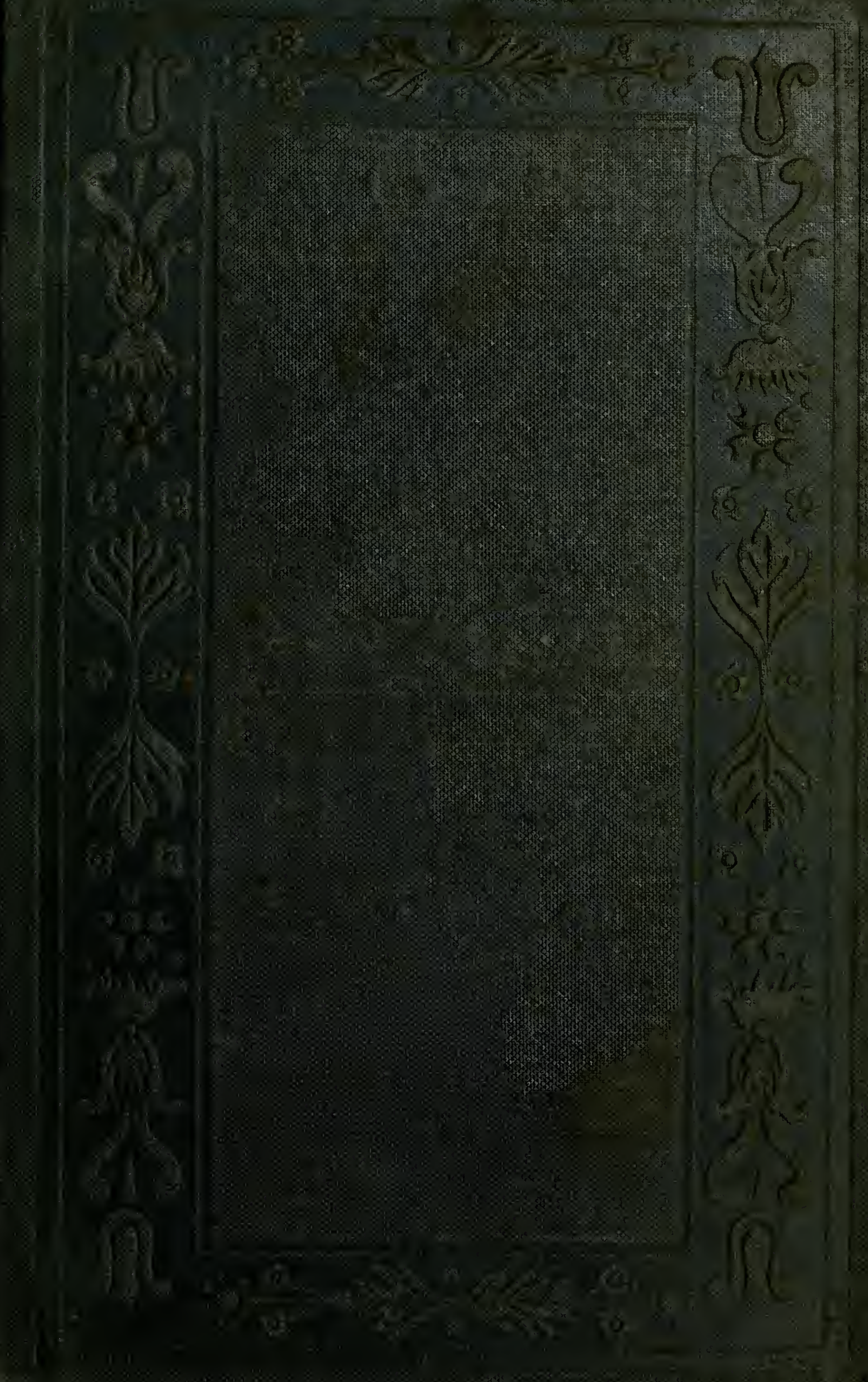

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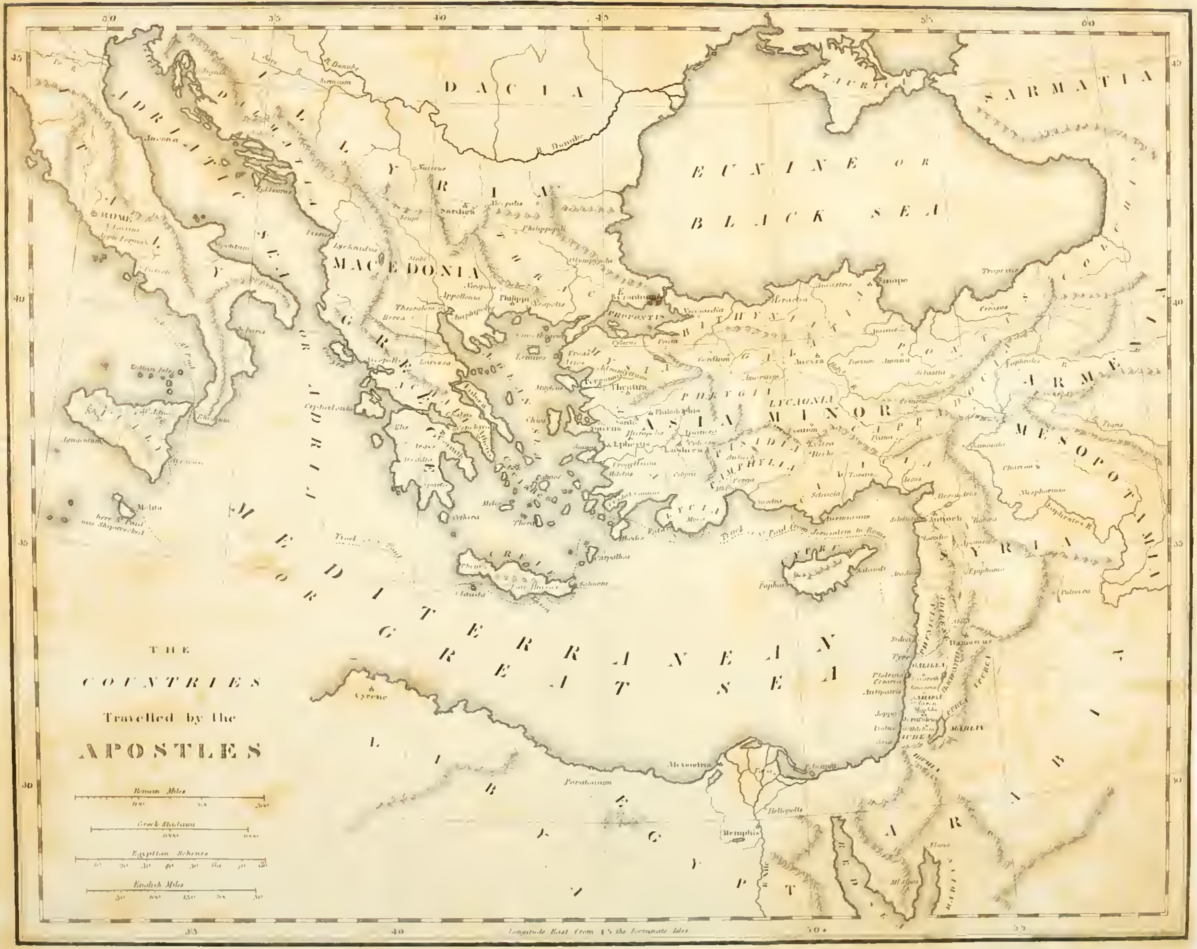
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TRANSLATED FROM THE LATIN VULGATE, AND DILIGENTLY COMPARED WITH THE GREEK TEXT, BEING A REVISION OF THE RHEMISH TRANSLATION,

WITH NOTES, CRITICAL AND EXPLANATORY,

BY

FRANCIS PATRICK KENRICK,
BISHOP OF PHILADELPHIA.

"Beloved, be mindful of the words which were spoken before by the Apostles of our Lord Jesus Christ."—JUDE v. 17.

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GENERAL INTRODUCTION.

THE favour with which my revised version of the Four Gospels has been received, encourages me to offer to the public the other books of the New Testament. In accordance with the suggestions of friends, I have adhered more closely to the Rhemish translation, and given more copious notes to illustrate the text. Some indeed have discountenanced all change, lest the reading should become altogether unsettled; but the necessity of some corrections is acknowledged by all, and the discrepancies of various editions, made by irresponsible individuals, have already deprived the common reading of that reverence, which might render any change inexpedient. The only question is, how these changes can be brought about. To me the simpler and more effectual method has appeared to be, that of submitting them, in a limited edition, to the judgment of my venerable colleagues. I have endeavoured to be strictly literal, especially where the text was likely to be employed in matters of controversy, that no suspicion of bias might arise, so that in some few instances I have left the sense imperfect, rather than supply by conjecture anything, which might affect its doctrinal bearing. The value of the ancient translations arises precisely from their close character, which serves as an index to the reading of the text; but the difference of idiom and of construction should not be wholly disregarded. Where the meaning of the text is clear, the translator may present it divested of those anomalies which would render it harsh or unintelligible; but in cases of doubt, conjecture should not easily be indulged, especially in matters appertaining to doctrine. In such circumstances fidelity requires the closest adherence to the text, which may be illustrated by notes, according to the best judgment of the interpreter. Readers easily give the praise of excellence to a translation which is fluent and perspicuous, without reflecting that they may be misled by a guide who gives no intimation of the difficulties which embarrass himself in the choice of his own course. If there be a single passage in which the meaning of the sacred text is wilfully perverted, it is enough to involve the whole work in condemnation. A jot, or a letter, must not be taken from the law. The word of God must be preserved in its integrity. It is treason against the Supreme Majesty to change a word in a charter under the seal of the Great King. Not without a special design of Providence, the closing book of the sacred volume denounces woes to the man, who shall take away from, or add to, the words of that prophecy; a threat which extends to all who adulterate the word of God, changing that which should remain inviolate, though heaven and earth pass away.

The Providence which has preserved the Scriptures, has not exempted them from the accidents to which all books were exposed, when copied by numberless transcribers, of different degrees of skill and judgment. The similarity of letters, words, and phrases, led to many mistakes. The additions made in the public reading of the Scriptures, by way of introduction or termination, in the form of a doxology, or otherwise, sometimes were confounded with the sacred writings themselves. An injudicious effort to remove difficulties, and grammatical inaccuracies, led to changes which smoothed the reading, and offered a more intelligible meaning. Additions were made with a view to harmonize the statements of various writers, and to make the quotations correspond literally with the original passages. From these and other causes an almost endless variety of readings arose, among which learned men have with incredible research sought to discover the primitive text. The collation of manuscripts has been greatly facilitated by their distribution into various families, or recensions, although quite recently this classification has met with much opposition from Norton and others. Some manuscripts, such as the Alexandrian, which is now preserved in the British Museum, and the Vatican, so designated from the library at Rome, are of acknowledged preponderance in determining the true reading. The received Greek text, although very inaccurate, is in substance the same as was used by St. Chrysostom, which is known as the Constantinopolitan recension. The Vulgate represents a still more ancient reading, that which was known at Alexandria, as well as throughout the West. In offering a revised version of it, I felt the necessity of accounting for the differences which are observable between its readings and those of the Protestant version, which was made from the received text; and for this purpose I availed myself of the works of several learned critics, who had noted down the authorities, with their own judgment upon them. It was highly gratifying to be able to vindicate the Vulgate, in the vast majority of instances, by their avowals. To impress the common reader with this fact, I chose rather to notice by their proper titles the chief manuscripts, than to use the conventional letters by which they are known to the learned. My object was not to give a popular character to critical studies, but to furnish the vouchers in a way that all might at once know them. I claim no merit of personal research, but merely refer to critics of high celebrity, to account for the tenacity with which we adhere to the Vulgate version, as the faithful representative of a text purer and more perfect than any manuscript now extant.

The notes which I have added, though numerous, are as brief as I could well make them, since I meant them as helps to the reader, to guide him on his way, without distracting him from his Scriptural pursuits. I did not wish to write a homily, or compose a controversial essay, much less to launch forth on the wide ocean of allegorical interpretation. Although I am far from undervaluing the devout contemplations of the ancient fathers on the mysteries hidden beneath the letter, I felt that for the theological student and the general reader, it is of more practical advantage to ascertain the direct and literal meaning, and I left for private scrutiny all that might lie beneath the surface, as a treasure to reward the diligent inquirer.

Some have been offended at my adoption of the term "repent" instead of "do penance," in several passages of the Gospels. Had I been the first to innovate in this regard, I should feel that I had acted rashly, but I only followed up what others had begun. The truth is that the Latin phrase "agere pœnitentiam" was employed for the Greek term μετανοεω, many ages before the doctrinal controversies about penitential works originated, and was occasionally replaced by "pœnitemini;" the interpreter regarding both terms as equivalent. Doubtless penitential works were always inculcated; but no one ever thought of proving their necessity by the mere force of the Latin terms, and no one acquainted with the Greek could question, that it expressed more directly the change of mind, or compunction, although it was used to signify in general penitential exercises. The English terms: "do penance," were originally employed in the same sense, principally indeed for compunction of heart, and indirectly for all that indicates and proves its sincerity. When the sufficiency of faith for justification became a favourite tenet, penitential works were repudiated as unnecessary and superstitious, and the Scriptural texts which inculcate penance, were etymologically examined, as if the force of words depended more on their roots than on general usage. The Catholic interpreters were justly tenacious of terms consecrated by immemorial use to signify the virtue and its fruits, and suspicious of the new rendering, evidently directed to weaken the force of passages with which Christian ears were familiar. Dubois, a Protestant canon of Ely, acknowledged and vindicated the correctness of the Catholic version. Yet the popular acceptation of the words: "Do penance;" becoming identified with external works, some of the publishers of the Rhemish version ventured on substituting the term: "Repent," in some places, as the old interpreters themselves had used "be penitent," where the Vulgate had "pœnitemini." An anonymous writer, believed to be Dr. Lingard, adopted it universally. I chose to retain the other phrase wherever reference was had expressly to penitential works. The responsibility of the change should rest with those who first made it; but as it had been admitted in all the modern editions, there is no reason why it should not be adopted in the other passages. It implies no concession; but it merely supposes that certain phrases have by long usage acquired a popular meaning different from that in which they were first employed. The doctrinal proofs remain unshaken. Penitential works are necessary, not because the Vulgate interpreter has: "pœnitentiam agite;" or the Rhemish interpreter says: "do penance;" but because such works have been inculcated under the Old and New dispensations, in the Scriptures and by the Fathers, as evidences and fruits of compunction.

My version of the address of our Lord to His Mother has shocked the feelings of some whose judgment I highly value: "Woman, what hast thou to do with Me?" The phrase occurs several times in the Old and New Testament, and has various shades of meaning according to the circumstances in which it is employed. It is a familiar manner of inquiry, or address, which may be rendered: What do you want of me? What will you have me do? What have you against me? Why do you molest me? Why do you interfere with me? Its force depends much on the tone of voice in which it is uttered. In the passage just referred to, our Lord seems to remonstrate with His holy Mother for calling on Him for miraculous interposition before the time had arrived for His public manifestation; as if He said: Why dost thou interfere with Me? "My time is not yet come." The Rhemish interpreters had given a translation strictly literal, but scarcely intelligible: "What is to Me and to thee?" By giving a similar version of the phrase wherever it occurred, they preserved their character for consistency; but the publishers of subsequent editions conformed to the Protestant version in every instance, save the address to the Virgin Mother, which presented a false meaning by the accidental insertion of "it:" "What is it to Me and to thee?" as if our Lord had said: What matters it to us that they should be without wine? This reads smoothly, but does not at all express the meaning. The Protestant version: "What have I to do with thee?" implies a denial of all relationship to the Virgin, or at least of all solicitude to please her. I rendered it: What hast thou to do with Me? which intimates that in a supernatural matter, such as the performance of miracles, she had no right of control or interference. This is undoubtedly the force of the expression, which should not be regarded as a rebuke to her, so much as a testimony before all of His own Divine Power, and conformity to the decrees of His Father.

In adopting occasionally the words and phrases of the Protestant version, I have followed the example of others who have from time to time revised the Rhemish translation. It is not to be regretted that whilst we point to errors which need correction, we acknowledge excellencies which we are free to imitate, thus diminishing the asperity of censure by the tribute which we willingly render to literary merit.

The freedom with which I have quoted Protestant and Rationalistic authors may seem scarcely consistent with the Rules of the Index, which require that the annotations should be taken from the fathers, or from Catholic divines. The attentive reader will, however, observe, that in all matters of doctrine and moral instruction I draw from the purest fountains of orthodox faith, and that I avail myself of the testimonies of those who are outside the pale of the Church, only by way of acknowledgment on their part, or in matters purely critical, in which they have brought their stores of erudition and their natural acuteness of mind to the vindication of the sacred text. I have felt the more free to make such references, because in this work I have chiefly had in view the instruction of students in theology; cherishing the hope of being enabled hereafter to publish the whole New Testament in a more popular form for the general edification of the faithful.

A BRIEF NOTICE OF MANUSCRIPTS.

The Alexandrian manuscript, now preserved in the British Museum, is supposed to have been written at Alexandria in the fifth century. It very frequently supports the Vulgate version.

The Vatican manuscript is proved by Hug to belong to the middle of the fourth century. The internal value of its readings is thought to be greater than that of the Alexandrian.

The Ephrem manuscript, a palimpsest, so called from the circumstance that the works of St. Ephrem were written over the original writing, which has since been restored, is believed to belong to the sixth century. These three manuscripts contain the Old and New Testaments, but with many chasms.

The Cambridge manuscript contains, besides the Gospels, the Acts of the Apostles, with a fragment of the Epistles. It belongs probably to the seventh century.

The manuscript of Clermont is a Greek-Latin copy of St. Paul's epistles, supposed to belong to the eighth century. It is now in the Royal Library at Paris.

The manuscript of Saint Germain is a copy of the former, with various corrections. It was made in the eleventh century.

The Laudian manuscript, named from Archbishop Laud, to whom it once belonged, contains the Acts of the Apostles, with the exception of from xxvi. 29 to xxviii. 26. It belongs to the seventh or eighth century.

The manuscript which is contained in the Library of Trinity College, Cambridge, and known by the title of Augiensis, is of the tenth century. It belonged to the monastery of Reichenau.

The Dominican Library at Rome, called Angelican, possesses a manuscript of the ninth century, containing the Acts of the Apostles, and the Pauline and Catholic epistles.

The Electoral Library at Dresden has a Greek manuscript of St. Paul's epistles, (except the epistle to the Hebrews,) which is thought to belong to the ninth century. It is known under the title of Boernerianus.

Manuscripts in capitals, as was usual before the tenth century, are styled Uncial; those of a later period, in running hand, are called cursive.

I am indebted to Kitto's Cyclopædia for the substance of the above notice.

CHIEF VERSIONS.

The Syriac version, styled *Peshito*, or simple, was made probably in the first century. It comes nearer the Occidental recension, which is represented by the Vulgate, than to any other. It has not the second epistle of Peter, the second and third of John, the epistle of Jude, and the Apocalypse. The epistles, however, are found in a Syriac manuscript in the Bodleian Library, but are believed to belong to the Philoxenian or Heraclean translation. The former is ascribed to the year 508, the latter to 616.

The Memphitic version of the New Testament belongs to the third century. Its readings coincide with the Alexandrian.

The Thebaic is assigned to the same period. It generally agrees with the Alexandrian, sometimes with the Latin, and occasionally it has peculiar readings.

The Ethiopic version of the New Testament dates from the fourth century. It agrees frequently with the *Peshito* and *Vetus Itala.*

The Sclavonic version, made by Cyril of Thessalonica, and his brother Methodius, is highly valued.

The Vulgate version of the New Testament is the very ancient Latin version, called Vetus Itala, retouched by St. Jerome, and made conformable to the best Greek manuscripts. The original version is referred to the first century, or not long afterwards. Some believe it to have been made in Africa.

ABBREVIATIONS.

G. is put for the common Greek text, which is conformable for the most part to what is styled the Constantinopolitan recension.

P. for the English Protestant version, which was made on the received Greek text. In some few places it prefers the Vulgate reading.

G. P. marks the harmony of the received Greek text and Protestant version.

Lit. for literally.

Wherever the fathers, or other writers, are quoted without special references, their works on the text, *in locum*, are referred to.

INTRODUCTION

TO THE ACTS OF THE APOSTLES.

The book of "the Acts" which, by the acknowledgment of all, is the work of St. Luke, forms the sequel of his gospel, as it appears from the introductory sentence. It was composed in Greek, not before the year 63, or, according to another computation, 65, of the Christian era, which coincides with the termination of the imprisonment of St. Paul at Rome, the last fact recorded by the sacred historian. It is thought by some, that it was not written until after the death of the apostle, since the gospel itself was not published, until after that of Mark, who, according to St. Irenæus, wrote after the "departure" of both apostles. The termination of the Acts with the imprisonment of Paul may have been owing to the fact, that Theophilus, to whom it was specially addressed, being, as is conjectured from other circumstances, a resident of Rome, was already acquainted with the subsequent events. The omission of geographical explanations in reference to places in Italy, which are given for other places, strengthens this conjecture. St. Irenæus mentions Luke as the author of this work,[1] a great portion of which is embodied in his writings. Before him, Clement of Rome, Polycarp, and Justin Martyr alluded to it. Tertullian, Clement of Alexandria, and subsequent writers, abound in references to it. St. Augustin observes: "I must believe this book, if I believe the gospel, since Catholic authority in like manner recommends both Scriptures."[2]

The title might lead us to expect, that it would contain a detailed statement of the acts of each apostle; but it is, by no means, of so comprehensive a character. The first five chapters record some remarkable acts of Peter,—his address to the brethren regarding the election of a successor to Judas,—his defence of the apostles against the charge of intemperance, after the Holy Ghost had descended on them,—his healing of the lame man at the gate of the Temple, and his subsequent discourse, by which the number of the disciples was greatly increased,—his defence before the council, —and his rebuke of Ananias and Sapphira, who fell dead before him. The ordination of the deacons and the successful labours of Philip, with the sufferings of Stephen, are related in the three following chapters. The remainder of the book chiefly concerns the apostle Paul, whose persecution of the church and subsequent conversion, with his labours, travels, and sufferings, are recorded, in great detail. Some miracles, performed by St. Peter, are mentioned in the ninth chapter, and the proceedings of the Council of Jerusalem, in reference to the ceremonial law, are found in the fifteenth. The object of the sacred historian seems to have been, to give some of the leading facts, that marked the rise of Christianity, and especially to develope the Divine counsel, by which the Gentiles were made partakers of grace and salvation. In many things he speaks from personal knowledge.

---

[1] L. 1, Adv. Hær. c. xx.

[2] Contra Epist. Manichæi quam vocant Fundamenti, c. v.

Although this book records a plain series of facts, many difficulties present themselves in its perusal. The ingenuity of learned men has been employed in adjusting the chronology, without success, so that we cannot, with entire confidence, offer any table of events, with reference to the Christian era, or the reign of the Roman emperors. That of Hug, which we copy, is confined to the chief facts in the career of the apostle Paul.

CHRONOLOGICAL TABLE.

YEAR OF CHRIST.	REIGN OF EMPERORS.	
36	21–22	of Tiberius—Conversion of Saul.
38	23	Tiberius dies on 26 March.
	1	of Cajus.
40	3	Saul escapes from Damascus, and visits Jerusalem.
45	4	of Claudius, beginning. Paul goes with alms from Antioch to Jerusalem. Acts xi. 30.
53	12	Paul goes again from Antioch to Jerusalem concerning the legal observances. Acts xv.
54	13	At the end of winter, Paul travels over Asia Minor, and reaches Corinth, where he teaches during the remainder of the year, until autumn of the following year. Acts xviii.
55	14	
56	1	of Nero. Paul having passed the winter at Corinth, sailed in spring from Cenchris for Asia, visited Jerusalem about Pentecost, and thence passed to Antioch.
57	2	Paul wintered at Nicopolis, and thence passed to Ephesus, where he spent three months, teaching in the synagogue. Acts xix. 1, 8.
58	3	Paul teaches, during two years, at Ephesus, in the school of Tyrannus. Acts xix. 9. After Pentecost, he sails for Macedonia.
59	4	
60	5	Having passed the winter in Achaia, he returned for Pentecost to Jerusalem, where he was taken prisoner. Acts xxi. 30.
61	6	He remained a prisoner in Cesarea.
62	7	In autumn he was sent thence to Rome.
63	8	On his arrival there in spring, he was kept in military custody during two years. Acts xxvii. 31.
64	9	
65	10	He is at length liberated in spring.

THE

ACTS OF THE APOSTLES

AND THEIR EPISTLES,

WITH THE APOCALYPSE.

THE ACTS OF THE APOSTLES.

CHAPTER I.

Jesus promising the Holy Ghost to the apostles, tells them, that it is not for them to know the secrets of futurity. He ascends into heaven. The angels declare, that He will come again in like manner. Peter proposes the election of a successor to Judas, and Matthias is elected.

1. The former[1] treatise[2] I indeed made, O Theophilus, of all things[3] which Jesus began[4] to do and to teach,

2. Until the day on which, giving commandments[5] through the Holy Ghost[6] to the apostles,[7] whom He chose, He was taken up.[8]

3. To whom, also, He showed Himself alive, after His passion,[9]

---

[1] Lit. "The first."

[2] Word, discourse, or essay. The gospel which St. Luke previously composed.

[3] Generally, but not entirely. Many things were omitted by Luke, as well as by the other evangelists. See John xxi. 25. It is a Hebrew manner of writing, frequent in St. Luke. See Luke iii. 8, v. 21, xii. 45, xiii. 25.

[4] This is a pleonasm, which frequently is found in this sacred writer. It is equivalent to the simple phrase, "which Jesus did and taught:" His works and doctrine.

[5] Instructions, as well as orders.

[6] Under the light of the Holy Ghost, who was abiding in Him, Christ gave these instructions, which the same Divine Spirit engraved on the hearts of the apostles.

[7] He had chosen them to be His followers and ministers, and He chose them to be witnesses of His ascension. The Hebrews not having a preterpluperfect tense, Hellenistic writers often use the perfect in pluperfect sense.

[8] Into heaven.

[9] After his sufferings and death.

by many proofs,[1] for forty days appearing to them, and speaking[2] of the kingdom of God.

4. And eating with them,[3] He commanded them not to depart from Jerusalem,[4] but to wait for the promise[5] of the Father, which ye have heard (He said[6]) from My mouth.[7]

5. For John indeed baptized with water,[8] but ye shall be baptized with the Holy Ghost,[9] not many days hence.

6. They, therefore, who were come together,[10] asked Him, saying, Lord, wilt Thou at this time restore the kingdom to Israel?[11]

7. But He said to them: It is not for you to know the times, or moments,[12] which the Father hath put in His own power.[13]

---

[1] P. "infallible." This is inserted without any corresponding term in the text, which is sufficiently rendered by proofs, or evidences.

[2] The things that appertain to the kingdom of God, to the establishment of His church.

[3] G. *συναλιζόμενος.* P. "being assembled together." St. Jerome and the most learned Greek commentators, among them St. Chrysostom, give the meaning as in the Vulgate, which is supported by the Syriac and Arabic versions. Calvin admits that the term may be variously rendered; and Simon, the learned critic, sustains the Vulgate.

[4] This implied, that they should repair thither, if, as is generally supposed, the order was given in Galilee, or on Mount Olivet. Allioli, the German interpreter, thinks that it was given in Jerusalem, after their return from Galilee.

[5] By the figure metonymy, the promise is put for the object promised, namely, the Holy Ghost, whom Christ had promised to send from the Father. John xiv. 16, 26; Luke xxiv. 49.

[6] G. P. have not these words, which are added to mark the introduction of the very words of our Redeemer.

[7] Lit. "from Me." Matt. iii. 11; Mark i. 8; Luke iii. 16; John vii. 39.

[8] Water was also used in baptism by Christ and His apostles. John iii. 25, 26. Christ contrasts the baptism of John with the communication of the Holy Ghost, which was to take place on the day of Pentecost.

[9] The apostles most probably had already received baptism from the hands of Christ, before they undertook to baptize others. Although this fact be not recorded in the Scriptures, they were soon to receive the abundant communication of the Divine Spirit, which is likened to baptism, as, a pouring out of grace, or a thorough imbuing with it: "for as he who is dipped in water, and baptized, is altogether surrounded with water, so they were perfectly baptized by the Spirit." S. Cyril Jer. Cat. xvii.

[10] Martini thinks that the meaning is, they came in a body to ask the question.

[11] They desired to know whether He was about to give to the nation independence and dominion,—to rescue them from the power of the Romans.

[12] Καιρους, *momenta.* It seems here to mean favourable opportunities, in which sense it is used by Cicero: "Omnia momenta observabimus, neque ullum prætermittemus tui juvandi et levandi locum." Lib. vi. ep. x. ad Trebatium.

[13] Which the Father determined by His own free will and authority, and the knowledge whereof He has reserved to Himself.

8. But ye shall receive the power[1] of the Holy Ghost coming upon you,[2] and ye shall be witnesses to Me[3] in Jerusalem, and in all Judea and Samaria, and to the uttermost part of the earth.[4]

9. And when He had said these things, whilst they looked on, He was raised up,[5] and a cloud received Him out of their sight.

10. And as they looked steadfastly[6] on Him going up to heaven,[7] behold two men stood by them in white garments, who also said:

11. Men of Galilee, why stand ye looking up to heaven? This Jesus, who hath been taken up from you into heaven, shall come so as ye have seen Him going into heaven.

12. Then they returned to Jerusalem, from the mount which is called Olivet, which is near Jerusalem, within a Sabbath day's journey.[8]

13. And when they had entered in, they went up into an upper room,[9] where abode[10] Peter and John,[11] James and Andrew, Philip and Thomas, Bartholomew and Matthew, James[12] of Alphæus, and Simon Zelotes, and Jude[13] of James.

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[1] Strengthening grace and energy. Infra, ii. 2.

[2] G. επελϑοντος. Lit. "that hath come upon you." The aorist here has the force of a future. The sentence, however, might be rendered as a genitive absolute: "You shall receive power, the Holy Ghost having come upon you."

[3] By testifying to His miracles, and proclaiming His doctrines. Luke xxiv. 48.

[4] This was fulfilled even in the persons of the apostles, who preached the gospel in remote regions; but it regards their successors likewise.

[5] By His own power. No external means were furnished Him.

[6] The Greek term expresses intenseness.

[7] Lit. "And as they gazed on the heaven, He going, and behold," &c.

[8] About a mile, according to the Hebrew ritual.

[9] According to the punctuation of the Vulgate it should be, "When they had gone into the upper room." Martini, however, follows the Greek punctuation, which Cornelius A. Lapide prefers. The room was used for assemblies of the disciples. Some conjecture that it was attached to the Temple, since St. Luke, in his Gospel, states that they were constantly in the Temple. (*V. ult.*)

[10] These remained there on their return. They had accompanied our Lord to Mount Olivet, whence He ascended. It was near Bethania, which St. Luke appears to designate as the place of His ascent.

[11] G. P. "and James, and John." Lachmann and Schott follow the order of the Vulgate, which is conformable to the Alexandrian, Parisian, and Cambridge manuscripts, and to the Peschito, Memphitic, Ethiopic, and Armenian versions.

[12] Son.

[13] Brother.

14. All these were persevering with one mind in prayer,[1] with women,[2] and Mary the mother of JESUS,[3] and[4] His brethren.[5]

15. In those days Peter rising up[6] in the midst of the brethren,[7] said: (now the number[8] of persons[9] together[10] was about a hundred and twenty,)

16. Men brethren,[11] the[12] Scripture must[13] be fulfilled,[14] which the Holy Ghost spake before,[15] by the mouth of David, concerning Judas, who was the leader of those who apprehended JESUS:[16]

17. Who was numbered among us,[17] and obtained the lot of this ministry.[18]

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[1] G. P. "and supplication." Griesbach, Schott, and other critics, expunge these words, which are wanting in the four chief manuscripts, and in the chief versions. They were probably taken from Eph. vi. 18, and other places.

[2] Followers of Christ. Matt. xxvii. 55; Luke viii. 23; xxiv. 10. Calvin admits that the Greek term is not necessarily understood of wives. Lightfoot remarks, that "doubtless there were some women with them that had either no husbands at all, or none there."

[3] She is specially distinguished. This is the last time she is mentioned in Scripture.

[4] G. P. "with." The preposition is omitted in three of the chief manuscripts, and in several in cursive character.

[5] Calvin observes: "It is well known, that any relatives are styled brethren by the Jews."

[6] "As fervent, and as one who was intrusted by Christ with the charge of the flock, and as first of the band, he is always the first to speak." St. Chrysostom. Lightfoot says: "Peter, both in this place and divers others, and, indeed, generally through so much of this book as concerns the Church of Judea and Jerusalem, is ever brought in as the chief speaker, and chief actor."

[7] G. P. "the disciples." The Alexandrian and Parisian manuscripts, and two in cursive characters, as also the Memphitic, Armenian, and Ethiopic versions, have the Vulgate reading.

[8] "Crowd" literally corresponds with the Greek and Latin term.

[9] Lit. "of names." These are put by metonymy for men. Apoc. iii. 4.

[10] G. ἐπὶ τὸ ἀυτὸ. It may signify that they were assembled in the same place, or for the same purpose.

[11] This is a Greek idiom. It may be rendered simply: "brethren."

[12] Lit. "This."

[13] The text is in the imperfect tense. The apostle shows, that the fall of Judas was to take place according to prophecy.

[14] The portion that remained to be accomplished, regarded the filling of the vacant office.

[15] Ps. xl. 10; John xiii. 21. In English it should read: "this prophecy, which the Holy Ghost made;" or, "this Scripture, wherein the Holy Ghost foretold."

[16] In the night on which he betrayed Him.

[17] G. P. "For he was numbered with us:" he belonged to our number, he was associated with us in the apostleship.

[18] As if he had won it by casting lots. Luke i. 9. He had been called and

18. And he indeed hath got[1] a field with the reward of iniquity,[2] and being hanged,[3] he burst asunder in the midst, and all his bowels gushed out.

19. And it became known to all the inhabitants of Jerusalem,[4] so that the field was called in their tongue,[5] Haceldama, that is, field of blood.

20. For it is written in the book of Psalms:[6] Let their[7] habitation become desolate, and let there be no one to dwell therein, and let another take his bishopric.[8]

21. Wherefore of these men who have companied with us all the time that the Lord JESUS came in and went out among[9] us,

22. Beginning from the Baptism of John, until the day wherein He was taken up from us, one of these must be made[10] a witness[11] with us of His resurrection.[12]

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appointed, like the others, by Christ: he had the fortune to obtain so honourable a place. The Christian ministry is not perpetuated in a certain tribe: it is bestowed by divine election.

[1] Judas did not purchase it; but the priests, to whom he returned the bribe, employed it in its purchase. By the bold figure of catachresis, he is said to have acquired the field. Matt. xxvii. 7.

[2] With the iniquitous pay which he received for betraying Christ.

[3] The Greek term implies the fall of his body, which resulted in the bursting of his bowels. Some accident of this kind must have occurred, before life was extinct. Some recent commentators take these two verses to be parenthetical, and to contain the observation of the sacred historian.

[4] The notoriety of the purchase of the field with the price of blood served to strengthen the historic weight of the narrative.

[5] Syro-Chaldaic. The interpretation is given by the historian for the sake of Theophilus.

[6] Ps. lxviii. 26.

[7] G. P. "his." The Septuagint has the plural reading, which is also found in a manuscript of Vienna, and other manuscripts. A desolate house is the image of utter desolation. The psalmist literally speaks of his own enemies, whose overthrow he asks from divine justice; but his words were directed by the Holy Spirit to mark the punishment of Judas.

[8] Ps. cviii. 8. פקדות. The term denotes an office of authoritative superintendence. It is here applied to the apostolate. In Hebrew the same term is used for inspecting and punishing. The Latin term, which is a mere modification of the Greek, bears the same meaning. See Cicero, l. vii. ep. ad Atticum.

[9] "To come in and go out" is a Hebrew expression, denoting the ordinary actions of life, or the exercise of authority. 2 Par. i. 10.

[10] P. "must one be ordained." "The word 'ordained' is inexcusably interpolated in the English version of Acts i. 22." Kitto's Cyclopædia, Bishops. The Greek term is exactly represented by the Rhemish translators: "must be made."

[11] An authoritative witness, proclaiming His doctrine.

[12] St. Chrysostom remarks of Peter: "He is the first of all to take to himself

23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus,[1] and Matthias.

24. And praying, they said: Thou, O Lord, who knowest the hearts of all, show which one of these two Thou hast chosen,[2]

25. To take the place[3] of this ministry and apostleship, from which Judas by transgression fell,[4] that he might go to his own place.[5]

26. And they gave them lots,[6] and the lot fell upon Matthias,[7] and he was numbered with the eleven apostles.

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authority in this matter, as having all under his charge; for to him Christ said: 'Thou, being once converted, confirm thy brethren.'" . . . . "Could not Peter himself have made the choice? Certainly; but lest he might appear to show favour, he abstains from doing so."

[1] The Latin epithet, which he doubtless obtained on account of his distinguished virtue, is retained in Greek. Since the Romans had become masters of Palestine, Latin terms were occasionally introduced into the common language.

[2] This order of words is conformable to the five chief manuscripts, to several ancient versions, and to the fathers.

[3] G. κλῆρον. P. "part." The Alexandrian and Parisian manuscripts and the Memphitic version read as the Vulgate.

[4] G. παρέβη. V. prævaricatus est.

[5] The place which he deserved. It became his own by his heinous crime. "Heaven could not receive him," says St. Bernard, "earth could not bear him on her surface." Serm. viii. in Ps. xc. The consequence of his crime, by a familiar Hebraism, is spoken of as if it were the object, which he had in view.

[6] The use of lots to decide contingent things was divinely sanctioned. Numbers xxvi. 55; Jos. xiii. 2, 6; Judges xx. 9; 1 Par. xxiv. 5; Luke i. 9. In the present case, as the merits of both candidates were undoubted, this means of ascertaining the divine choice might be resorted to with entire safety. It is not, however, generally lawful to seek extraordinary indications of the will of God, or to expose high functions to hazard by casting lots, where ordinary means can be adopted.

[7] The divine judgment favoured the one whose virtue was less celebrated.

CHAPTER II.

The Holy Ghost descends on the apostles on the day of Pentecost. The Jews are astonished at their gift of tongues. Peter refutes those who say, that they are drunk with new wine, and quotes the prophecy of Joel. Three thousand are converted. Manner of life of the disciples.

1. And when the days[1] of Pentecost were completed,[2] they were all together[3] in one place.[4]

2. And suddenly there came a sound from heaven as of a mighty wind coming,[5] and it filled the whole house, where they were sitting.

3. And there appeared to them parted tongues as of fire,[6] and it[7] sat upon every one of them:

4. And they were all filled with the Holy Ghost,[8] and they began to speak with divers tongues,[9] according as the Holy Ghost[10] gave them to utter.[11]

5. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation[12] under heaven.

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[1] G. "The day." When the festival had arrived. It was celebrated in commemoration of the giving of the Law on Mount Sinai.

[2] The Hebrews use verbs signifying completion, when the act is begun. See Luke ii. 22; also Jer. xxv. 12.

[3] Ὁμοθυμαδὸν. V. Pariter. "It not unfrequently occurs in the Septuagint simply in the sense of *together*." Bloomfield.

[4] Ἐπὶ τὸ αὐτὸ, as in c. i. 15, where it is rendered "together." Probably they were assembled in some large apartment of the Temple.

[5] Φερομένης is feebly expressed by "advenientis."

[6] Pointed flames.

[7] Fire in the shape of a tongue.

[8] Matt. iii. 11; Mark i. 8; Luke iii. 16; John vii. 39; supra i. 8; infra xi. 16; xix. 6. The definite article is not found in the text, so that it might be rendered: "with holy spirit;" with a sacred influence. Since, however, "the spirit," with the definite article, is mentioned in direct connexion with this, as giving them power to speak in strange tongues, the same spirit must consequently be understood in the former place. The omission of the article is not therefore conclusive against the reference of the noun to the Divine Spirit.

[9] They spoke in foreign languages, so that persons of different countries understood them.

[10] G. P. "The Spirit." The epithet is wanting.

[11] The Greek and Latin use different verbs in each place. I have preserved the same distinction. The latter term means to speak oraculously.

[12] G. "of those." There were at that time in Jerusalem, Jews, or proselytes, attached to the Jewish worship, from every nation in which Jews were to be found. The feast had brought many together from various parts of Judea; but

6. And when this voice was made,[1] the multitude came together, and was confounded in mind,[2] because every man heard them speak in his own tongue.[3]

7. And they were all amazed,[4] and they wondered, saying:[5] Behold, are not all these who speak, Galileans?

8. And how have we heard every man our own tongue wherein we were born!

9. Parthians and Medes, and Elamites,[6] and the inhabitants of Mesopotamia, Judea,[7] and Cappadocia, Pontus and Asia,[8]

10. Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene,[9] and strangers of Rome,[10]

11. Jews also and proselytes,[11] Cretans and Arabians; we have heard[12] them speak in our tongues the wonderful works of God.

12. And they were all astonished, and they wondered, saying one to another: What meaneth this?

13. But others mocking,[13] said: That these men are full of new wine.[14]

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this general concourse from so many nations can scarcely be accounted for, unless from the general expectation, which then prevailed, that the reign of the Messiah would soon be established.

[1] That is, on the occurrence of this extraordinary phenomenon. Φωνη may be taken in its natural sense, for the voice of the apostles, speaking strange tongues. Others understand it of the report, which spread abroad.

[2] V. "mente." There is but one term in the text.

[3] Lit. dialect.

[4] As if ecstatic, transported out of themselves.

[5] G. P. "one to another."

[6] Inhabitants of Elymais, a province in the Persian Gulf.

[7] The inhabitants of Judea had a different dialect from that of the Galileans.

[8] Ionia, with the entire western coast, is called Asia by Strabo, and is probably here designated. Asia proper, or Proconsular Asia, comprised Phrygia, Mysia, and Caria, besides Lydia; whilst Asia Minor included Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, and Troas. Asia is not used in the Scripture in its modern comprehensive sense, for a quarter of the world.

[9] Josephus states, that Ptolemy Lagus settled captive Jews there.

[10] Who had taken up their residence at Jerusalem, or sojourned there for a time.

[11] Of the Romans it is specially remarked, that there were Jews and proselytes, because many were of Jewish parentage, others of heathen origin, who had submitted to the law, to secure the privileges of the Abrahamic covenant. Those of other nations, present on this occasion, were almost all Jews by their ancestry.

[12] G. P. "we do hear."

[13] Turning up the lip.

[14] St. Chrysostom remarks, that at Pentecost they could not have new-made wine, since the vintage had not yet been gathered. Sweet wine may be meant.

14. But Peter standing up with the eleven, lifted up his voice, and spake to them: Ye men of Judea,[1] and all ye who dwell in Jerusalem, be this known to you, and listen to my words.

15. For these men are not drunk, as ye suppose, for it is the third hour of the day:[2]

16. But this is what was spoken of by the prophet Joel:[3]

17. And it shall come to pass[4] in the last days,[5] (saith the Lord,) I will pour out of My Spirit upon all flesh:[6] and your[7] sons and your daughters shall prophesy, and your young men shall see visions,[8] and your old men shall dream dreams.[9]

18. And upon My servants[10] indeed, and upon My handmaids, I will pour out in those days of My Spirit, and they shall prophesy.[11]

19. And I will show wonders in the heaven above, and signs on the earth beneath, blood and fire,[12] and vapour of smoke.[13]

20. The sun shall be turned into darkness, and the moon into blood,[14] before the great and manifest day of the Lord come.[15]

21. And it shall come to pass: whosoever shall call on the name of the Lord[16] shall be saved.[17]

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[1] It might be rendered: "ye Jews." The Apostle addresses them especially, as they formed the great bulk of his hearers, and extends his address to all who sojourned at Jerusalem.

[2] About nine o'clock, A. M., the hour of public prayer. The earliness of the hour afforded a strong presumption that they had not indulged in drink, (see Isaiah v. 11; Eccl. x. 16, 17,) especially as on the great festivals, the Jews were not accustomed to break their fast until noon.

[3] Joel ii. 20, 32. The quotation is made with the usual freedom.

[4] This is redundant, by a usual Hebraism.

[5] In the last state, or dispensation.

[6] Persons of all conditions.

[7] The Jews in the first place were to experience this divine influence.

[8] Supernatural manifestations by day.

[9] Communications in sleep.

[10] The original text of Joel has not the pronoun, so that the sense appears to be that God would pour out His Spirit on slaves, as well as on others. St. Luke follows the Septuagint, which has the pronoun. This may be understood of the Gentiles, who were bondmen of Satan.

[11] Foretell future events, or otherwise speak under inspiration.

[12] This may be understood of ignited meteors.

[13] Thick and black vapours preventing the transmission of light.

[14] These heavenly phenomena are to precede a severe visitation of Divine justice.

[15] The day of this visitation. In the Hebrew text it is styled "the awful day.'

[16] It is a Hebraism for "the Lord."

[17] Rescued from destruction, saved from eternal death.

22. Ye men of Israel,[1] hear these words: Jesus of Nazareth,[2] a man approved[3] of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye also know:

23. This same being delivered by the determinate counsel and foreknowledge[4] of God,[5] by the hands of wicked men[6] ye have crucified and slain:

24. Whom God hath raised up,[7] having loosed the sorrows of hell,[8] as it was impossible that He should be holden by it.[9]

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[1] This was an honourable appellation, since Israel was a name divinely given.

[2] It appears that already He was commonly thus designated.

[3] Pointed out, demonstrated to be the true Messiah. Calvin strongly maintains that the ancient Latin interpreter has felicitously expressed the meaning of the Greek term.

[4] St. Peter dwells on this, that his hearers may understand, that Jesus fell under the power of His enemies, through no weakness on His part, or necessity arising from their malicious efforts against Him, but by a mysterious counsel of God, who had decreed and determined to accomplish the redemption of mankind by His death. This decree, which was directed by the Divine foresight, imposed no necessity on the actors in this tragedy.

[5] G. P. "ye have taken." This is wanting in the Alexandrian and Parisian manuscripts, and in several fathers and versions. Schott suspects it to have been added to the text.

[6] G. P. "by wicked hands." "χειρὸς, which is found in many manuscripts, seems the true reading, and is correspondent to the Hebrew ביד." Bloomfield. The Vulgate expresses this meaning, although it uses the plural form.

[7] The apostle prudently avoids declaring, that Jesus had arisen by His own power, and confines himself to saying, that God had raised Him. St. Chrysostom, speaking of the sacred historian, observes: "His first object was to induce the belief that He had risen, and ascended into heaven; for, as Christ Himself first took care to show that He had come from the Father, so this writer also relates that He had arisen, and that He was taken up into heaven, and had returned to Him from whom He had come. Unless this were first believed, especially after the resurrection and ascension had taken place, the whole dogma would have appeared incredible to the Jews: wherefore, imperceptibly and by degrees, he leads them to sublimer truths." Hom. I. in Acta Apost.

[8] G. P. "the pains of death." "For Θανάτου many manuscripts have ᾅδου, which reading is preferred by Mill, Deyling, Valcknaer, and Griesbach, who treat the former as an interpretation." Bloomfield. St. Irenæus had the Vulgate reading, L. iii. c. xii. St. Chrysostom remarks that the phrase, "it is impossible, signifies that He had given power to death to hold Him, but that death in holding Him suffered pain, like that of a woman in childbirth."

[9] It was inconsistent with prophecy, and with the Divine character of Christ.

25. For David saith concerning Him:[1] I foresaw[2] the Lord before my face always, for He is at my right hand[3] that I be not moved.[4]

26. Wherefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.[5]

27. Because Thou wilt not leave my soul in hell,[6] nor wilt Thou suffer Thy Holy One to see[7] corruption.

28. Thou hast made known to me the ways[8] of life; and Thou wilt make me feel joy with Thy countenance.

29. Men brethren,[9] let me speak to you freely of the patriarch David, that he died,[10] and was buried, and his sepulchre is among us to this day.

30. Being then a prophet, and knowing that God swore to him with an oath, that of the fruit of his loins[11] one should sit upon his throne:

31. Foreseeing he spake of the resurrection of Christ, for neither was He[12] left in hell, nor did His flesh see corruption.

32. This Jesus hath God raised again, whereof we all are witnesses.

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[1] Ps. xvi. 8. From the language of the apostle it is plain, that Christ was the object of this prophecy, so that if the Psalm have an historical meaning in David, it must have a sublimer fulfilment in Christ. Understood of David, it can only imply confidence, that God would not abandon him to the power of his enemies, so that he should fall by their hands.

[2] I held the Lord present to me: I set Him before me.

[3] As a friend, advocate, and supporter. In trials it was usual for friends to stand beside the person accused.

[4] Disturbed, endangered, agitated.

[5] Securely.

[6] "Αδης answers to the Hebrew שאול *Orcus*, the subterraneous seat of the impious spirits." Bloomfield. Here it is taken in a general sense for the region of the departed. God the Father did not suffer His Son to remain in the state of death.

[7] To experience.

[8] Thou hast given Me experimental knowledge, by restoring Me to life.

[9] P. "Men *and* brethren." The former term may be omitted, as being a Greek idiom.

[10] 3 Kings ii. 10.

[11] G. P. "According to the flesh, He would raise up Christ to sit," &c. Griesbach, Schott, Bloomfield, and others, reject this passage, which is wanting in the original Hebrew, (Ps. cxxxi. 11,) as also in the Alexandrian, Parisian, and Cambridge manuscripts, and in the chief versions.

[12] G. P. "His soul." Bengel, Mill, Griesbach, Schott, and other critics, expunge these words, on the authority of the above manuscripts and versions. Ps. xv. 10; infra xiii. 35.

33. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Spirit, He hath poured Him forth, whom ye[1] see and hear.

34. For David ascended not into heaven: but he himself said:[2] "The Lord said to my Lord: Sit thou on my right hand,

35. Until I make thy enemies thy footstool."[3]

36. Therefore let all the house of Israel know most certainly, that God hath made Him both Lord[4] and Christ[5] this JESUS, whom ye have crucified.

37. Now having heard these things,[6] they felt compunction in their heart, and said to Peter and to the rest of the apostles: What shall we do, brethren?

38. But Peter said to them: Repent and be baptized every one of you in the name of JESUS CHRIST, for the remission of your sins,[7] and ye shall receive the gift of the Holy Ghost.

39. For the promise[8] is to you, and to your children, and to all who are far off,[9] whomsoever the Lord our God shall call.

40. And with very many other words did he testify and exhort them,[10] saying: Save yourselves[11] from this perverse race.[12]

41. They therefore that[13] received his word, were baptized, and about three thousand souls were added on that day.

42. And they were persevering in the doctrine of the apostles[14] and in the communication of the breaking of bread,[15] and in prayers.

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[1] G. P. "now." This is wanting in the same manuscripts and versions. Schott suspects it.

[2] G. P. "saith."

[3] Ps. cix. 1. This Psalm, in its direct meaning, may regard the triumph of David over his enemies; but its perfect accomplishment is found only in Christ, who applied it to Himself.

[4] Giving Him as Man dominion over all creatures.

[5] Anointing Him figuratively by the personal union.

[6] There is an ellipsis of the pronoun in the text.

[7] G. P. have not the pronoun.

[8] Of the spirit.

[9] The Gentiles.

[10] G. P. omit the pronoun, which is found in the Alexandrian, Vatican, and Cambridge manuscripts, and in the chief versions.

[11] Endeavour to escape from the punishment that impends.

[12] Lit. generation.

[13] G. P. "gladly." Mill and Lachmann reject the adverb, which is wanting in the chief manuscripts and versions.

[14] Listening with docility to their instructions.

[15] G. P. "and fellowship, and in the breaking of bread." The Syriac interpreter understands this phrase of the Eucharistic celebration, which meaning is

43. And fear[1] came upon every soul, and many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all.[2]

44. And all they that believed were together,[3] and they had all things common.

45. [4]They sold their possessions and goods, and distributed them to all, according as every one had need.

46. And daily persevering with one accord in the Temple,[5] and breaking bread in the houses,[6] they took their food with gladness and simplicity of heart,

47. Praising God, and having favour with all the people: and the Lord daily increased together[7] such as should be saved.[8]

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embraced by Calvin and Lightfoot. The external rite and appearances might well be used to designate it.

[1] Awe.

[2] This repetition is not in the text.

[3] Supra, c. i. 15, ii. 1.

[4] G. P. "And."

[5] They still frequented the Temple, and joined in the Jewish observances, which hitherto had not been forbidden. Some think that they used some apartment contiguous to the Temple for the purpose of assembling for worship.

[6] G. κατ' οἶκον. V. per domos. P. "from house to house." This may be understood of the Eucharist administered in private houses; or of the agape, banquets of love celebrated in commemoration of the supper of our Lord, and in acknowledgment of Christian brotherhood, without regard to social distinctions.

[7] G. P. "to the Church." These words are wanting in the Alexandrian and some other manuscripts, and in the Ethiopic, Arabic, Armenian, and Coptic versions. St. Chrysostom, however, read thus: "the Lord added daily to the Church the saved, and all the believers were together." The Vulgate reads: ἐπὶ τὸ αὐτὸ, *augebat in idipsum*, "increased together:" drawing them to the faith, and uniting them in religious communion. In the common text these words begin the next chapter, and are rendered "together." Calvin, being embarrassed by this unusual collocation of them, at the beginning of a sentence, suggests that they should be understood in a sense seldom occurring (2 Kings xxi. 9), "at that time;" but there is no likelihood that the facts related in the following chapter took place on the same day, as Lightfoot suggests.

[8] The saved,—those who are actually liberated from error and sin, and placed in a state of salvation. St. Luke teaches, according to the avowal of Calvin, that "union with the church of Christ is the means of attaining to salvation; for as out of her there is no forgiveness of sin, so neither is there hope of eternal life."

CHAPTER III.

Peter and John going to the Temple, Peter cures a lame man, and instructs the beholders, that this was done by faith in Christ, whom he shows to be the Messiah, promised by Moses and the prophets, and to Abraham himself.

1. Now Peter and John went up into the Temple at the ninth hour of prayer.[1]

2. And a certain man, who was lame from his mother's womb, was carried: whom they laid every day at the gate of the Temple, which is called Beautiful, that he might ask alms of those, that went into the Temple.

3. He, when he had seen Peter and John about to go into the Temple, asked to receive[2] an alms.

4. But Peter, with John, fastening his eyes upon him, said: Look upon us.

5. But he looked earnestly upon them,[3] hoping to receive something from them.

6. But Peter said: Silver and gold I have not; but what I have, I give thee: In the name of JESUS CHRIST of Nazareth, arise and walk.

7. And taking him by the right hand, he lifted him up, and forthwith his feet and soles[4] became firm.[5]

8. And leaping up, he stood and walked, and went in with them into the Temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God.

10. And they knew him, that it was he, who sat for alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that, which had happened to him.

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[1] At about three o'clock in the afternoon. Lit. "at the hour of prayer,—the ninth,"—the hour of evening sacrifice.

[2] P. omits to translate it. Bloomfield observes, that it is elegantly pleonastic.

[3] P. "gave heed unto them." Rosenmüller, Heinrichs, and Bloomfield, supply rather οφθαλμους.

[4] G. P. "ankle bones."

[5] I borrow this translation from Wetham.

11. And as he[1] held Peter and John, all the people ran to them, to the porch which is called Solomon's,[2] wondering.[3]

12. But Peter seeing, made answer to[4] the people: Ye men of Israel, why wonder ye at this? or why look ye upon us, as though, by our strength, or power,[5] we had made this man walk?

13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son JESUS, whom ye indeed[6] delivered up[7] and denied[8] in the presence of Pilate, when he judged He should be released.

14. But ye denied the Holy One[9] and the Just, and desired a murderer to be granted to you:

15. But ye killed the Author of life,[10] whom God hath raised from the dead, of which we are witnesses.

16. And in the faith of His name,[11] this man, whom ye see and know, His name hath strengthened; and the faith, which is by Him, hath given this perfect soundness in the sight of you all.

17. And now, brethren, I know, that ye did it through ignorance,[12] as also your rulers.

18. But those things, which God before had showed by the mouth

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[1] G. P. "the lame man which was healed." Griesbach, Schott, and other critics, prefer the simple pronoun, as in the Vulgate, which is supported by four of the chief manuscripts, and by the versions generally. The common reading seems to have been introduced by way of illustration. The man clung to Peter and John as his benefactors.

[2] This name is thought to have been given it, because it was part of the original Temple, which had escaped destruction. It belonged probably to the court-yard of the Jews. Some think that it was built on the site on which an ancient porch, which bore that name, had stood.

[3] "Greatly" is added in the Protestant version, whence it has passed into modern editions of the Rhemish.

[4] Addressed.

[5] G. P. "or holiness." The Vulgate reading is common to the Syriac and Arabic versions.

[6] G. P. omit the adverb. Griesbach, Schott, and other critics, insert it, on the authority of the Alexandrian, Parisian, and Laudian manuscripts, and of several versions and fathers.

[7] To death.

[8] That He was their Messiah and King.

[9] Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18; John xviii. 40.

[10] Bloomfield confirms the Vulgate translation by reference to John xiv. 6.

[11] Faith in Him.

[12] Their ignorance was highly criminal, since Christ had come and spoken to them, and had done works which no other had done; yet St. Peter mentions it in extenuation, because it took away something of the malice of their deed.

of all the prophets, that His[1] Christ should suffer, He hath so fulfilled.

19. Repent, therefore, and be converted, that your sins may be blotted out:

20. That when the times of refreshing[2] shall come from the presence of the Lord,[3] and He shall send Him, who hath been preached to you,[4] JESUS CHRIST,

21. Whom heaven indeed must receive until the times of the restitution of all things,[5] which God hath spoken by the mouth of[6] His holy prophets from the beginning of the world.

22. [7]Moses indeed said:[8] that "a Prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him ye shall hear according to all things whatsoever He shall speak to you.[9]

23. And it shall be[10] that every soul,[11] which will not hear that Prophet, shall be destroyed from among the people."

24. And all the prophets from Samuel and afterwards, who have spoken, have told[12] of these days.

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[1] G. P. "the." Lachman and Schott adopt the order of the Vulgate, which refers the pronoun to Christ, not to the prophets. Such is the reading of the Parisian, Cambridge, and Laudian manuscripts, and of the ancient versions.

[2] Delivery from evil,—like cooling after heat,—times of repose and enjoyment, —the rest of the saints after judgment.

[3] From God, according to His will and providence.

[4] Critics prefer προκεχειρισμένον, which is the reading of the four chief manuscripts, and of the ancient versions, and which means destined, or previously chosen, as it were, by the laying on of hands. P. "which before was preached to you." The Vulgate omits "before."

[5] Until all things shall be established on a new and good foundation,—until the end of the present state of things.

[6] G. P. "all." Griesbach, Schott, and others, omit this, which is wanting in the Alexandrian, Parisian, and Cambridge manuscripts, and in the ancient versions.

[7] G. P. "For." This is cancelled by Griesbach, Schott, and others. It is wanting in four of the chief manuscripts, and in the Armenian and Slavonic versions, as well as in the Vulgate.

[8] G. P. "Unto the fathers." These words are suspected by Schott. They are wanting in the Alexandrian and Parisian manuscripts, and in several ancient versions, and are transposed in some copies.

[9] Deut. xviii. 15.

[10] A pleonasm.

[11] Every one.

[12] G. P. "foretold." The simpler form is found in three of the chief manuscripts, and in the ancient versions generally. Griesbach and Schott adopt it.

25. Ye are the children of the prophets, and of the testament[1] which God made to our fathers, saying to Abraham: "And in thy seed shall all the kindreds of the earth be blessed."[2]

26. To you first[3] God raising up His Son,[4] hath sent Him to bless you, that every one may turn himself from his wickedness.[5]

CHAPTER IV.

The apostles, after their imprisonment, being examined as to the cure of the lame man, show that salvation is to be had in Christ alone, the corner stone, and that rulers are not to be obeyed when they forbid to teach in the name of Christ. Being dismissed, and having entered into prayer, they received manifestations of the communication of the Holy Ghost. None of them considered anything as his own, but each one, selling his property, put the price in the common fund, as did Barnabas after the sale of his land.

1. And as they were speaking to the people, the priests and the officer[6] of the Temple and the Sadducees[7] came upon them,

2. Being grieved[8] that they taught the people, and preached in[9] JESUS the resurrection of the dead:

3. And they laid hands upon them, and put them in hold until the next day: for it was now evening.

4. But many of them who had heard the word believed: and the number of the men was five thousand.[10]

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[1] Covenant.

[2] Gen. xii. 3.

[3] Specially.

[4] G. P. "Jesus." Most critics, with Griesbach, Mill, Bengel, Schott, and Bloomfield, expunge the name, which is wanting in the Parisian, Cambridge, and Laudian manuscripts, and in the ancient versions generally.

[5] P. "In turning away every one of you from his iniquities." Bloomfield, after Doddridge, Pierce, and many others, adopts the Vulgate translation: "on each one turning himself from his iniquities."

[6] G. στρατηγος. V. *magistratus templi.* P. "The captain of the Temple." "The prefect of those priests who kept guard in the Temple." Bloomfield. See Joseph. de Bello, l. ii. c. xvii.

[7] This sect prevailed at this time.

[8] Indignant.

[9] From the fact of His resurrection, they took occasion to announce the doctrine of the final resurrection of all mankind.

[10] G. P. "About." This particle is not in the Alexandrian manuscript. Three thousand had been converted on the day of the Pentecost. The number was now

5. And it came to pass on the morrow, that their princes,[1] and ancients,[2] and scribes, were gathered together in Jerusalem;

6. And Annas, the high priest,[3] and Caiphas, and John, and Alexander, and as many as were of the priestly stock.[4]

7. And setting them in the midst, they asked: By what power, or in what name[5] have ye done this?

8. Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear:[6]

9. If[7] we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole;[8]

10. Be it known to you all, and to all the people of Israel, that by the name of our Lord[9] Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, by Him this man standeth here before you whole.

11. This is the stone which was rejected by you the builders, which is become the head of the corner:[10]

12. Neither is there salvation[11] in any other. For there is no

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increased to five thousand. Many commentators, both ancient and modern, think that five thousand were converted on this occasion. Lightfoot strongly insists on it.

[1] Members of the Sanhedrim.

[2] Local officers of the city of Jerusalem.

[3] "Caiphas, it is known, was high priest at this time. See Joseph. Ant. xviii. John xi. 49, xviii. 13; "Petavius in doct. temp. x. 58, and most others, (following the opinion of Augustin,) maintain that there were then two high priests discharging the pontifical office by turns, just as the two Roman consuls used the fasces." Bloomfield, whose words we have just recited, thinks rather that Annas acted as deputy of Caiphas, and received the title by courtesy, as acting high priest. Others suppose that Annas, having been high priest for a long period, retained the title, although Caiphas was actually in office. John (Jonathas) was the son of Annas. Alexander, surnamed Lysimachus, was considered the wealthiest among the Jews.

[4] Related to either of the high priests, and members of the Sanhedrim. The Greek confines it to the relations of the high priest.

[5] By whose invocation, or in reliance on whose help and authority?

[6] G. P. omit "hear."

[7] Since.

[8] "Sound." Strong. Wetham.

[9] G. P. omit "our Lord."

[10] Ps. cxvii. 22; Isaiah xxviii. 16; Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Rom. ix. 33; 1 Peter ii. 7.

[11] Relief from corporal affliction might be understood, since this was the matter of inquiry. But the apostle passes to speak of the salvation of the soul.

other name under heaven given to[1] men, whereby we must be saved.

13. Now seeing the constancy[2] of Peter and of John, understanding that they were men unlettered, and of the vulgar sort,[3] they wondered; and they knew them,[4] that they had been with Jesus:

14. Seeing the man also who had been healed, standing with them, they could say nothing against it.

15. But they commanded them to go aside out of the council; and they conferred among themselves,

16. Saying: What shall we do to these men? for, indeed, a known miracle hath been done by them, before all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.[5]

17. But that it may be no further spread among the people,[6] let us threaten them,[7] that they speak no more in this name to any man.

18. And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19. But Peter and John, answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye.

20. For we cannot but speak the things which we have seen[8] and heard.

21. But they, threatening, sent them away: not finding how they might punish them, because of the people: for all glorified what had been done, in that which had come to pass.[9]

22. For the man was above forty years old, in whom that miraculous cure had been wrought.

23. And being let go, they came to their own,[10] and related all that the chief priests and ancients had said to them.

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[1] G. ἐν. P. "among."

[2] Freedom of speech.

[3] V. "idiotæ," which exactly corresponds to the text, is thus rendered by the Rhemish translators.

[4] G. επεγινωσκον. P. "Took knowledge of them." They recognised them.

[5] G. P. The punctuation is slightly different.

[6] The nation at large.

[7] The Greek contains a noun and verb, after the manner of the Hebrews. "With threat let us threaten."

[8] The doctrines and miracles of Christ.

[9] G. P. "Glorified God for that which was done." The Vulgate probably combines two versions of the same clause.

[10] People.

24. Who having heard it, with one accord lifted up their voice[1] to God, and said: Lord, Thou art[2] He that didst make heaven and earth, the sea, and all things that are in them:

25. Who by the Holy Ghost,[3] by the mouth of our father David, Thy servant, hast said: "Why did the Gentiles rage, and the people devise vain things?

26. The kings of the earth stood up, and the princes assembled together against the Lord, and against His CHRIST."[4]

27. For of a truth there assembled together in this city[5] against Thy holy child JESUS, whom Thou hast anointed, Herod and Pontius Pilate, with the Gentiles and the people of Israel,

28. To do what Thy hand[6] and Thy counsel decreed to be done.

29. And now, Lord, behold their threatenings,[7] and grant unto Thy servants, that with all confidence they may speak Thy word,

30. By stretching forth Thy hand to cures, and signs, and wonders, to be done by the name of Thy holy Son JESUS.[8]

31. And when they had prayed, the place wherein they were assembled was shaken,[9] and they were all filled with the Holy Ghost,[10] and they spake the word of God with confidence:

32. And the multitude of believers had one heart and one soul: neither did any one say that aught of the things which he possessed, was his own, but all things were common to them.

33. And with great power[11] did the apostles give testimony of the resurrection of JESUS CHRIST our Lord:[12] and great grace was in them all.[13]

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[1] One uttered the prayer extemporaneously: the others joined.

[2] G.P. "Thou *art* God."

[3] These two words are regarded as a gloss. "Our father" are wanting in G. P.

[4] Ps. ii. 1.

[5] G. P. omit these three words, which, however, are found in the Alexandrian, Cambridge, and Laudian manuscripts, and in the ancient versions generally. The clause has been received into the text by Beza, Bengel, and Griesbach, with the approbation of Rosenmüller and Kuinoel.

[6] The hand is taken to signify wisdom. Job xxvii. 11.

[7] So as to prevent their execution.

[8] Miracles are asked for without temerity in general terms, when they are necessary for the advancement of the Divine glory. It is not right to seek a special miracle, unless with entire submission to the Divine will.

[9] In token that God had accepted their petition.

[10] With His light, grace, consolation.

[11] With miraculous energy.

[12] G. P. "The Lord JESUS."

[13] All of them possessed great attraction and influence, in consequence of the grace with which they were filled.

34. For neither was any one among them needy; for as many as were owners of lands, or houses, sold them, and brought the prices of the things which they sold,

35. And laid them down at the feet of the apostles:[1] and distribution was made to every one according as he had need.

36. And Joseph,[2] who by the apostles was surnamed Barnabas (which is, by interpretation, the son of consolation), a Levite, a Cyprian born,

37. Having land,[3] sold it, and brought the price, and laid it at the feet of the apostles.

CHAPTER V.

Ananias and his wife Sapphira, after selling their land, reserve to themselves a portion of the price; which, nevertheless, they deny, when questioned by Peter: on which account the wife and husband are successively struck dead at the word of Peter. Many miracles are performed by the apostles, especially by Peter: they themselves are led forth from prison by an angel: and when seized again they refuse to desist from proclaiming the name of Christ. By the advice of Gamaliel they are scourged and set at liberty, rejoicing that they had been found worthy to suffer for the name of Christ, whom they forthwith proclaim.

1. But a certain man named Ananias, with Sapphira his wife, sold a piece of land,

2. And defrauded[4] of the price of the land, his wife being privy thereto: and bringing a certain portion, laid it at the feet of the apostles.

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[1] "It was a great mark of honour, that they placed their money, not in the hands, but at the feet of the apostles." St. Chrysostom.

[2] G. P. Joses. The Vulgate reading is conformable to the three chief manuscripts, and to the ancient versions. Schott, nevertheless, thinks it erroneous.

[3] The Levites might acquire a title to lands by purchase, or in right of their wives. The land of Barnabas may have been in Cyprus.

[4] The Greek term (which is found also in Titus ii. 10) might be rendered "embezzled," since it signifies to take clandestinely from a public fund. The money of Ananias was considered to belong to the Christian community, from the moment that he professed his determination to devote it to the common fund. St. Chrysostom considers his act to have partaken of the guilt of sacrilege, because the fund was for religious objects, as well as for the common support. St. Jerome thinks that he had made a vow to give it. Ep. viii. ad Demetriad.

3. But Peter said: Ananias, why hath Satan tempted[1] thy heart to lie[2] to the Holy Ghost,[3] and defraud of the price of the land?

4. Remaining, did it not remain to thee?[4] and when sold, was it not in thy power?[5] Why hast thou conceived this thing in thy heart? Thou hast not lied to men,[6] but to God.

5. And Ananias hearing these words, fell down, and gave up the ghost.[7] And great fear came upon all that heard *it*.[8]

6. And the young men rising up, removed, and carrying out, buried him.

7. And it was about the space of three hours,[9] when[10] his wife, not knowing what had happened, came in.

8. And Peter answered[11] her: Tell me, woman, whether ye sold the land for so much? And she said: Yea, for so much.

9. And Peter said unto her: Why have ye agreed together to tempt the Spirit of the Lord? Behold the feet of those who

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[1] G. P. "filled." The Vulgate has felicitously expressed the meaning of the phrase. "The best commentators are agreed that it is a Hebrew form of expression, signifying to impel, incite, embolden, persuade any one." Bloomfield. See Esther vii. 5; Eccl. viii. 11.

[2] To deceive, or attempt to deceive. Probably he had lost faith in the divine character of Christianity, and sought to promote his temporal advantage, by an apparent sacrifice of his worldly wealth, which entitled him to be supported from the common fund.

[3] In attempting to deceive Peter, the ruler of the Church, Ananias virtually sought to deceive the Holy Spirit, by whom he was specially guided and enlightened.

[4] It is a Hebraism, which the Rhemish translators, as well as the Vulgate, preserved.

[5] No law of the Church obliged any one to part with his property. Ananias might have retained it, wholly, or in part, if he had so chosen; but he should not have professed to give it all, whilst he retained a part.

[6] This Hebrew form of speech signifies: not so much to men as to God. The attempt to deceive was an insult to the Divine Spirit, who presides over the Church. His Divinity is here plainly declared.

[7] "Peter," remarks St. Chrysostom, "was terrible, punishing and reproving the secret thoughts of the heart." He acted after the manner of the prophets, under Divine illumination, rebuking authoritatively the delinquents, whose death was a direct visitation of God.

[8] G. P. "these things." The relative is not expressed in the Alexandrian or Cambridge manuscripts, or in several ancient versions.

[9] Probably at the next hour of public prayer.

[10] Lit. "and."

[11] Addressed.

have buried thy husband[1] at the door, and they shall carry thee out.

10. Immediately she fell down before his feet, and expired. And the young men coming in, found her dead: and they carried her out, and buried her by her husband.

11. And great fear came upon the whole church, and upon all that heard these things.

12. And by the hands of the apostles many signs and wonders were wrought among the people. And they were all with one accord in Solomon's porch.

13. But of the rest[2] no man durst join himself to them;[3] but the people magnified them.

14. And the multitude of men and women that believed in the Lord was more increased:

15. [4]Insomuch that they brought forth the sick into the streets, and laid them on beds[5] and couches,[6] that when Peter came, his shadow at least might overshadow any of them, and they might be delivered from their infirmities.[7]

16. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

17. Then the high priest rising up, and all they that were with him,[8] (which is the heresy[9] of the Sadducees,) were filled with envy.

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[1] Supply: are.

[2] It is not easy to determine who are meant by "the rest." Martini thinks that the higher classes are understood. The common people admired their wonderful works, and many embraced the faith.

[3] Cling to them as to the true servants of God,—appear publicly as their followers.

[4] This is intimately connected with the former part of verse 12. What intervenes can best be understood parenthetically.

[5] G. *κλινὴ*, a bed, such as the rich use.

[6] G. *κράββατος*, a mean and low couch.

[7] This last clause is wanting in the common text, and, although found in some manuscripts, is rejected by Griesbach. The fact, however, is implied, so that even Calvin admits that God displayed His power by the shadow of the apostles, no less than by their mouth.

[8] His associates, or assessors.

[9] The sect or party. Josephus attests that Sadducees occasionally reached the high priesthood. Antiq. l. xiii. c. x.; l. xx. c. viii.

18. And they laid[1] hands on the apostles, and put them in the common prison.

19. But an angel of the Lord by night opening the doors of the prison, and leading them out, said:

20. Go, and standing,[2] speak in the Temple to the people all the words of this life.[3]

21. Who, having heard, entered into the Temple at daybreak, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients[4] of the children of Israel, and they sent to the prison to have them brought.

22. But when the officers[5] came, and opening the prison,[6] found them not there, they returned and told,

23. Saying: The prison indeed we found shut with[7] all care, and the guards standing[8] before the doors: but opening it, we found no man within.

24. Now when[9] the prefect of the Temple and the chief priests heard these words, they were in doubt concerning them, what this might come to.

25. But one came and told them:[10] Behold, the men whom ye put in prison, are in the Temple standing, and teaching the people.

26. Then went the prefect, with the officers, and brought them without violence; for they feared the people, lest they should be stoned.

27. And when they had brought them, they set *them* before the council. And the high priest asked them,

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[1] G. P. "their." The pronoun is wanting in the Alexandrian and Cambridge manuscripts, and in several ancient versions. Schott marks it as suspected.

[2] This is the position of an advocate, or of one who repels a charge.

[3] These words of life. So the Syriac version renders it. By hypallage, the pronoun is connected with a noun different from that to which it refers. See Acts xiii. 26; Rom. vii. 24.

[4] Lit. "old men." It may, however, be understood of the senators.

[5] G. ὑπηρεται.

[6] These words are not in the text.

[7] G. ἐν is for συν.

[8] G. P. "without." This is wanting in the Alexandrian, Cambridge, and Laudian manuscripts, and in the ancient versions. It is cancelled by Griesbach, Matthias, Heinrichs, and Schott.

[9] G. ἱερεὺς καὶ ὁ. P. "the high priest and." Lachmann and Schott cancel these words, which are not found in the Alexandrian and Cambridge manuscripts, or in the Memphitic and Armenian versions.

[10] G. P. "saying." This is cancelled by Griesbach and others, it not being found in the chief manuscripts and versions.

28. Saying: Commanding, we commanded[1] you not to teach in this name: and behold ye have filled Jerusalem with your doctrine, and ye have a mind to bring the blood of this man upon us.[2]

29. But Peter and the apostles answering, said: We ought to obey God, rather than men.

30. The God of our fathers hath raised up JESUS, whom ye put to death, hanging *Him* upon a tree.

31. Him hath God, with His right hand, exalted *as* Prince[3] and Saviour, to give repentance to Israel,[4] and remission of sins.

32. And we are[5] witnesses of these things,[6] and the Holy Ghost,[7] whom God hath given to all that obey Him.

33. When they had heard these things, they were cut *to the heart*,[8] and they thought[9] to put them to death.

34. But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men[10] to be put forth a little while.[11]

35. And he said to them: Ye men of Israel, take heed to yourselves what ye intend to do, as touching these men.

36. For before these days rose up Theodas, affirming himself to be somebody,[12] whom a number of men, about four hundred, joined,[13] who was slain: and all, that believed him were scattered, and brought to nothing.[14]

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[1] This is a usual Hebraism.

[2] To provoke the people to avenge the death of Christ.

[3] G. ἀρχηγον. It corresponds to the Hebrew שׂר. Isai. xxx. 4; Nehem. ii. 9.

[4] To lead the Israelites to repentance.

[5] G. P. "His." The pronoun is omitted in the Alexandrian and Cambridge manuscripts, and in the Syriac, Ethiopic, Armenian, and other versions. Schott retains it.

[6] Facts, namely, that Christ is the Messiah and Saviour.

[7] Is witness internally by his secret inspirations.

[8] G. P. διεπρίοντο. V. dissecabantur: "sawed through." It is a strong expression of intense pain.

[9] They deliberated about putting them to death.

[10] G. P. "the apostles." The Alexandrian manuscript, as also the Memphitic and Armenian versions, agree with the Vulgate.

[11] In capital cases it was customary to remove the criminal from the presence of his judges, whilst his sentence was under consideration.

[12] Pretending to be an important personage.

[13] G. P. "joined themselves." Knapp, Schott, and others prefer the more difficult reading προσεκλίθη, which is found in the Alexandrian manuscript, and in the ancient versions. When followed by a dative, it means to incline to one, or to follow him.

[14] Josephus speaks of a man of this name, who excited disturbances, and

37. After[1] this man rose up Judas of Galilee,[2] in the days of the enrolling,[3] and drew away the people after him; he also perished, and all, even as many as adhered to him, were dispersed.

38. And now, therefore, I say to you, refrain from these men, and let them alone: for if this counsel or work be of men, it will come to nought:

39. But if it be of God, ye cannot overthrow it, lest perhaps ye be found even to fight against God. And they agreed with him.[4]

40. And calling in the apostles, after they had scourged them,[5] they charged them not to speak at all in the name of Jesus, and they let them go.

41. And they indeed went from the presence of the council, rejoicing, that they were accounted worthy to endure ignominy[6] for the[7] name of Jesus.

42. And every day they ceased not, in the Temple, and in houses, to teach and preach Jesus the Christ.[8]

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perished, with his followers, during the administration of Cuspius Fadus, in the fourth year of the empire of Claudius. Antiq. l. xx. 5. Calvin thinks that he is the person spoken of by Gamaliel, and supposes that the speech here recorded was delivered several years after the time commonly assigned. Others generally consider him to be a different person, one of the many that stirred up the people at an earlier period. Antiq. l. xvii. 24.

[1] This preposition is here equivalent to "besides." The fact took place long before, but it is subjoined as another case in point.

[2] He is called by Josephus both a Gaulonite and Galilean, probably because he was born in Gaulonitis, and dwelt in Galilee.

[3] P. "the taxing." The Greek term is well rendered by the Vulgate. This enrolment was made by Quirinus, after Archelaus, son of Herod, had been sent into exile to Vienna by Augustus, and his kingdom had been reduced to the form of a Roman province.

[4] So far as to abstain from capital punishment.

[5] It was extreme cruelty to inflict this ignominious punishment on men convicted of no crime.

[6] Worth and ignominy are combined by the figure *oxymoros*.

[7] G. P. "His." Both the pronoun and noun are wanting in the three chief manuscripts.

[8] That Jesus is the Christ.

CHAPTER VI.

The election of seven deacons, the number of the faithful being daily on the increase. The fervour of Stephen, who performed signs and wonders. The Jews attack him, and failing to convince him, they endeavour to crush him by false witnesses.

1. And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks[1] against the Hebrews,[2] that[3] their widows were neglected in the daily ministration.[4]

2. Then the twelve, calling together the multitude of the disciples,[5] said: It is not reason[6] that we should leave the word of God,[7] and serve tables.[8]

3. Wherefore, brethren, look ye out among you[9] seven[10] men of good reputation, full of the Holy Ghost and wisdom,[11] whom we may appoint[12] over this business.

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[1] Ἑλληνιστῶν. Jews, whose vernacular language was Greek. Some suppose them to be Greek proselytes; but of this there is no evidence.

[2] Jews, speaking the Syro-Chaldee language, which was popularly styled Hebrew.

[3] This was the matter of complaint, although not founded in fact.

[4] G. διακὸνια. The term here plainly designates the charitable service, or relief, daily rendered to the poor. It is not known that any special officers had, as yet, been appointed to exercise this "deaconship." The Jews are said to have had three officers attached to each synagogue, for the care of the poor.

[5] As the complaint concerned the whole community, it was expedient to remedy it by a measure adopted with the concurrence of all.

[6] G. οὐκ ἀρεστόν ἐστιν. "This is rendered in some versions *non placet*,—but by this close adherence to the primitive signification, the real sense is sacrificed. The Vulgate, followed by Beza, Casaubon, Grotius and others, more accurately represents the sense by 'non æquum est.'" Bloomfield.

[7] The preaching of the Divine word.

[8] These were money-tables, on which the funds were placed for distribution.

[9] With a view to a choice. The apostles wisely left to the faithful the selection of the persons for an object, which directly interested them. They reserved to themselves the right to approve or reject them, since they were to invest them with a higher and sacred office.

[10] This was a favourite number with the Jews, and was adequate for the occasion.

[11] These qualifications imply that they were to exercise sacred functions.

[12] The power of appointment, or ordination, being reserved to the chief pastors, preliminary measures, such as the selection and recommendation of candidates, may be arranged as may appear most expedient in the variety of circumstances of times and places, provided it be by their spontaneous act, or with their free consent.

4. But we will give ourselves continually to prayer, and to the ministry[1] of the word.

5. And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.[2]

6. These they set before the apostles: and they, praying, imposed hands upon them.[3]

7. And the word of the Lord[4] increased, and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude[5] also of the priests obeyed the faith.[6]

8. And Stephen, full of grace[7] and fortitude,[8] did great wonders and signs among the people.

9. Now there arose some of the synagogue, which is called of the Libertines,[9] and of the Cyrenians, and of the Alexandrians, and of those, that were of Cilicia and Asia, disputing with Stephen.

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[1] The same term is here used as in verse 1, so that two kinds of deaconship are distinguished; the deaconship of the word, and the deaconship of tables. The apostles applied themselves especially to the former, sharing it, however, with those whom they appointed to take charge of the poor.

[2] He was a proselyte of justice, having been circumcised, and subjected to the whole law, since otherwise he would not have been admitted to communication with the Jews. The rest were Hellenistic Jews, as their Greek names indicate. They were specially charged to provide for the Hellenistic widows.

[3] From this, it is clear that they were ordained sacred ministers. The occasion of choosing and ordaining them arose from the necessity of providing for the widows: but the qualifications demanded in them, and the mode of investing them with the office, show that they were appointed to exercise sacred functions. The laying on of hands was used from ancient times as a manner of communicating power. Numbers xxvii. 18.

[4] G. P. "the word of God." The Cambridge manuscript, and St. Chrysostom, have the Vulgate reading.

[5] A considerable number. The miracles, which had recently been performed, resulted in numerous conversions, even among the priests, whose position placed them out of the reach of ordinary influences.

[6] Embraced it with docility.

[7] G. P. "faith." Griesbach and Schott adopt the Vulgate reading, which is conformable to the Alexandrian and Cambridge manuscripts, and to the ancient versions. Grotius, Mill, Wetstein, Bengel, Morus, Rosenmüller, and Kuinoel, agree with the Vulgate.

[8] Power, miraculous energy.

[9] A town in Libya was called Libertina. Some think that Jews reduced to slavery in war, by the Romans, and afterward set at liberty, are here meant.

10. And they could not resist the wisdom and the spirit that spake.[1]

11. And they suborned men, to say, they had heard him speak words of blasphemy against Moses, and against God.

12. And they stirred up the people, and the ancients, and the scribes: and, running together, they seized and brought him to the council.

13. And they set up false witnesses,[2] who said: This man ceaseth not to speak[3] words against the[4] holy place, and the law.

14. For we have heard him say, that this JESUS of Nazareth shall destroy this place,[5] and shall change the traditions, which Moses delivered unto us.

15. And all that sat in the council, looking on him, saw his face as the face of an angel.[6]

CHAPTER VII.

Stephen being allowed to reply, speaks at large of the covenant of God with Abraham and his posterity; of Moses and the departure of the children of Israel from Egypt; of the Tabernacle and of the Temple of Solomon; and rebukes the Jews, because they and their fathers always resisted the Holy Ghost. On his stating that he saw Jesus on the right hand of God, they stone him, the witnesses laying their garments at the feet of Saul. He prays for those who stone him.

1. Then the high priest said: Are these things so?

2. Who said: Men[7] brethren, and fathers, hear. The God of

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[1] They could not answer him, so great was the wisdom and power with which he spoke.

[2] Perverting his meaning.

[3] G. P. "blasphemous." This epithet is wanting in the Alexandrian, Parisian, and Cambridge manuscripts, and in the ancient versions. It is cancelled by the chief critics.

[4] G. P. "this." It is wanting in the Alexandrian, Cambridge, and Laudian manuscripts, and in the ancient versions. The critics reject it. The Temple is meant.

[5] Christ foretold the destruction of the city and Temple, which Daniel likewise had foretold (Dan. ix.): but it was to be effected by the Roman arms.

[6] Bright and glorious.

[7] This being a Greek idiom, may be omitted. The apostle addresses the people as brethren, the members of the Sanhedrim as fathers.

glory[1] appeared to our father Abraham, when he was in Mesopotamia,[2] before he dwelt in Charan,[3]

3. And said to him: "Go forth out of thy country, and from thy kindred, and come into the land which I shall show thee."

4. Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead,[4] He removed him into this land, wherein ye now dwell.

5. And He gave[5] him no inheritance[6] in it, no, not the pace of a foot:[7] but He promised to give it in possession to him, and to his seed after him, when he had no child.[8]

6. And God said to him:[9] "That his seed should sojourn in a strange country, and that they should bring them[10] under bondage, and ill-treat them four hundred years.[11]

7. And the nation to which they shall be in bondage I will

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[1] It is a Hebraism for "the all-glorious God."

[2] Mesopotamia, properly so called, is the country lying between the rivers Tigris and Euphrates. Here it is taken for Chaldea.

[3] From Genesis xii. 1, it may appear, that the vision was had in Charan; but, according to the Jewish tradition, there were two manifestations. Some, however, think that the sacred historian there relates the vision, which had taken place before the departure of Abraham from Mesopotamia.

[4] This departure occurred when Abraham was seventy-five years of age. His father was two hundred and five years old at the time of his death, and consequently must have been about one hundred and thirty years of age at the birth of Abraham; yet in Gen. xi. 26, he is said to have begot Abram, Nachor, and Aran, when seventy years of age. This, however, does not mean that at that age he begot them all, or even Abram, who is first named, on account of the prominent part he acted. Those who think that Abram was his eldest son, must suppose a mistake in the numbers, through the inadvertence of copyists.

[5] Had given him.

[6] Possession.

[7] A proverbial expression for none at all. Abraham and Jacob purchased some land, but in small quantity. It was not regarded as a portion of the inheritance promised by God.

[8] As yet.

[9] Gen. xv. 13.

[10] The Cambridge manuscript, the Memphitic and Ethiopic versions, as well as the Vulgate, have the plural pronoun. The common Greek has the singular.

[11] This round number is thought to be used for four hundred and thirty. Gal. iii. 17; Josephus, Ant., ii. 15, 2. It includes the whole period, from the promise made to Abraham to the end of the Egyptian bondage. The Israelites abode in Egypt only about two hundred and forty-three years; or two hundred and fifteen, according to some chronologists. Four hundred and five years elapsed from the birth of Isaac to the departure from Egypt.

judge,"[1] said the Lord: "and after these things they shall go out, and shall worship[2] Me in this place."

8. And He gave him the covenant[3] of circumcision, and so[4] he begat Isaac, and circumcised him the eighth day: and Isaac Jacob: and Jacob the twelve patriarchs.[5]

9. And the patriarchs, through envy, sold Joseph into Egypt; and[6] God was with him,

10. And delivered him out of all his tribulations; and He gave him favour and wisdom[7] in the sight of Pharaoh the king of Egypt, and[8] he appointed him governor over Egypt, and over all his house.[9]

11. Now there came a famine upon all Egypt, and Chanaan, and great tribulation: and our fathers found no food.[10]

12. But when Jacob had heard that there was corn[11] in Egypt, he sent our fathers first:[12]

13. And at the second time[13] Joseph was known by his brethren, and his kindred was made known to Pharaoh.

14. And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.[14]

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[1] Punish.

[2] The Greek term has this force.

[3] Precept. It was the sign of the covenant which God made with Abraham and his race. Gen. xvii. 10.

[4] In compliance with the Divine mandate. Gen. xxi. 2, 4.

[5] Heads of tribes. Gen. xxv. 25; xxix. 32; xxxv. 22.

[6] Gen. xxxvii. 28. "But." The Hebrews often give this force to the copulative conjunction. This fact served to show, that the persecution which Christ endured was no evidence of Divine displeasure.

[7] There is a *hendiadis.* He gave him favour with Pharaoh, through his wisdom in interpreting dreams and giving counsel. Gen. xli. 37.

[8] The conjunction serves here in place of a relative, conformably to the simple style of antiquity.

[9] Palace.

[10] Gen. xlii. 2. Provender for cattle. It is, however, here used for all food.

[11] It is in the plural in the text, and might be translated "loaves."

[12] All the sons, but Benjamin, were sent the first time.

[13] Gen. xlv. 3.

[14] In Gen. xlvi. 27, the Hebrew text has "seventy," but the Septuagint, which St. Stephen seems to have followed, has seventy-five. The five added are thought to be sons of Manasses and Ephraim, who, though born in Egypt, are included in the number of the first settlers, since they belong to the original stock. See Numbers xxvi. A similar mode of calculating progeny is adopted in Gen. v. 15. Philo, the Jew, mentions both numbers.

15. And[1] Jacob went down into Egypt,[2] and he died,[3] and our fathers.

16. And they were carried over into Sichem,[4] and were laid in the sepulchre, that Abraham[5] bought for a sum of money of the sons of Hemor, the son[6] of Sichem.

17. And when the time[7] of the promise which God had made[8] to Abraham, drew near, the people increased, and was multiplied in Egypt,

18. Till another king[9] arose in Egypt,[10] who knew not Joseph.[11]

19. This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

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[1] Lachmann and Schott prefer the copulative conjunction, which is found in the Alexandrian, Parisian, and Laudian manuscripts, as well as in the Vulgate.

[2] Gen. xlvi. 3.

[3] Gen. xlix. 32.

[4] The bones of Joseph were translated to Sichem. Josue xxiv. 32. It was a common tradition of the Jews, that his brothers were likewise buried there. St. Jerome testifies that he saw there the sepulchres of the twelve patriarchs.

[5] The purchase made by Abraham was from the sons of Heth. It was a double cave in the direction of Mambre, that is, Hebron. Gen. xxiii. 16. Some conjecture that his name has been inserted here by mistake, IAB having been put as an abbreviation for Jacob, and the first letter having been effaced by some accident; others think that he made a purchase, since he built an altar at Sichem. See Gen. xxiii. 20.

[6] The Greek has only the definite article, which ordinarily implies that "son" is understood. However, Hemor was father of Sichem. Jacob bought of the children of Hemor, that part of the field in which he pitched his tents, for a hundred lambs, or, as some understand it, a hundred pieces of money. Gen. xxiii. 19. There must be some mistakes of copyists in this discourse. Lightfoot thinks that the difficulties arise from the brief manner in which the facts are referred to. He thinks that the sentence means: "And Jacob and our fathers died, and were removed to Sichem, and were laid in sepulchres, in that which Abraham bought for money, and in that which was bought from the sons of Hemor, the father of Sichem."

[7] For the fulfilment.

[8] G. P. "had sworn." V. confessus erat. The Vulgate reading is conformable to the Alexandrian and Parisian manuscripts, and to the version of Philoxenus (*in margine*), as well as to the Ethiopic. Lachmann and Schott believe it to be the primitive reading. He who makes a promise, acknowledges his indebtedness or obligation. Exod. i. 7.

[9] Of a different dynasty. See Josephus, Ant., ii. 9, 1.

[10] G. P. have not "in Egypt," which, however, is found in the manuscript of Alexandria, conformably to Exod. i. 8. It may have been omitted to avoid the repetition.

[11] Cared not for him, was hostile to him and his race.

20. At the same time Moses was born,[1] and he was acceptable to God,[2] who[3] was nourished three months in his father's house.

21. And when he was exposed,[4] Pharaoh's daughter took him up, and nourished him for her own son.

22. And Moses was instructed in all the wisdom of the Egyptians:[5] and he was mighty in his words[6] and deeds.[7]

23. And when he was full forty years old,[8] it came into his heart to visit his brethren, the children of Israel.[9]

24. And when he had seen one suffer wrong,[10] he defended him,[11] and striking the Egyptian, he avenged him[12] who suffered the injury.

25. And he thought that his brethren understood that God, by His hand, would save them:[13] but they understood it not.

26. And the day following he showed himself to them[14] when

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[1] Exod. ii. 2; Heb. xi. 23.

[2] G. ἀστεῖος τῶ θεῶ. Beautiful to God—divinely beautiful. The Hebrews expressed great excellence by adding the name of God.

[3] Moses. The relative often has a remote antecedent, in the Hellenistic writers.

[4] Three of the chief manuscripts, which Lachmann follows, support the Vulgate reading, in which the case is different from the common text.

[5] In the sciences which they cultivated, namely, astronomy, physics, medicine, mathematics, &c., the Egyptians enjoyed the highest reputation for learning and wisdom.

[6] Although he had a defect in utterance, a stammering, he was powerful in his language, which was persuasive and cogent.

[7] In the management of affairs.

[8] All these details were known only by tradition, since they are not stated in the ancient Scripture.

[9] In order to ascertain their real condition, that he might afford them relief. Having been informed of his origin, he preferred to share the lot of his brethren to the honours which, as the adopted son of Pharaoh's daughter, he might have enjoyed. Heb. xi. 24.

[10] Exod. ii. 12. Beaten.

[11] The term expresses the warding off of an attack. It was an act of defence.

[12] From the utter neglect of the rulers to protect the lives of the Israelites, they were, as in a state of nature, left to use their natural right to repel unjust aggression. Moses, as their friend and brother, exercised this right. He may not, however, have designed to kill the assailant. St. Augustin supposes him to have acted through passion, although from zeal for justice, and considers his sin to be an earnest of what might be expected from that zeal, when purified by Divine grace. Vide l. xxii. contra Faustum, c. lxx.

[13] Moses conceived that the Israelites seeing him interpose in their defence, would regard him as divinely raised to deliver them from oppression.

[14] He came unexpectedly before some of those who were quarrelling. Exod. ii. 13.

they were at strife; and he would have reconciled them in peace,[1] saying: Men, ye are brethren, why hurt ye one another?

27. But he that did the injury to his neighbour, thrust him away,[2] saying: Who hath appointed thee prince and judge over us?

28. What, wilt thou kill me, as thou didst yesterday kill the Egyptian?

29. And Moses fled at this word: and he became a sojourner[3] in the land of Madian, where he begat two sons.

30. And when forty years were expired, there appeared to him, in the desert of Mount Sinai,[4] an angel in the fire of a flame of a bush.[5]

31. And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of the Lord came to him, saying:

32. "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses being terrified, durst not behold.

33. And the Lord said to him: "Loose the shoes from thy feet: for the place wherein thou standest is holy ground.[6]

34. Seeing I have seen[7] the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt."

35. This Moses, whom they denied saying: Who hath appointed thee prince and judge? him God sent prince and redeemer,[8] by the hand of the angel, who appeared to him in the bush.

36. He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert, forty years.[9]

37. This is that Moses who said to the children of Israel: "A

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[1] He strongly urged them to be reconciled.

[2] The term is sometimes understood of the rejection of interference, without any external act of repulse.

[3] An exile.

[4] Exod. iii. 2. The vision is said to have occurred near Horeb. Sinai and Horeb are two peaks of the same mountain.

[5] This literally represents the more approved reading.

[6] The removal of the sandals was a token of respect, the person treading more softly on the ground, and with clean feet, the dust being cast away with the sandals. Slaves were barefooted; whence the appearing before God in this way was a virtual acknowledgment of subjection and dependence.

[7] A well-known Hebraism. G. P. "I have seen, I have seen." Schott follows the Vulgate reading.

[8] As one who paid a ransom. From the rejection of Moses by the Israelites, he intimates that the rejection of Christ by the Jews is not without precedent in the history of their fathers.

[9] Exod. vii., viii., ix., x., xi., xiv.

prophet will[1] God raise up to you of your own brethren, as myself: Him shall ye hear."[2]

38. This is he that was in the church[3] in the wilderness, with the angel who spake to him on Mount Sinai,[4] and with our fathers: who received the words of life[5] to give to us.

39. Whom our fathers would not obey; but they thrust him away, and in their hearts they turned back into Egypt.[6]

40. Saying to Aaron: "Make us gods[7] to go before us; for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him."

41. And they made a calf[8] in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42. And God turned,[9] and gave them up[10] to serve the host of heaven,[11] as it is written in the book of the prophets: "Did ye offer to Me victims and sacrifices for forty years in the desert, O house of Israel?[12]

43. And ye took unto you the tabernacle of Moloch,[13] and the star of your god Rempham,[14] figures which ye made, to adore them. And I will carry you away beyond Babylon."[15]

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[1] G. P. "the Lord your God." The pronoun is omitted in three of the chief manuscripts, and in several versions. Griesbach rejects it, and inclines to omit "Lord."

[2] Deut. xviii. 15.

[3] In the assembly of the people when the law was promulgated.

[4] Exod. xix. 3. Acting as mediator between God and the people.

[5] Life-giving oracles; laws whose observance, accompanied by faith in the Redeemer, tended to secure life eternal. Deut. xxxii. 47.

[6] Longing for its material enjoyments.

[7] Images of gods. Exod. xxxii. 1.

[8] The calf was made probably in imitation of Apis, the chief Egyptian idol, which was in the form of a calf.

[9] It may be a Hebraism for His abandoning them again to idolatry, which they had already committed in Egypt. Ezech. xx. 7, 8, 24. Some understand it to mean that God turned away from them.

[10] The withdrawal of Divine grace and abandonment of sinners to their own evil propensities are a just punishment of their perversity. God is said to give them up, because He forsakes them.

[11] The sun, moon, and stars. 2 Par. xxxiii. 5; Jer. xix. 13.

[12] Amos v. 25. Sacrifices to God were offered in the desert on occasion of the dedication of the tabernacle. Exod. xxiv. 4; Numbers vii. 9. But, with this exception, they were not offered during that long period. Idolatry, however, did not constantly prevail. See Numbers xxiii. 21.

[13] This is thought to have been a case in which the idol was contained.

[14] This is believed to be Saturn, worshipped as a star. The Hebrew text of the prophet Amos has כיון which is explained of the star of Saturn. The Septuagint rendered it Rempham, which is said to be the corresponding name in the Egyptian tongue.

[15] Amos speaks of Damascus, for which Stephen substitutes Babylon, designating

44. The tabernacle of the testimony[1] was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the form which he had seen.

45. Which[2] also our fathers with Jesus[3] receiving,[4] brought into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David,[5]

46. Who found grace before God,[6] and desired to find a tabernacle for the God of Jacob.[7]

47. But Solomon built him a house:[8]

48. Yet the Most High dwelleth not in buildings made with hands,[9] as the prophet saith:

49. "Heaven is My throne, and the earth My footstool. What house will ye build Me, saith the Lord, or what is the place of My resting?

50. Hath not My hand made all these things?"[10]

51. Ye stiff-necked[11] and uncircumcised in heart and ears,[12] ye always resist the Holy Ghost:[13] as your fathers, so ye also.

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the place of their captivity more explicitly than the prophet. They were carried away to Babylon, which was far beyond Damascus. Some of them were carried into Persia, which is beyond Babylon. 2 Macch. i. 19.

[1] The tent whence God intimated his will. Exod. xxv. 40.

[2] The tabernacle.

[3] Under the guidance of Josue. See Josue iii. 14; Heb. viii. 9.

[4] As it were from the hands of Moses.

[5] The total extirpation of the heathen occupants of the land was not effected before the days of David.

[6] 1 Kings xvi. 13.

[7] Ps. cxxxi. 5.

[8] 3 Kings vi. 1.

[9] G. P. "temples." The four chief manuscripts, three in cursive characters, and several ancient versions, omit the noun, as does the Vulgate likewise, which has "in manufactis." I have inserted the word buildings, as the adjective cannot stand alone. Infra xvii. 24.

[10] Isai. lxvi. 1. The latter verse is in an affirmative form in the text.

[11] Stephen here discontinues his historical review, and abruptly reproaches his hearers in the severest language. From the facts which he had rapidly glanced at, it was clear that their ancestors had frequently provoked the Divine wrath, and had resisted Moses, as they themselves resisted Christ, whom he predicted. He had shown that God was worshipped before the tabernacle was erected, and that His worship was not confined to it, since He dwells not in material buildings. Probably perceiving their impatience and disposition to interrupt him, he suddenly breaks into invectives, after the manner of the prophets. St. Chrysostom asks, "Why does he speak with such severity? Being about to die, he opened his mind freely, for I suppose his approaching death was revealed to him."

[12] Men whose affections were not regulated, whose understanding was not open to truth. He insinuates that circumcision of the flesh could not avail them, whilst they were not mentally disciplined.

[13] The Jews had some idea of the Holy Spirit, although not as of a distinct person of the Godhead. Stephen reproaches them with resisting His inspirations.

52. Which of the prophets did not your fathers persecute?[1] And they slew them who foretold of the coming of the Just One,[2] of whom ye have been now betrayers and murderers.[3]

53. Ye who received the law through the ministry[4] of angels, and have not kept it.

54. Now hearing these things they were cut to the heart,[5] and they gnashed with their teeth at him.

55. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God,[6] and JESUS standing[7] on the right hand of God. And he said: Behold I see the heavens opened, and the Son of Man standing on the right hand of God.

56. And they crying out with a loud voice, stopped their ears,[8] and with one accord ran violently upon him.

57. And casting him forth out of the city, they stoned him:[9] and the witnesses[10] laid down their garments[11] at the feet of a young man,[12] whose name was Saul.

58. And they stoned Stephen, invoking,[13] and saying: Lord JESUS, receive my spirit.[14]

59. And falling on his knees, he cried with a loud voice, saying:

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[1] It was notorious that most of the prophets had been objects of persecution; of which, however, the historic details have not come down to us.

[2] Christ.

[3] By delivering Him to Pilate, and calling for His death.

[4] G. εις διαταγὰς ἀγγέλων. V. in dispositione angelorum. The received version, both Protestant and Catholic, is, "by the disposition of angels." As this is obscure, I have ventured to substitute "ministry," as Martini has done in his Italian version, and Allioli in the German translation. The text is equivalent to the law promulgated by angels: Διαταγεὶς δὶ ἀγγέλων. Gal. iii. 19.

[5] Lit. They were sawed.

[6] A manifestation of Divine glory was made to him.

[7] This position suited Him as looking on His servant, and encouraging him in his struggle.

[8] To show their horror of what he had just testified, which they regarded as an impious falsehood.

[9] This is again stated in the following verse, with some particulars attending it. Such repetitions are familiar in Scripture.

[10] It devolved on them to commence the execution of the sentence.

[11] The outer garments were laid aside on such occasions.

[12] This does not here mean a youth. Saul is thought to have been thirty years of age, or more.

[13] P. inserts God in italics.

[14] Here prayer is offered to Christ, and salvation is asked of Him, which shows His Divinity.

Lord, lay not this sin to their charge.[1] And when he had said this, he fell asleep[2] in the Lord. And Saul was consenting to his death.[3]

CHAPTER VIII.

In consequence of the persecution, all but the apostles are dispersed, whilst Saul lays waste the Church. Philip converts many in Samaria, and among them baptizes Simon, the magician. Peter and John, being sent by the apostles, obtain the Holy Ghost for the faithful of Samaria, by prayer and the laying on of hands. Simon, wishing to purchase the power of giving the Holy Ghost, is severely rebuked by Peter. Philip is sent by an angel to the eunuch, whom he baptizes, on his professing the faith, and is subsequently transported, by the Spirit, to Azotus.

1. And, at that time,[4] a great persecution was raised against the Church, which was at Jerusalem, and they were all[5] dispersed through the countries of Judea and Samaria, except the apostles.[6]

2. And devout men buried[7] Stephen, and made great mourning[8] over him.

3. But Saul made havoc of the Church, entering in from house to house,[9] and dragging away men and women,[10] committed them to prison.

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[1] A beautiful example of forgiveness, and of the efficacy of prayer inspired by charity! St. Augustin remarks, "If Stephen had not prayed, the Church would not have had Paul." Serm. IV., de Sanctis.

[2] With entire tranquillity of mind. The words "in the Lord," are not in the text.

[3] This last clause begins the next chapter in G. P.; Bengel adopts the Vulgate division.

[4] Lit. "day."

[5] Most of the faithful. General expressions are not to be taken strictly. This dispersion served to diffuse the Gospel, so that the persecution was the occasion of the faith being spread abroad.

[6] The apostles contrived to keep themselves concealed, awaiting the manifestation of the Divine will, and attending to the care of such of the faithful as remained at Jerusalem, whilst most of their brethren were scattered abroad.

[7] Συνεκόμισαν. V. curaverunt. It is put for all that appertains to the interment, as washing, embalming, &c.

[8] Striking their breasts, through sorrow, and performing other funeral rites.

[9] This shows the diligence with which he sought out the followers of Christ for punishment.

[10] Neither sex was spared.

4. They, therefore, who were dispersed, went about preaching the word of God.[1]

5. And Philip,[2] going down to the[3] city of Samaria, preached the CHRIST to them.[4]

6. And the people[5] were attentive[6] to those things which were said by Philip, with one accord[7] hearing and seeing the miracles which he did.

7. For many of them who had unclean spirits, crying with a loud voice, went out.[8]

8. And many taken with the palsy, and lame, were cured.

9. There was, therefore, great joy in that city. Now, a certain man, named Simon, who before had been a magician in that city, seducing[9] the people[10] of Samaria, giving out that he was some great one:

10. To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.[11]

11. And they were attentive to him, because, for a long time, he had bewitched them with his sorceries.

12. But when they had believed Philip preaching of the king-

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[1] Such among them as were authorized, evangelized,—that is, announced the Gospel, the others made it known by their conversation and conduct. G. P. have not: "of God."

[2] The deacon.

[3] It might be rendered "a city," since the definite article is not in the text. It is, however, generally understood of the chief city, which, according to Josephus, was Sichem. Ant. l. xi. c. xiii. After its destruction by Hyrcanus, it was rebuilt by Herod the Great, who named it Sebaste, that is Augusta, in honour of Augustus.

[4] Proclaimed JESUS as the Messiah.

[5] Lit. "crowds."

[6] G. προσειχον. V. intendebant. This verb is frequently used by St. Luke. Some noun is understood, varying according to circumstances. See infra v. 10, 11.

[7] The punctuation of the Vulgate refers this to the participle which follows: "hearing with one accord:" but the text refers it rather to the preceding verb: so that all the citizens with one accord were attentive to the things said by Philip. The sense is the same.

[8] The sense is: unclean spirits crying with a loud voice, went out of many who had been possessed by them.

[9] Amazing, exciting to ecstasy.

[10] Lit. The nation.

[11] He might be so styled as appearing invested with Divine power, or as the agent of a heavenly spirit, the Greek term δύναμις being sometimes used to denote a spirit.

dom of God, in[1] the name of JESUS CHRIST they were baptized, men and women.

13. Then Simon himself also believed:[2] and, being baptized, he stuck close to Philip. Seeing also the signs and exceeding great miracles[3] which were done, he was filled with astonishment.[4]

14. Now when the apostles, who were in Jerusalem, had heard that Samaria[5] had received the word of God, they sent[6] unto them Peter and John.

15. Who, when they were come, prayed for them, that they might receive the Holy Ghost.[7]

16. For He was not as yet come upon any of them:[8] but they were only baptized in the name of the Lord JESUS.[9]

17. Then they laid their hands upon them, and they received the Holy Ghost.[10]

18. And when Simon saw that, by the imposition of the hand[11] of the apostles, the Holy Ghost was given,[12] he offered them money,

19. Saying: Give me also this power, that on whomsoever I shall lay hands, he may receive the Holy Ghost.[13] But Peter said to him:

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[1] G. P. "and." The Greek text unites the name of CHRIST with the kingdom of God, as the subjects of the preaching of Philip, and does not state how they were baptized.

[2] From this it may be inferred that he conceived true faith, from which he afterwards fell away. St. Irenæus, however, thinks that he only affected to believe. L. 1, c. xx. Adv. Hær.

[3] V. Virtutes maximas. The adjective, in the text, is in the positive degree.

[4] Lit. "he was ecstatic." V. Stupens admirabatur.

[5] Its citizens.

[6] Urged them to go. It was their prerogative as prelates of the church to communicate the Holy Ghost, by the imposition of hands and prayer.

[7] This was clearly the object of their journey.

[8] They had not received His special gift, although they were born of water and the Holy Ghost.

[9] By His authority, and in the manner appointed by Him.

[10] His strengthening grace. "What took place among the Samaritans," observes St. Cyprian, "is now performed with us likewise, since those who are baptized in the church are presented to the prelates of the church, and by our prayer and the laying on of our hands, obtain the Holy Ghost, and are made perfect by the seal of the Lord." Ep. lxxiii. ad Jubajanun.

[11] G. P. "hands."

[12] Miraculous gifts attended the communication of the Holy Ghost, which rendered the fact clear and sensible to the bystanders.

[13] It appears that he had not received miraculous gifts, as the others had, and probably had not been confirmed. He wished to have the power of communi-

20. Thy money be with thee to perdition,[1] because thou hast thought that the gift of God may be purchased with money.

21. Thou hast no part, nor lot,[2] in this matter. For thy heart is not right in the sight of God.

22. Repent, therefore, of this thy wickedness: and pray to God, if perhaps[3] this thought[4] of thy heart may be forgiven thee.

23. For I see that thou art in the gall of bitterness,[5] and in the bonds of iniquity.[6]

24. Then Simon answering, said: Pray ye[7] for me to the Lord, that none of these things, which ye have spoken, may come upon me.

25. And they indeed having testified[8] and spoken the word of the Lord, returned to Jerusalem, and preached the Gospel to many places[9] of the Samaritans.

26. Now an angel of the Lord spake to Philip,[10] saying: Arise,

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cating them to others. He confounded them with the Holy Ghost, because they were obtained, when the apostles prayed that the Holy Ghost might come upon the disciples.

[1] This language, which has the form of an imprecation, is directed to express the heinousness of the sin of seeking to purchase sacred powers, or gifts, which from Simon is denominated *simony*. Peter did not wish his perdition: but he pointed to it as the consequence of his perverse disposition, in order by the greatness of the punishment to deter men from its commission. The language is comminatory, or prophetic, like many passages of the Psalms. "The simoniacal heresy," observes St. Gregory the Great, "which was the first to assail the church, was stricken down at its very rise by the sword of apostolical vengeance, and was condemned." L. vii. Reg. ep. 114.

[2] These two terms correspond in meaning, and are used more fully to express, that Simon had no interest whatever in this matter, no hope of obtaining this power.

[3] This doubtful mode of speaking implies no doubt of the readiness of God to forgive the penitent: but it was doubtful that a sinner so full of guile would ever repent.

[4] Device.

[5] Bitter gall, as a root producing a bitter or poisonous plant. See Deut. xxix. 18; Heb. xii. 15.

[6] Held fast by iniquitous views and attachments. St. Irenæus relates this fact in the words of St. Luke. L. 1, c. xx. Adv. Hær.

[7] He addressed both apostles. He desired to escape the evils with which he was threatened; but he did not repent effectually.

[8] Declared it, and proved it to have been revealed.

[9] G. *κώμας*. P. villages. V. regionibus.

[10] It seems that there was an external apparition. The words, however, might be understood of a secret inspiration.

and go towards the south, to the way that goeth down from Jerusalem unto Gaza: this is desert.[1]

27. And rising up, he went. And behold, a man of Ethiopia, a eunuch,[2] of great authority under Candace,[3] the queen of the Ethiopians,[4] who was over all her treasures, had come to Jerusalem to worship.[5]

28. And he was returning, sitting in his chariot, and[6] reading Isaiah the prophet.

29. And the Spirit said to Philip: Go near, and join thyself to this chariot.

30. And Philip running thither, heard him reading the prophet Isaiah, and he said: Thinkest thou that thou understandest what thou readest?

31. Who said: And how can I, unless some man show me![7] And he desired Philip to come up and sit with him.

32. And the place of the Scripture which he was reading, was this: "He was led as a sheep to the slaughter: and like a lamb dumb before his shearer, so He opened not His mouth.

33. In humility,[8] His judgment was taken away.[9] His generation[10] who shall declare, for His life shall be taken from the earth?"

34. And the eunuch, answering Philip, said: I beseech thee, of whom doth the prophet speak this, of himself or of some other?

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[1] The Jews, in consequence of a massacre of twenty thousand of their number at Cesarea, had recently overrun Syria and its environs, and had demolished Anthedon and Gaza. See Josephus, B. l. ii. ch. xix. alias xxxiii.

[2] It being usual to set such persons in offices of the palace, the term was employed for an officer of court, without reference to his bodily condition.

[3] This name was common to many queens. Plin. H. N. 6, 29.

[4] The peninsula of Meroe, in Africa, to the south of Egypt.

[5] He was a proselyte. Eunuchs could not be received as proselytes; but he appears to have been such only in name.

[6] G. P. omit the conjunction, which, however, is adopted by Griesbach.

[7] "Valcknaer justly commends the shrewd remark of Grotius, that this eunuch did not find the Scriptures so perspicuous as they are now made, not only by low handicraftsmen, shoemakers and tailors, but even by women." Bloomfield.

[8] Isaiah liii. 7. In His lowly state. This text is here quoted from the Septuagint.

[9] To "take away his judgment," is a proverbial expression for oppressing a man by unjust judgment.

[10] This is commonly understood of His Divine origin, His procession from the Father, which is ineffable. It may also be referred to the whole history of His life and death; or to the age in which He lived, the period of His manifestation and reign.

35. Then Philip, opening his mouth,[1] and beginning at this Scripture,[2] preached to him Jesus.

36. And as they went on the way, they came to a certain water: and the eunuch said: See, here is water, what doth hinder me to be baptized?[3]

37. And Philip said: If thou believest with all thy heart, thou mayest: and he answering, said: I believe that Jesus Christ is the Son of God.[4]

38. And he commanded the chariot to stand still: and they both went down into the water, Philip and the eunuch, and he baptized him.

39. And when they were come up out of the water, the Spirit of the Lord took away Philip,[5] and the eunuch saw him no more. And he went on his way rejoicing.[6]

40. But Philip was found in Azotus,[7] and, passing through, he preached the Gospel to all the cities, till he came to Cesarea.[7]

CHAPTER IX.

The wonderful conversion of Saul, the Lord appearing to him, and sending Ananias to baptize him. After his baptism he maintains most strenuously at Damascus that Jesus is the Christ. The disciples let him down by the wall on account of the designs of the Jews against him. Barnabas conducts him to the apostles at Jerusalem, whence he goes to Tarsus to escape a plot against his life. Peter cures Eneas, the paralytic, at Lydda, and raises Tabitha to life in Joppe.

1. And Saul,[9] yet[10] breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,[11]

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[1] A Hebrew pleonasm for beginning to speak diffusely.

[2] Expounding and applying it.

[3] Philip had instructed him in the necessity of baptism.

[4] This profession of faith is expunged by Griesbach and others; but is found in the Alexandrian manuscript, which Thomas of Charkel examined in the convent of the monks of St. Anthony, and in the manuscript, E. It was also read by St. Irenæus.

[5] In a preternatural manner.

[6] In his baptism and the graces which accompanied it.

[7] A town to the north of Gaza, at about thirty miles' distance.

[8] Formerly called the tower of Strato. It was situated on the Mediterranean, between Dora and Joppe.

[9] Gal. i. 13.

[10] Continuing in the hostile dispositions which he entertained when Stephen was put to death. The time of his conversion is believed to be the third year after the death of Christ.

[11] As the head of the Sanhedrim, he took cognizance of offences against religion,

2. And asked of him letters[1] to Damascus,[2] to the synagogues:[3] that if he found any men and women[4] of this way,[5] he might bring them bound to Jerusalem.

3. And as he went on his journey, it came to pass[6] that he drew nigh to Damascus: and suddenly a light from heaven shone round about him.

4. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me?[7]

5. Who said: Who art Thou, Lord? And He: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.[8]

6. And he trembling and astonished, said: Lord, what wilt Thou have me do?

7. And the Lord[9] to him: Arise, and go into the city, and there it shall be told thee what thou must do?[10] Now the men who went in company with him, stood amazed,[11] hearing, indeed, a voice,[12] but seeing no man.

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with the connivance of the Romans, even beyond the bounds of Judea, wherever there were synagogues acknowledging dependence on the Sanhedrim.

[1] Letters credential.

[2] A celebrated city between the Libanus and the Antilibanus mountains, where were many thousand Jews, among whom were some professors of Christianity.

[3] Their rulers. The foreign synagogues respected the authority of the Sanhedrim, which was most likely to be exercised with severity against the followers of Christ.

[4] Even females were not to be allowed to escape.

[5] This manner of belief and life. See Judith v. 8.

[6] A pleonasm. Infra xxii. 6; 1 Cor. xv. 8; 2 Cor. xii. 2.

[7] In His members.

[8] This clause is wanting in several manuscripts. Its force is, that as an ox, kicking against the goad, strikes it in deeper, so Saul resisting the interior impulse of grace, which moved him to embrace the faith of Christ, increased the pain of his mind.

[9] G. P. "said." It is wanting in the manuscripts, which omit the former clause.

[10] St. Augustin says: "Let us not be unwilling to go to the churches, nor expect to hear the Gospel from Christ, rather than from men. Let us shun these temptations, which proceed from deep pride; and let us reflect that Paul himself, although prostrated and instructed by a voice from heaven, was nevertheless sent to a man to receive the sacraments." In prol. doct. Christ.

[11] They were motionless and speechless through astonishment.

[12] They heard the sound, but not so as to understand the words: wherefore in c. xxii. 9, they are said not to have heard the voice of Him that spoke. Supernatural communications are not always intelligible by others than the person to whom they are directed, although they may perceive some indications of them.

8. And Saul rose up from the ground, and when his eyes were opened, he saw nothing.[1] But they leading him by the hand, brought him to Damascus.

9. And he was there three days without sight, and he did neither eat nor drink.[2]

10. Now there was a certain disciple at Damascus, named Ananias,[3] and the Lord said to him in a vision: Ananias. And he said: Behold, I am here, Lord.

11. And the Lord to him: Arise, and go into the street that is called Straight, and seek in the house of Judas, one named Saul of Tarsus;[4] for behold, he prayeth.

12. (And he saw[5] a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.[6])

13. But Ananias answered: Lord, I have heard from many of this man, how much evil he hath done to Thy saints[7] in Jerusalem:

14. And here he hath authority from the chief priests to bind all that invoke Thy name.

15. And the Lord said to him: Go, for this man is to Me a vessel of election,[8] to carry[9] My name[10] before the Gentiles, and kings,[11] and the children of Israel.

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[1] G. P. "he saw no man." Bloomfield observes, that "Οὐδεν is read in the Alexandrian manuscript, is expressed by the Syriac, Arabic, and Vulgate, and is approved by Grotius, Pricæus, and Bengel." This blindness was caused by the splendour of the vision. The scales suddenly came on the eyes in a manner altogether preternatural.

[2] This disrelish of food may have arisen from the extraordinary state of mind and body into which the vision had thrown him. St. Chrysostom ascribes it to his intense compunction. He was engaged in prayer, as our Lord declared to Ananias, and probably at that time received the revelation of the Christian doctrine, to which he often refers. Gal. i. 12.

[3] He was doubtless a sacred minister, since he was sent to baptize Paul. In the Roman Martyrology he is styled a bishop.

[4] Jews were settled there and in other cities of the Gentiles.

[5] G. P. "in a vision." These words are wanting in the Alexandrian manuscript, and in the Ethiopic and Coptic versions. This verse is put, in the Vulgate, in parenthesis, as if it were an observation of the sacred historian.

[6] This, as a miraculous fact, is specially noted. The chief object, however, of the visit of Ananias was to baptize Saul.

[7] This name was given to the Christians, because they were consecrated to the worship of God.

[8] A chosen vessel, by which the Hebrews often understand an instrument.

[9] This corresponds with the preceding metaphor. It means that the doctrine of Jesus would be spread by Saul.

[10] Doctrine.

[11] Rulers.

16. For I will show him[1] how great things he must suffer[2] for My name.

17. And Ananias went his way, and entered into the house: and laying his hands upon him, he said: Brother Saul, the Lord—Jesus,[3] who appeared to thee in the way as thou camest,—hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it were scales, and he received sight,[4] and rising up he was baptized.

19. And when he had taken food, he was strengthened. And he[5] was with the disciples that were at Damascus, for some days.

20. And immediately[6] he preached Jesus[7] in the synagogues, that He is the Son of God.[8]

21. And all that heard were astonished, and they said: Is not this he who persecuted[9] in Jerusalem those that called upon this name;[10] and came hither for that intent, that he might bring them bound unto the chief priests?

22. But Saul increased much more in strength, and confounded the Jews, who dwelt at Damascus, affirming[11] that this is the Christ.

23. And when many days were passed, the Jews consulted together to kill him.

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[1] Afterwards, in the progress of his Christian life, this was to be made manifest practically.

[2] In the sufferings of Saul for Christ the sincerity of his conversion and its wonderful character would appear.

[3] From the Greek text it is clear, that the clause: "Jesus who appeared," etc., is explanatory of "the Lord."

[4] G. P. "forthwith." This adverb is not found in the Alexandrian manuscript, or in most of the versions. It is rejected by Griesbach.

[5] G. P. "Saul." The Alexandrian, Parisian, and Laudian manuscripts, and the ancient versions, omit the name, which is accordingly expunged by Griesbach and Schott.

[6] He is thought not to have preached, or only for a short time, until his return from Arabia, whither he went soon after his conversion, and where he remained three years. Gal. i. 17. St. Luke omits all mention of this journey, probably because no fact of a public nature occurred there.

[7] G. P. Christ. The same manuscripts and versions have the Vulgate reading, which is adopted by critics generally, as Bloomfield testifies.

[8] This cannot be understood of an adopted son, since it would have been unnecessary to urge the admission of a title so easily conceded.

[9] Devastated, destroyed.

[10] The disciples were known to invoke Jesus as their Redeemer: they were also designated His followers, although as yet they were not called Christians.

[11] Demonstrating.

24. And their laying in wait was made known to Saul. But they also[1] watched the gates day and night, that they might kill him.[2]

25. But the disciples, taking him in the night, conveyed him away by the wall, letting him down in a basket.

26. And when he was come into Jerusalem,[3] he tried to join himself to the disciples, and they all were afraid of him, not believing that he was a disciple.[4]

27. But Barnabas took[5] and brought him to the apostles,[6] and told them, how he had seen the Lord on the way, and that He had spoken to him, and how in Damascus he had acted boldly[7] in the name of JESUS.

28. And he was with them, coming in and going out[8] in Jerusalem, and acting boldly in the name of the Lord.[9]

29. He spake also to the Gentiles,[10] and disputed with the Greeks: but they sought to kill him.

30. Which, when the brethren had known, they brought him down to Cesarea,[11] and sent him away to Tarsus.[12]

31. Now the Church[13] had peace throughout all Judea, and

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[1] The double conjunction in the Vulgate is received by Schott, in conformity with the chief manuscripts.

[2] In 2 Cor. xi. 32, the ethnarch of Aretas, king of Arabia, is said to have placed a guard at the gates to arrest Saul. He acted, no doubt, in concert with the Jews, or at their solicitation, probably on some charge of designs against the public safety.

[3] To visit Peter. Gal. i. 18.

[4] The communication with Damascus had been interrupted by the war of Herod with Aretas. Besides, the chief evidences of the faith of Saul had been given but lately, since, soon after his conversion, he went to Arabia.

[5] Took him by the hand.

[6] Peter and James.

[7] Spoken openly and fearlessly.

[8] Living and acting familiarly. He stayed there fifteen days. Gal. i. 18.

[9] In religious matters.

[10] No mention is made of the Gentiles in the text, which is correct, in the judgment of Martini. In the second part Hellenists, rather than Greeks, is the reading approved by critics. As yet the Gospel was not announced to the heathen.

[11] Cesarea of Palestine.

[12] He sailed for Syria, and passed by land through Upper Syria and Cilicia Campestris to Tarsus, his birthplace. See Gal. i. 18. His subsequent history, for about five years, is passed over in silence, probably because the particular facts were not known to the sacred historian, or were not connected with his design in composing this work.

[13] G. P. "The churches." The Vulgate reading is approved of by Mill, Ben-

Galilee, and Samaria, and was edified,[1] walking[2] in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32. And it came to pass that Peter, as he passed throughout all,[3] came to the saints who dwelt at Lydda.

33. And he found there a certain man named Eneas, lying on his bed for eight years, who was ill of the palsy.

34. And Peter said to him: Eneas, the Lord JESUS CHRIST healeth thee:[4] arise, and make[5] thy bed. And immediately he arose.

35. And all[6] that dwelt at Lydda[7] and Saron[8] saw him: who were converted to the Lord.[9]

36. And in Joppe there was a certain disciple named Tabitha, which, by interpretation, is called Dorcas.[10] This woman was full of good works and alms-deeds, which she did.

37. And it came to pass in those days that she was sick and died. And when they had washed her, they laid her in an upper chamber.

38. And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, asking: Be not loth to come as far as to us.[11]

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gel, Griesbach, Schott, and Bloomfield. It is conformable to the Alexandrian and Parisian manuscripts, and to the ancient versions.

[1] The Greek term is metaphorical, taken from building. Peace gave occasion to the increase of the faithful, and the more regular performance of all Christian duties, so that the Church appeared like a building in the progress of erection. The peace of the Church, at this time, may have been owing to the consternation produced in the minds of the Jews, by the threat of the Emperor Caligula to erect his statue in the Temple. Joseph de Bello. l. xi. c. x.

[2] Living, acting.

[3] All places where Christians were found. "Like a general, he goes about inspecting the ranks, to see which portion is compactly formed, which is elegantly arrayed, which needs his presence." St. Chrysostom.

[4] He plainly shows the Divine power of Christ.

[5] The term denotes the making of a large bed in the ordinary way. This was enjoined as an evidence of his perfect cure.

[6] The great bulk of the citizens.

[7] Afterwards called Diospolis, between twenty and thirty miles north of Jerusalem.

[8] The country from Lydda to Cesarea bore this name.

[9] The miracle produced numberless conversions.

[10] The name signifies the antelope, an animal remarkable for its beautiful eyes. It was customary to give to females the names of favourite animals. It is given here in Syriac and Greek, as she was known by both names, the two languages at that time being both in use, although the former was more prevalent.

[11] G. P. "desiring *him* that he would not delay to come to them." Lachmann and Schott adopt the Vulgate reading, which gives the words of the message; it is supported by the Alexandrian, Parisian, and Laudian manuscripts.

39. And Peter rising up went with them. And when he was come, they brought him into the upper chamber; and all the widows stood about him weeping, and showing him the coats[1] and garments,[2] which Dorcas made them.[3]

40. And they all being put forth, Peter kneeling down, prayed;[4] and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

41. And giving her his hand, he lifted her up. And when he had called the saints[5] and the widows,[6] he presented her alive.

42. And it was made known throughout all Joppe: and many believed in the Lord.

43. And it came to pass that he abode many days in Joppe, with one Simon a tanner.[7]

CHAPTER X.

By the command of an angel, Cornelius, a centurion, sends for Peter, who being instructed, by the vision of a linen cloth, enclosing animals of various kinds, that the Gentiles were to be admitted to the Church, goes to him. The Holy Ghost having come on them all, as they listened to him speaking of Christ, he ordered them to be baptized.

1. And there was a certain man in Cesarea, named Cornelius, a centurion of the band, which is called Italian,[8]

2. Religious, and fearing God,[9] with all his house,[10] giving much alms to the people, and always[11] praying to God.

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[1] Tunics,—under-dress.

[2] Outer garments.

[3] G. P. "whilst she was with them."

[4] By the humility of his posture and prayer, he showed that he could do nothing of himself. When Christ called the girl to life, He merely took her by the hand, and commanded her to rise, manifesting His almighty power.

[5] The faithful generally.

[6] As they were specially interested.

[7] This trade was not esteemed among the Jews. Peter, however, did not fear that his ministry would suffer by intercourse with men of humble condition.

[8] This was the name of the legion. The cohorts had not a special name.

[9] Although of heathen origin, and not a proselyte, he worshipped the true God, and studied to observe the natural law. Some argue from the terms, that he was a proselyte of the gate, that is, one allowed to live on terms of intimacy with the Jews, without embracing the ceremonial code, or submitting to circumcision, but bound only to the observance of a few precepts given to Noe. Others think that the distinction of two classes of proselytes was then unknown.

[10] Family.

[11] Frequently.

3. He saw in a vision manifestly,[1] about the ninth hour of the day,[2] an angel of God, coming in unto him, and saying to him: Cornelius.

4. And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are come up for a memorial[3] in the sight of God.

5. And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

6. He lodgeth with one Simon a tanner, whose house is by the seaside: he will tell thee what thou must do.

7. And when the angel, who spake to him,[4] was departed, he called two of his domestics, and a soldier, who feared the Lord, of them that were under him:[5]

8. To whom when he had related all things, he sent them to Joppe.

9. And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the upper part of the house[6] to pray, about the sixth hour.[7]

10. And, being very hungry, he wished to eat.[8] And as they were preparing,[9] there came upon him an ecstasy of mind:[10]

11. And he saw the heaven opened, and a certain vessel descending,[11] as it were a great linen sheet[12] let down by the four corners, from heaven to the earth,

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[1] This is remarked to certify the reality of the vision.

[2] About three o'clock, P. M., when men are generally awake and observant.

[3] As things worthy of remembrance and well pleasing. These acts were performed under the influence of Divine grace, without which we can do nothing available to salvation. Correspondence with grace prepared his soul for still higher gifts, especially the knowledge of Christ our Redeemer. "See," cries St. Chrysostom, "how great is the efficacy of alms-giving; it delivers from temporal and eternal death, and throws open the gates of heaven."

[4] G. P. "Cornelius." Three of the chief manuscripts, and the ancient versions generally agree with the Vulgate in omitting the name. Griesbach, Schott, and other critics assent.

[5] G. Τῶν προσκαρτέρουντῶν αὐτῷ. P. "of them that waited on him continually." The guard, or sentry, or those specially in attendance on their officer.

[6] G. Τὸ δωμα. V. in superiora. P. "the house-top." I have borrowed the translation of Wetham. There was a terrace, or flat roof, on Jewish houses, where prayer was often made.

[7] Mid-day, a usual hour for prayer.

[8] Lit. "to taste." It is used without reference to quantity.

[9] Cooking.

[10] He was transported out of himself.

[11] G. P. "unto him." These words are wanting in the Alexandrian and two other chief manuscripts, and many versions, and are suspected by Schott to be borrowed from ch. xi. 5.

[12] G. P. "knit."

12. Wherein were all manner of four-footed beasts,[1] and creeping things of the earth, and fowls of the air.

13. And there came a voice to him: Arise, Peter, kill and eat.

14. But Peter said: Not so, Lord: for I never did eat anything that is common and unclean.

15. And the voice *came* to him again the second time: What God hath cleansed, do not thou call common.

16. And this was done thrice: and presently the vessel was taken up[2] into heaven.

17. Now whilst Peter doubted within himself, what the vision that he had seen should mean:[3] behold the men, who were sent from Cornelius, inquiring for Simon's house,[4] stood at the gate.[5]

18. And when they had called, they asked if Simon, who is surnamed Peter, were lodged there.

19. And as Peter was thinking of the vision, the Spirit said to him: Behold, three men seek thee.

20. Arise, therefore, get thee down, and go with them, doubting nothing, for I have sent them.[6]

21. Then Peter, going down to the men,[7] said: Behold, I am he whom ye seek: what is the cause for which ye are come?

22. Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony[8] from all the nation of the Jews, received an answer of[9] a most holy angel, to send for thee into his house, and to hear words[10] of thee.

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[1] G. P. "of the earth." The three chief manuscripts and the ancient versions put these words afterwards as in the Vulgate. The G. P. add: "and wild beasts," but no corresponding words are found in the Alexandrian and Parisian manuscripts, or in the ancient versions.

[2] G. P. "again." Three of the chief manuscripts and several ancient versions have the Vulgate reading, which Schott adopts, after Lachmann. "Presently" is read instead of "again."

[3] The apostle did not at once see the full meaning which might be attached to the vision; which, however, the arrival of the messenger of Cornelius soon manifested.

[4] They had already found the house, their previous inquiries having been successful. The text is in the participle of the aorist: "having sought out."

[5] They did not venture at once to enter the houses of Jews.

[6] By causing them to be sent.

[7] G. P. "which were sent unto him from Cornelius." "These words are omitted in so many manuscripts, and one may account so much more easily for their addition, than their omission, that they are with reason suspected by Mill and Grotius, and have been rightly expunged by Griesbach." Bloomfield.

[8] "Well spoken of."

[9] Was directed by.

[10] Instructions, commands.

23. Then, bringing them in, he lodged them. And the day following he arose[2] and went with them: and some of the brethren from Joppe accompanied him.[3]

24. And the morrow after he entered into Cesarea. And Cornelius waited for them,[4] having called together his kinsmen and special friends.[5]

25. And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet, worshipped.[6]

26. But Peter lifted him up, saying: Arise, I myself also am a man.[7]

27. And talking with him, he went in, and he findeth[8] many that were come together.

28. And he said to them: Ye know how abominable[9] it is for a man that is a Jew, to join, or to approach[10] one of another nation: but God hath showed me, to call no man common, or unclean.

29. For which cause, making no doubt, I came, when I was sent for. I ask, therefore, for what cause have ye sent for me?[11]

30. And Cornelius said: Four days ago[12] until this hour, I was

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[1] G. P. "Peter." The name is cancelled by critics, on the authority of the Alexandrian and Cambridge manuscripts, and of several ancient versions.

[2] This verb is wanting, in G. P., but is inserted in the text by Griesbach and Schott, on the authority of the four chief manuscripts, and of the ancient versions generally.

[3] Six converts from Judaism, whom Peter prudently took as witnesses of his conduct, on an occasion in which Jewish prejudices were to be overruled.

[4] Anxiously.

[5] Relations by marriage, or intimate friends.

[6] This was an act of religious respect towards the messengers of God, usual among the Orientals, as is evident from the honour paid to the prophets. "It does not follow that Cornelius meant to have transferred the honour due to the Deity to Peter." Bloomfield. St. Chrysostom observes that Cornelius acted through humility; and that Peter, by declining the honour, insinuated that we should cherish a lowly opinion of ourselves.

[7] Peter acknowledged himself to be a mere man, as Cornelius was: "Forgetful of his rank," says St. Gregory the Great, "he remembered only the common condition of human nature, that he might repress any elation of mind arising from the honour proffered him, by considering his condition as man. Moreover he thought that his humility would be seriously injured, if he were esteemed highly on account of his rank." Mor. xxi. c. xi.

[8] The Greek is in the present tense.

[9] Lit. "unlawful."

[10] To visit.

[11] He wished it to be declared before his companions.

[12] G. P. "I was fasting." The Vulgate may be so understood that four days before that time he was in prayer, and at the ninth hour he had the revelation.

praying in my house at the ninth hour, and behold, a man stood before me in white apparel, and said:

31. Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

32. Send, therefore, to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon, a tanner, by the seaside.[1]

33. Immediately, therefore, I sent to thee: and thou hast done well in coming. Now, therefore, we all are present in thy sight,[2] to hear all things whatsoever are commanded thee by the Lord.[3]

34. And Peter opening his mouth, said: In very deed I perceive that God is not a respecter of persons;[4]

35. But in every nation he that feareth him, and worketh justice,[5] is acceptable[6] to Him.

36. God sent[7] the word[8] to the children of Israel,[9] preaching[10] peace[11] by JESUS CHRIST: (He is Lord of all.)[12]

37. Ye know the word,[13] which hath been published through all

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[1] G. P. "Who, when He cometh, shall speak unto thee." These words are wanting in the Vulgate and some manuscripts. Griesbach thinks them genuine.

[2] G. P. "Before God." Grotius, Bengel, Morus, Rosenmueller, and Griesbach, adopt the Vulgate reading, which is conformable to the Cambridge manuscript, and to the Peschito, Ethiopic, and Armenian versions.

[3] G. P. "of God." Three of the chief manuscripts, (including the Alexandrian,) and several ancient versions have: "the Lord:" as in the Vulgate, which is followed by Lachmann and Schott.

[4] Deut. x. 17; ii. Par. xix. 7; Job xxxiv. 19; Wisdom vi. 8; Eccl. xxxv. 15; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; Coloss. iii. 25; 1 Peter i. 17.

[5] Practises virtue.

[6] This is understood of such as act through grace and with the light of faith, without which it is impossible to please God. Heb. xi. 6. Whoever lives conformably to the light vouchsafed to him, will obtain an increase of light: "If he be worthy, he will be so far acceptable as to obtain the gift of faith." Chrysostom.

[7] The text has not "God;" but Bloomfield observes that we must repeat it from the context. G. *τὸν λόγον ὃν.* It is not easy to determine what governs the noun. A preposition may be understood.

[8] The message of pardon and salvation.

[9] In the first instance.

[10] Proclaiming the Gospel.

[11] Reconciliation and blessings.

[12] Christ is Lord of all, of the Gentiles, as well as of the Israelites.

[13] This may be understood of matter, fact, event, as the Hebrews call them all "word." The Bible de Vence renders it, "Vous savez ce qui est arrivé." Martini gives a like translation. The great events of the life and death of Christ

Judea; for it began from Galilee[1] after the baptism which John preached,

38. Jesus of Nazareth:[2] how God anointed[3] Him with the Holy Ghost, and with power, who went about doing good,[4] and healing all that were oppressed[5] by the devil, for God was with Him.[6]

39. And we are witnesses of all things that He did in the land of the Jews,[7] and in Jerusalem,[8] whom they killed, hanging him upon a tree.

40. Him God raised up[9] the third day, and gave Him to be made manifest,

41. Not to all the people, but to witnesses fore-ordained by God,[10] to us, who did eat and drink with Him after He rose again from the dead.[11]

42. And He commanded us to preach to the people, and to tes-

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were generally known. The fame of them had spread even among the Gentiles, who dwelt in Palestine and the neighbouring countries. Cornelius and his friends had heard of them, although they were not as yet fully instructed in the doctrine.

[1] Luke iv. 14.

[2] This is put in apposition with "the word." It is necessary to insert "respecting" or some such word, that it may read smoothly. It is not unusual with the Greeks to suppress the preposition.

[3] Anointing being usual in the inauguration of kings, the term was used for investing, or endowing. To anoint with the Holy Ghost means to fill with Divine gifts; to anoint with power is to invest with miraculous energy.

[4] By works of a beneficent and supernatural character.

[5] Possessed.

[6] Endowing him with power. The apostle in describing the human career of Jesus, refers all His gifts and power to God. In pointing to the divine works by which His preaching was sanctioned, He prepares His hearers for the belief of His Divinity.

[7] Throughout all Judea.

[8] Especially.

[9] This was the proper way of stating the resurrection, and disposing men for belief in Christ. The fact of His having been restored to life by Divine power being once admitted, His doctrine regarding Himself and all other things must necessarily be received.

[10] The people at large had no right to demand direct evidence of this fact. It was enough that it was established by satisfactory testimony, which they could examine. The candour of the sacred historian, in stating in the words of Peter, that Christ appeared only to His disciples, strengthens his claims to the confidence of his readers.

[11] The testimony of Peter and his fellow apostles had all the characters of credibility. They had full evidence of the reality of the resurrection, having eaten and drunk with Him.

tify that it is He who hath been appointed by God, to be judge of the living and of the dead.[1]

43. To Him all the prophets[2] give testimony, that by His name all who believe in Him[3] receive remission of sins.

44. While Peter was yet speaking these words, the Holy Ghost fell on all who heard the word.[4]

45. And the faithful of the circumcision, who came with Peter, were astonished; because even on the Gentiles the grace[5] of the Holy Ghost was poured out.[6]

46. For they heard them speaking with tongues, and magnifying God.

47. Then Peter answered: Can any man forbid water,[7] that these should not be baptized, who have received the Holy Ghost as well as we?

48. And He commanded them to be baptized[8] in the name of the Lord JESUS CHRIST.[9] Then they desired Him to tarry with them some days.[10]

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[1] The quality of universal judge is justly ascribed to Divine appointment. It was, indeed, a consequence of the assumption of the human nature to union with the second Divine Person, and of the atonement offered by Christ for mankind. The apostle points to it in order to inspire his hearers with a holy fear.

[2] The prophets generally. Jer. xxxi. 34; Mich. vii. 18.

[3] Faith must produce sorrow, hope, and a firm purpose of amendment, in order to obtain the forgiveness of sins. This is justly ascribed to faith,—as to the source of all the other dispositions.

[4] In a sensible manner, producing miraculous effects. His sanctifying grace may already have been received by Cornelius, who was a religious man, and disposed to embrace every Divine ordinance.

[5] Lit. gift.

[6] They had conceived that these extraordinary gifts were not bestowed on any but the race of Abraham.

[7] Forbid the use of water. The reception of baptism is a duty, to be fulfilled even by those who have received sanctifying grace, or other supernatural gifts.

[8] By some of his companions. Among them there must have been a sacred minister.

[9] With Christian baptism.

[10] In order to be more fully instructed and strengthened in the faith. He doubtless yielded to their desire.

CHAPTER XI.

Peter, on complaint of the brethren, for his having treated the heathen familiarly, relates to them the whole history of the transaction. Many being converted at Antioch by the preaching of the disciples, Barnabas is sent to them by the Church of Jerusalem. On the conversion of many, he leads thither Saul from Tarsus. Both are sent to Jerusalem, to bring alms to the brethren, on occasion of a famine, foretold by the prophet Agabus.

1. And the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

2. And when Peter was come up to Jerusalem, they that were of the circumcision[1] contended[2] with him,

3. Saying: Why didst thou go in to men uncircumcised, and eat with them?[3]

4. But Peter, beginning, explained it to them in detail,[4] saying:

5. I was in the city of Joppe praying, and, in an ecstasy of mind, I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me.

6. Into which, looking, I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air:

7. And I heard also a voice saying to me: Arise, Peter, kill, and eat.

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[1] Those who were sticklers for circumcision are distinguished from the faithful generally, who, although circumcised, and not yet fully enlightened in regard to the ceremonial observances, did not rashly dispute the propriety of receiving the Gentiles into the Church.

[2] G. διεκρινοντο: "expostulated." This remonstrance shows the strength of their national prejudices. St. Epiphanius states, that Cerinthus, who afterwards became the author of a sect, was one of the remonstrants. Hær. xxviii. St. Chrysostom remarks: "they did not consider the dignity of Peter, the miracles which had taken place, the great work which had been effected by the reception of the word; but they disputed about trifles."

[3] G. P. have no interrogation. They complain that he had done so.

[4] G. P. καθεξης. "Seriatim:" the history of the matter. This condescension was directed to remove the scandal of the weak, and to win them to just views. As the Church is governed by truth and justice, it is never inconsistent with the highest office to explain the motives of one's conduct.

8. And I said: Not so, Lord: for common or unclean thing never entered into my mouth.

9. And a voice answered again from heaven: What God hath cleansed, do not thou call common.

10. And this was done thrice: and all were taken up again into heaven.

11. And behold, immediately, three men were come to the house wherein I was, sent to me from Cesarea.

12. And the Spirit told me to go with them, nothing doubting. And these six brethren also went with me:[1] and we entered into the man's house.

13. And he told us, how he had seen an angel in his house, standing, and saying to him: Send[2] to Joppe, and call hither Simon, who is surnamed Peter,

14. Who shall speak to thee words, whereby thou shalt be saved, and all thy house.

15. And when I had begun to speak, the Holy Ghost fell upon them, as upon us, also, in the beginning.

16. And I remembered the word of the Lord, how he said: John, indeed, baptized with water; but ye shall be baptized with the Holy Ghost.[3]

17. If, then, God gave the same grace to them as to us, also, who believed[4] in the Lord JESUS CHRIST, how was I to withstand God?

18. Having heard these things, they held their peace:[5] and glorified God, saying: Then even to the Gentiles hath God given repentance unto life.

19. Now[6] they, indeed, who had been dispersed by the persecution, that arose on occasion of Stephen, went about as far as Phenice, and Cyprus, and Antioch,[7] speaking the word to none but to Jews only.

20. But some of them were men of Cyprus and Cyrene, who, when

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[1] "What can be more humble than the conduct of Peter, who even appeals to the testimony of the brethren?" St. Chrysostom.

[2] G. P. "men." This word is wanting in the Alexandrian and Cambridge manuscripts, and in the ancient versions generally. Griesbach and Schott expunge it.

[3] Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 26; supra i. 5; infra xix. 4.

[4] Already.

[5] They acquiesced.

[6] This is a resumption of the history of the diffusion of religion, from ch. viii.

[7] It was a city on the river Orontes, in the north of Syria, which afterwards became the see of a patriarch.

they were entered into Antioch, spake also to the Greeks,[1] preaching the Lord Jesus.

21. And the hand[2] of the Lord was with them: and a great number, believing, was converted to the Lord.

22. And the tidings came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch.

23. Who, when he was come, and saw the grace of God, rejoiced: and he exhorted them all, with purpose of heart,[3] to continue in the Lord.

24. For he was a good man, and full of the Holy Ghost, and of faith. And a great multitude was added to the Lord.

25. And Barnabas went to Tarsus, to seek Saul: whom, when he had found, he brought to Antioch.

26. And they spent[4] there, in the Church, a whole year, and taught a great multitude, so that the disciples were named[5] Christians[6] first at Antioch.

27. And in these days, prophets came from Jerusalem to Antioch;

28. And one of them, named Agabus, rising up, signified, by the Spirit, that there should be a great famine over the whole world,[7] which came to pass under Claudius.[8]

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[1] Gentiles. The common text has Hellenists; but the Vulgate reading is conformable to the Alexandrian and Cambridge manuscripts, and to the ancient versions, and is required by the context. Griesbach and Schott adopt it. Those of Cyprus and Cyrene were the first to preach to the Gentiles at Antioch, after Peter had admitted Cornelius to baptism. The first missionaries had confined their labours to Jews, or proselytes.

[2] The power.

[3] As they had resolved.

[4] G. συναχθῆναι. V. conversati sunt. It means, that they gathered together the faithful for worship and instruction.

[5] The Greek term sometimes implies Divine direction; but it was also employed to signify the despatch of business so as to obtain a name, or simply the being called, or named.

[6] The multitude of the disciples gave occasion to their distinctive name, which was given them probably by the Romans, since the Jews were not likely to designate them from the Messiah. See Tacitus Annal. l. xv.

[7] The Greek terms literally mean the whole habitable earth: yet they are often taken in a restricted sense, as here, for Judea, since the famine did not extend to Antioch, whence aid was sent. Josephus states, that a famine occurred in Judea in the fourth year of Claudius. Ant. xx. 26.

[8] G. P. "Cesar." This is wanting in the Alexandrian and Cambridge manuscripts, and in several versions. Schott suspects it to have been added to the text.

29. And the disciples, every man according to his ability, purposed to send relief[1] to the brethren who dwelt in Judea:

30. Which also they did, sending it to the ancients[2] by the hands of Barnabas and Saul.

CHAPTER XII.

Herod, having put James to death, casts Peter into prison, being desirous to deliver him over to the people after the feast of the Passover, that he might be put to death: but the Church praying for him without intermission, he is led forth by an angel, and fills the brethren with joy. After the examination of the keepers of the prison, Herod goes to Cesarea, where he receives without repugnance divine honours from the people: on which account he was struck by the angel, and being eaten up by worms, he expired.

1. And at this same time Herod the king[3] stretched forth his hands to afflict some[4] of the church.

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[1] G. ἐις διακονίαν. As the distribution of alms was made by the sacred ministers, the act of dispensing them was called 'ministry.'

[2] G. τοὺς πρεσβυτερους. This is the first place of the New Testament, in which this term is employed to designate Christian ministers. It had been used commonly of the members of the Sanhedrim, or public council, whose age and office entitled them to be regarded as "the ancients" of the people, as we have hitherto rendered the term. Although originally implying seniority of age, it was applied indiscriminately to all the members of the public council, like the term "patres," to the Roman senators, and similar terms among ourselves. "It is common," as Calvin remarks, "to almost all languages, to style elders and fathers, those who are placed for the government of others, although their age does not always correspond." The term in question was thenceforward used of sacred ministers generally, without distinction of classes, or orders, although, after a short time, it was specially applied to the second order of the clergy. Hence, it has passed, with slight modifications, into several languages, Italian, French, Spanish, English, and others, so that the word "priest" is plainly derived from it. The term "elder," used in the Protestant version, literally corresponds with it; but it is objectionable, because it was introduced with a view to weaken, in the reader, the effect likely to be produced by the word "priest," with all the associations connected with it. The Vulgate most frequently uses the Greek term with a Latin modification: "presbyter;" but sometimes "seniores," "majores natu." I shall follow the Rhemish version, and explain the meaning in the notes. In the present passage we may understand the apostles and bishops, who may have been at Jerusalem, or even deacons, who were specially commissioned to distribute the alms.

[3] Herod Agrippa, styled also Major, son of Aristobulus, and grandson of Herod the Great. "The accuracy of the sacred writer in the expressions which he uses is in this instance remarkable. There was no portion of time for thirty years before, or ever afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the three last years of this Herod's life, within which period the transaction here recorded took place." Paley: Evidences of Christianity, vol. ii., p. ii., ch. vi.

[4] Distinguished members.

2. And he killed James the brother of John, with the sword.[1]

3. And seeing that it pleased the Jews,[2] he proceeded to apprehend Peter also. Now it was in the days of the unleavened bread.[3]

4. Whom, when he had apprehended him, he cast into prison, delivering him to four files of soldiers[4] to be kept, intending to bring him forth to the people[5] after the passover.[6]

5. And Peter indeed was kept in prison. But prayer was made without ceasing[7] by the Church to God for him.[8]

6. And when Herod would have brought him forth the same night, Peter was sleeping between two soldiers, bound with two chains,[9] and the keepers before the door kept[10] the prison.

7. And behold an angel of the Lord stood[11] by, and a light shone in the room,[12] and striking Peter on the side, he raised him up, saying: Arise quickly. And the chains fell off from his hands.

8. And the angel said to him: Gird thyself, and put on thy

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[1] He beheaded James the Elder.

[2] The desire of popular favour, rather than false zeal, influenced him.

[3] On which account the execution was deferred, in order not to interrupt the paschal feast.

[4] Each file consisted of four soldiers, and was thence called quaternion. It was customary with the Romans to divide the night-watch into four parts, and to appoint a soldier for each watch, which lasted three hours. Agrippa, imitating this usage, as he had been educated at Rome, appointed four watches; but for greater security placed four soldiers on each watch, two in the prison, and two at the gates, so that there were four quaternions on guard. The importance of securing the prisoner, led to these precautions.

[5] For execution.

[6] P. "after Easter:" The Jewish festival is meant. The Christian solemnity in honour of the resurrection of our Lord, although celebrated from a very early period, could not have been contemplated by Herod.

[7] The term means intense, fervent, constant. "It is probable," says Calvin, "that the Church was the more solicitous for the life of Peter, inasmuch as his death would have caused her greater injury. Luke does not merely say that prayer was offered up for him, but adds that it was intense, or constant."

[8] As for her chief member, her head under Christ. "All sought their father, the meek father." St. Chrysostom.

[9] Among the Romans the right hand of the prisoner was generally bound with a single chain to the left hand of a soldier. Herod, in order to guard Peter more securely, had him bound with two chains to two soldiers.

[10] Watched.

[11] G. ἐπέστη. V. astitit. "It is frequently used of sudden appearances; as here and in Luke ii. 9." Bloomfield.

[12] G. οἴκηματι. V. habitaculo. It is an euphemism for *prison*. The Protestant version thus renders it.

sandals.[1] And he did so. And he said to him: Wrap thy garment about thee, and follow me.

9. And going out he followed him, and he knew not that what was done by the angel was true: but he thought he saw a vision.[2]

10. And passing through the first and the second ward,[3] they came to the iron gate[4] that leadeth to the city, which of itself[5] opened to them. And going out they passed on through the street: and immediately the angel departed from him.

11. And Peter coming to himself[6] said: Now I know truly that the Lord hath sent His angel,[7] and hath delivered me out of the hand of Herod, and from all the expectation[8] of the people of the Jews.

12. And considering,[9] he came to the house of Mary the mother of John, who was surnamed Mark,[10] where many were gathered together, and praying.[11]

13. And when he[12] knocked at the door of the gate, a damsel, whose name was Rhode,[13] came to listen.[14]

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[1] These special directions, in matters so minute, were calculated to manifest the reality of the vision.

[2] He thought that it was a dream, or some impression made on his imagination.

[3] Where the two guards stood.

[4] Made of iron, or cased in iron.

[5] G. αὐτοματη. P. "Of his own accord." Bloomfield justly condemns this translation, and says that it should be: "self-moved."

[6] Being made fully sensible of the reality.

[7] Calvin observes: "He says that an angel was sent by God, from the common persuasion of pious men, who hold that angels are appointed by God, ministers, charged with the care of their salvation: for unless this persuasion were deeply rooted in his mind, he would have made no mention of the angels."

[8] So as to disappoint the Jewish populace.

[9] G. συνιδων. Reflecting.

[10] Some, with Origen, believe him to be the evangelist, to whom, however, the ancients have not given the name of John.

[11] It was a domestic chapel, a place where the faithful were wont to assemble for prayer and worship. Although it was night, they were engaged in prayer, probably for the deliverance of Peter.

[12] G. P. "Peter." Griesbach and Schott regard this as an interpretation. The name is wanting in the Alexandrian and Cambridge manuscripts, and in the ancient versions.

[13] The same as Rose.

[14] The Greek term was generally used to express the listening of domestics before opening the door. It may here denote the greater caution with which the danger inspired them, lest an enemy should intrude. It does not appear that Rhode was a servant.

14. And as soon as she knew Peter's voice, for joy she opened not the gate,[1] but running in, she told that Peter stood before the gate.

15. But they said to her: Thou art mad. But she affirmed[2] that it was so. Then said they: It is his angel.[3]

16. But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17. But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James,[4] and to the brethren. And going out he went into another place.[5]

18. Now when day was come, there was no small stir among the soldiers, what was become of Peter.

19. And when Herod had sought for him, and found him not, having examined the keepers, he commanded them to be led to execution:[6] and going down from Judea to Cesarea,[7] he abode there.

20. And he[8] was angry[9] with the Tyrians and the Sidonians.

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[1] Her joy transported her out of herself.

[2] G. διϊσχυρίζετο. "Strongly affirmed."

[3] "From this it is manifest that each one has an angel." St. Chrysostom. "They supposed, that the angel of Peter, in this instance, had assumed his tone and appearance. The Jews believed that such were appointed to all men." Bloomfield. Even Calvin says: "They call his angel him who was divinely appointed his guardian and minister of salvation: in which sense CHRIST says that the angels of little ones always see the face of the Father."

[4] The Bishop of Jerusalem.

[5] The sacred historian has not thought proper to designate it. Some conjecture that Rome was the place, which seems highly probable. It was prudent to retire far away from the dominions of Herod. Eusebius and St. Jerome mark the second year of the reign of Claudius as the period of the arrival of Peter at Rome, which coincides with the time immediately succeeding his imprisonment.

[6] The Greek and Latin terms, simply signify to be led off; but they are technically used in reference to capital punishment. St. Chrysostom observes that the soldiers were put to death on account of Peter.

[7] To celebrate solemn games, in honour of Claudius Cæsar, as Josephus relates. Ant. xix. 7.

[8] G. P. "Herod." The name is wanting in the Alexandrian and Cambridge manuscripts, and in the chief versions. It is cancelled by Griesbach and Schott.

[9] Θυμομαχῶν. It does not appear that he had commenced hostilities. Commercial interests may have been the occasion of his displeasure, since Tyre and Sidon were celebrated ports, and a port had been formed by Herod at Cesarea in Phœnicia.

But they with one accord[1] came to him,[2] and having gained[3] over Blastus, who was the king's chamberlain, they desired peace,[4] because their countries were nourished by him.[5]

21. And upon a day appointed,[6] Herod being arrayed in kingly apparel, sat on the judgment seat,[7] and made an oration to them.

22. And the people made acclamation: The words[8] of a god, and not of a man.

23. And forthwith an angel of the Lord struck him,[9] because he had not given the honour to God: and being eaten up by worms, he gave up the ghost.[10]

24. But the word of the Lord[11] increased and multiplied.

25. And Barnabas and Saul returned from Jerusalem, having fulfilled the ministry,[12] taking with them John, who is surnamed Mark.

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[1] Both.

[2] Sent ambassadors.

[3] The term signifies: "having persuaded." It may, however, be applied to gaining over by gifts.

[4] They sought to adjust amicably the subjects of dissension, lest they should lead to war.

[5] They needed to import corn from his dominions, since being engaged in commerce they neglected agriculture, and the produce of their own territories did not suffice for the population. The text says that they were nourished by the king's country.

[6] On the second day of the games. See Josephus, Ant. xix. 72.

[7] G. ἐπὶ τοῦ βηματος. V. pro tribunali. The term is applicable to any high stand, or platform.

[8] G. P. "The voice." The Vulgate has "voces."

[9] With a mortal disease.

[10] After five days, according to Josephus, who, however, attributes his death to dysentery.

[11] G. P. "of God."

[12] G. τὴν διακονίαν, the charitable commission with which they had been charged. Supra xi. 29.

CHAPTER XIII.

Saul and Barnabas are ordered by the Holy Ghost to be set apart for the work of preaching the Gospel to the Gentiles, and Barjesu, or Elymas the magician, who resisted their preaching, being struck blind at the word of Paul, Sergius Paulus believes. Paul speaks freely of Christ in the synagogue at Antioch of Pisidia; but the Jews blaspheming and raising a persecution against them, they turn to the Gentiles, conformably to the prophecy of Isaiah.

1. Now there were in the church which was at Antioch, prophets[1] and teachers,[2] among them[3] Barnabas, and Simon who was called Niger, and Lucius of Cyrene,[4] and Manahen, who was the foster-brother of Herod the tetrarch,[5] and Saul.

2. And as they were ministering[6] to the Lord and fasting,[7] the

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[1] Bloomfield observes that the word occurs in the sense of *sacerdos* (priest), in the classical writers. It may also imply Divine illustration, in expounding the Scriptures and delivering the Christian mysteries.

[2] Authorized teachers—preachers of the word. The Greeks retain the title, which they apply to those who expound Scripture.

[3] V. in quibus. There are no corresponding words in the text. I have rendered them "among them," to avoid the necessity of inserting a verb, where there is none in the text.

[4] St. Paul mentions Lucius as one of his kinsmen. Rom. xvi. 21.

[5] Herod Antipas had been already deprived of his tetrarchy, and sent into banishment; but he is here styled tetrarch, according to scriptural usage, which designates persons by the titles which they have once borne. The companions of infant princes were selected with great diligence, and it was deemed a high honour to have been under the care of the same nurse.

[6] *Λειτουργόυντων.* Bloomfield remarks: "*Λειτουργία* properly denotes the discharge of some public office, whether religious or civil. In the classical writers it is almost always employed of the latter—in the sacred writers, of the former. Hence it is used in the Old Testament, and sometimes in the New (as Heb. x. 11), to denote the ministration of the priests and Levites." Calvin admits that it is often used by heathen authors for the offering of sacrifice. Erasmus translates it in this place, "sacrificantibus," which is undoubtedly its force, since it refers to the solemn act of Christian worship, the eucharistic sacrifice, which the Greeks still call by this name. Lest, however, I should seem to seek any controversial advantage from the term, I have literally rendered the Vulgate. "Officiating" would, perhaps, better express the meaning.

[7] Fasting was connected with the solemn acts of the ministry at this early period. It disposes the mind for prayer, and especially for the sacred functions.

Holy Ghost said to them:[1] Separate[2] Me[3] Saul and Barnabas,[4] for the work whereunto I have taken[5] them.

3. Then they fasting[6] and praying, and imposing their hands upon them,[7] sent them away.[8]

4. So they being sent by the Holy Ghost,[9] went to Seleucia;[10] and from thence they sailed for Cyprus.

5. And when they were come to Salamina,[11] they preached the word of God in the synagogues of the Jews. And they had John also as their assistant.[12]

6. And when they had gone through the whole[13] island as far as Paphos, they found a certain man, a magician,[14] a false prophet, a Jew, whose name was Barjesu,[15]

7. Who was with[16] the proconsul[17] Sergius Paulus, a prudent

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[1] By internal inspiration, or by some audible voice.

[2] Set them apart by the solemn rite of episcopal ordination. They were already in priest's orders, since they are numbered with those who were employed in sacred functions.

[3] For My service, especially for the conversion of the heathen.

[4] The order is inverted in the Greek manuscripts; the ancient Syriac version agrees with the Vulgate.

[5] Chosen.

[6] "They fasted when giving orders, and the Spirit spoke to them when fasting." St. Chrysostom. St. Leo refers to the fact, as evidence of the apostolic usage of fasting on occasion of conferring orders. Ep. lxxxi.

[7] "Paul is ordained at length to the apostleship, that he may preach with authority." St. Chrysostom.

[8] On their mission.

[9] Who had ordered them to be ordained.

[10] A city of Syria, about thirty miles from Antioch, and opposite to Cyprus.

[11] On the eastern coast; it was the capital of the island.

[12] G. ὑπηρέτην, minister, or officer. It is here understood of an inferior ecclesiastical officer.

[13] G. P. have not the epithet, although it is found in the four chief manuscripts, and in the ancient versions. Griesbach and Schott have restored it. Paphos being on the western coast, it is clear that they traversed the whole island.

[14] Astrologer, or sorcerer. The Magi originally were astronomers, or professors of natural science; but they abused their knowledge, pretending to foretell events.

[15] Son of Josue.

[16] Visiting him, or in his suite.

[17] The title of the governor of Cyprus,—which was a province immediately dependent on the emperor, according to the division of the empire made by Augustus,—was that of pretor; but Dio Cassius informs us that the emperor gave over to the people his right over this island, as well as over Galatia Narbonensis, on which account proconsuls were sent thither by the senate. *L.* LIV. *in Augusto.* A medal struck under the Emperor Claudius, contains, in the middle of the reverse,

man.[1] He sending for Barnabas and Saul, desired to hear the word of God.

8. But Elymas[2] the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

9. Then Saul, otherwise Paul,[3] filled with the Holy Ghost,[4] looking[5] upon him,

10.[6] Said: O full of all guile and of all deceit,[7] child[8] of the devil, enemy of all justice,[9] thou ceasest not to pervert the right ways[10] of the Lord.

11. And now behold the hand of the Lord is upon thee,[11] and thou shalt be blind, not seeing the sun for a time.[12] And immediately there fell a mist and darkness upon him, and going about[13] he sought some one to lead him by the hand.

12. Then the proconsul, when he had seen what was done, believed, marvelling at[14] the doctrine[15] of the Lord.

13. Now when Paul, and they that were with him,[16] had sailed

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ΚΥΠΡΙΩΝ; and around the circle, ΕΠΙ ΚΟΜΙΝΙΟΥ ΠΡΟΚΛΟΥ ΑΝΘΥΠΑΤΟΥ. Vide Patin. Imp. Rom. Numism. in Claud. p. 101; and Thesaurus Morellianus, in Fam. Com. p. 106. This proconsul, Cominius, was predecessor, or successor, of Sergius Paulus.

[1] Intelligent.

[2] The Arabic term corresponding with Elymas signifies "wise," which may be represented by Magus. It is probable that Arabic, or some cognate dialect, may have been then used in Cyprus.

[3] St. Jerome and St. Austin conjecture that he adopted the Roman name on occasion of the conversion of the proconsul. Origen thinks that it may have been his own name as Roman citizen.

[4] This shows that this severe language did not proceed from passion.

[5] Steadfastly.

[6] G. P. "And." The conjunction is suspected by Schott. It is wanting in the Alexandrian and Parisian manuscripts, and in the Armenian version, as well as in the Vulgate.

[7] "Roguery." Bloomfield.

[8] Follower.

[9] Virtue, goodness.

[10] Misrepresenting the Christian doctrines.

[11] To punish.

[12] This double form of expressing the same thing is familiar with the Hebrew writers.

[13] He groped for a guide.

[14] Being struck with astonishment.

[15] Supported by miraculous evidence.

[16] His colleagues.

from Paphos, they came to Perge[1] in Pamphylia. But John, departing from them, returned to Jerusalem.

14. But they passing through Perge, came to Antioch in Pisidia;[2] and entering into the synagogue on the Sabbath day, they sat down.

15. And after the reading of the law and the prophets,[3] the rulers of the synagogue[4] sent to them, saying: Brethren, if ye have any word of exhortation to the people, speak.[5]

16. Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and ye that fear God,[6] give ear.

17. The God of the people of Israel[7] chose our fathers, and exalted the people,[8] when they were sojourners in the land of Egypt, and with a high arm[9] brought them out from thence.

18. And for the space of forty years endured their manners in the desert.[10]

19. And destroying seven nations in the land of Chanaan, divided their land among them by lot,[11]

20. As it were after four hundred and fifty years:[12] and after these things He gave judges,[13] until Samuel the prophet.

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[1] The chief city of Pamphylia, a province of Asia Minor, to the northwest of the Isle of Cyprus.

[2] To the north of Pamphylia.

[3] A portion from each was appointed to be read on each Sabbath day.

[4] These were officers entrusted with the direction of the synagogue, that all things might proceed in order.

[5] It was customary for the president of the synagogue to invite persons to address the assembly in terms of exhortation. This invitation was given to Paul and Barnabas, as distinguished strangers. From their having sat down on entering the synagogue, which was customary with teachers of the law, the president was led to regard them as such.

[6] Proselytes.

[7] The God whom the Israelites acknowledged, and who cherished them with special providence.

[8] Raised them up from degrading bondage. Exod. i. 1.

[9] With strength and power. Exod. xiii. 21, 22.

[10] Exod. xvi. 3. The Greek term used in the text, by the variation of a letter, may signify, "fed them as a nurse." This reading is found in several good manuscripts and versions.

[11] Josue xiv. 2.

[12] This includes the forty years of their wandering in the desert, and seven years which elapsed before the distribution of the land, with the four hundred years from the time of the promise to the end of their bondage. The reading of the Vulgate is conformable to the Alexandrian and Parisian manuscripts, and to the Memphitic and Armenian versions. The common text gives the four hundred and fifty years as the period of the government of judges.

[13] Leaders. Judges iii. 9.

21. And after that they desired a king;[1] and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, forty years.[2]

22. And when He had removed him, He raised them up David to be king,[3] to whom giving testimony[4] He said: "I have found David, the son of Jesse,[5] a man according to My own heart, who shall fulfil all My will."[6]

23. Of this man's seed God, according to His promise,[7] hath brought forth[8] unto Israel, a Saviour JESUS.

24. John first preaching before His coming[9] the baptism of penance to all the people of Israel.

25. And when John was fulfilling his course,[10] he said: I am not He, whom ye think me to be;[11] but behold there cometh one after me, the shoes of whose feet I am not worthy to loose.

26. Brethren,[12] children of the stock of Abraham, and whosoever among you fear God,[13] to you the word of this salvation[14] is sent.

27. For they that inhabited Jerusalem, and the rulers thereof, not knowing Him,[15] nor the voices[16] of the prophets, which are read every Sabbath, judging *Him*[17] have fulfilled *them*.[18]

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[1] 1 Kings viii. 5; ix. 16; x. 1.

[2] The term of the reign of Saul is not stated in the ancient Scripture. Josephus states that he reigned eighteen years during the life of Samuel, and twenty-two years after his death. Bede and Severus Sulpicius are of opinion, that the period of the government of Samuel is included in the forty years assigned to Saul, which is the opinion also of Whitby, among the moderns.

[3] 1 Kings xiii. 14; xvi. 13.

[4] Favourable.

[5] Ps. lxxxviii. 21.

[6] The text, which is in the plural, cannot be so rendered in English, unless by a different term—ordinances, laws, desires.

[7] Isaiah xi. 1.

[8] G. P. "raised up." Griesbach and Schott adopt the Vulgate reading, which is conformable to the Alexandrian and Laudian manuscripts, and to several ancient versions. It is, besides, the more difficult reading.

[9] Before He entered on His public ministry. Matt. iii. 1; Mark i. 4; Luke iii. 3.

[10] Race.

[11] Matt. iii. 11; Mark i. 7; John i. 27. G. P. "Who think ye that I am? I am not He." Kuinoel and others take τίνα for ὄντινα; i. e. "ὄν." This view harmonizes with the Vulgate interpretation.

[12] "Men" may be omitted.

[13] Proselytes.

[14] By hypallage, for "this word of salvation," this saving word.

[15] His character and dignity.

[16] The meaning of the prophecies.

[17] Condemning Him.

[18] Unconsciously.

28. And finding in Him[1] no cause of death, they desired of Pilate to put Him to death.[2]

29. And when they had fulfilled all things that were written of Him, taking Him[3] down from the tree, they laid Him in a sepulchre.

30. But God raised Him up[4] from the dead the third day:[5]

31. Who was seen for many days, by them who came up with Him from Galilee to Jerusalem, who until now[6] are His witnesses to the people.

32. And we declare[7] to you the promise which was made to our fathers;

33. That God hath fulfilled the same for our children[8] raising up Jesus, as in the second psalm[9] also is written: "Thou art My Son, this day have I begotten Thee."

34. And to show that He raised Him up from the dead, not to return now any more to corruption, He said thus: "I will make for you the holy things of David secure."[10]

35. And therefore in another place also he[11] saith: "Thou shalt not suffer thy Holy One to see corruption."

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[1] Although they found no guilt in Him. Matt. xxvii. 20; Mark xv. 13; Luke xxiii. 21, 23; John xix. 15.

[2] G. *ἀναιρεθῆναι αὐτόν.* V. ut interficerent eum. "That he should be killed."

[3] This is expressed in a popular way, without distinguishing the various actors in these different scenes.

[4] Matt. xxviii. 9, 17; Mark xvi. 9, 12, 14; Luke xxiv. 15, 31, 34, 36; John x. 14; xix. 26; xxi. 4. The resurrection, as a work of Divine power, is ascribed to God. It was not expedient to state that Christ rose by His own power, as God, until the mind had been prepared for it, by the conviction of the truth of the fact itself.

[5] The time is not stated in the text.

[6] G. P. omit this. Griesbach and others insert *νῦν*, and the Cambridge manuscript and some versions have the Vulgate reading, *ἄχρι νῦν.*

[7] *Ὑμᾶς εὐαγγελιζόμεθα.* V. vobis annunciamus. The fulfilment of the promise was the subject of the apostolic preaching.

[8] G. P. "to us their children." The Vulgate reading is conformable to the Alexandrian, Parisian, and Cambridge manuscripts, and to the Ethiopic version.

[9] Ps. ii. 7. The number of the psalm is omitted in several manuscripts: in some it is designated "the first." The text directly refers to the eternal generation of the Son, which is permanent and essential.

[10] Is. lv. 3. "I will make an everlasting covenant with you, the faithful mercies of David." The meaning is: 'I will verify and accomplish the good things which I have promised to David.' These are called חסדי, *mercies*, in the Hebrew, which the Septuagint, from whom the apostle quotes, have rendered *ὅσια*, *holy things*. *Faithful* is equivalent to *certain*.

[11] David, inspired by God. Ps. xv. 10.

36. For David—when he had served in[1] his generation,[2] according to the will of God—slept:[3] and he was laid unto his fathers,[4] and he saw corruption.[5]

37. But He whom God hath raised from the dead,[6] saw no corruption.

38. Be it known therefore to you,[7] brethren, that through Him forgiveness of sins is preached to you, and from all the things,[8] from which ye could not be justified by the law of Moses,

39. In Him every one that believeth is justified.[9]

40. Beware therefore lest that come upon you which is spoken in the prophets:[10]

41. "Behold, ye despisers, and wonder, and perish;[11] for I work a work in your days, a work which ye will not believe, if any man shall tell it you."

42. And as they went out,[12] they desired that on the next Sabbath they would speak to them these words.

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[1] G. P. omit the preposition.

[2] Time,—age.

[3] 3 Kings ii. 10. The Vulgate punctuation is adopted by many commentators, who understand the text as affirming that David slept in death, conformably to the Divine will, after he had served God in his earthly course. The Protestant version is different: "David, after he had served his own generation, by the will of God, fell on sleep."

[4] In the cave where their bodies lay.

[5] As this was notorious, the apostle insists that the words of the Psalmist cannot be applied to him.

[6] G. P. have not "from the dead."

[7] "Men" may be omitted.

[8] Every believer in Christ may obtain justification from all those crimes, from which no legal justification could be had by sacrifices, which were only accepted for slighter sins.

[9] The justifying virtue of faith is strongly declared; but it must be accompanied with sorrow and conversion to God.

[10] Hab. i. 5. The minor prophets, being bound up together, were quoted in this general way. Habacuc, in the days of Manasses, foretold the Babylonian captivity, which was the punishment of the crimes of the Jews. St. Paul intimates, that like vengeance should overtake those of his time, if they continued in unbelief.

[11] This is rendered, in the passage itself, "be astonished;" which suits the context better. It is quoted from the Septuagint. It has direct reference to the chastisement which God prepared for the Jews, by the instrumentality of the Chaldeans.

[12] G. P. "And when the Jews were gone out of the synagogue, the Gentiles besought," &c. The four chief manuscripts, and the versions generally, have the simpler reading of the Vulgate, which is adopted by Griesbach, Schott, and Bloomfield. The request came, no doubt, from the well-disposed Jews.

43. And when the synagogue was broken up, many of the Jews, and of the religious[1] proselytes, followed Paul and Barnabas, who speaking,[2] persuaded them to continue in the grace of God.[3]

44. But the next Sabbath day the whole city almost came together to hear the word of God.

45. And the Jews seeing the multitudes, were filled with envy, and blaspheming contradicted those things which were said by Paul.[4]

46. Then Paul and Barnabas said boldly: To you first it behooved us to speak the word of God; but because ye reject it,[5] and judge yourselves unworthy of eternal life,[6] behold we turn to the Gentiles.[7]

47. For so the Lord hath commanded us: "I have set Thee[8] to be the light of the Gentiles, that thou mayest be for salvation unto the utmost part of the earth."[9]

48. And the Gentiles hearing it were glad, and glorified[10] the word of the Lord; and as many as were fore-ordained to life everlasting[11] believed.

49. And the word of the Lord was published throughout the whole country.

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[1] Lit. "worshipping." This epithet distinguishes them, not from other proselytes, but from heathens, who sojourned among the Jews, without embracing their worship.

[2] G. P. "to them." The pronoun is suspected by Schott, not being found in the Laudian manuscript, or in several ancient versions.

[3] The grace of God had moved them to believe in the doctrine of CHRIST. The apostles exhorted them to continue docile to it.

[4] G. P. "contradicting and blaspheming." The first two words are omitted in the Alexandrian and Parisian manuscripts, and in the Peschito, Arabic (Erpen), Memphitic, Ethiopic, and Armenian versions, as well as the Vulgate. I have put the last word of the text in a different position, for greater perspicuity.

[5] Push it away.

[6] Practically they so judged, acting as if they were unworthy.

[7] Not abandoning the Jews altogether, but applying themselves to the work which promised most success.

[8] CHRIST.

[9] Is. xlix. 6.

[10] Gave praise to God, for His merciful counsels in their regard.

[11] Τεταγμένοι. V. præ-ordinati. The apostles reproached the Jews with rejecting the word of God, and thus practically judging themselves unworthy of eternal life. Of the Gentiles, it is now said, that all believed who were Divinely directed towards eternal happiness. This supposes a special influence of the grace of God, without detriment to the freedom of the human will. Those who refused to believe, resisted grace. St. Chrysostom observes, that the text indicates "that they were assumed conformably to the Divine judgment, and that the term 'ordained' is used to exclude necessity: 'for those whom He foreknew, He also predestined.'"

50. But the Jews stirred up religious and honourable women,[1] and the chief men of the city, and raised persecution against Paul and Barnabas, and cast them out of their borders.

51. But they shaking off the dust of their feet against them,[2] came to Iconium.[3]

52. And the disciples were filled with joy,[4] and with the Holy Ghost.

CHAPTER XIV.

Many of the Jews and Gentiles at Iconium embracing the Christian faith, the Jews raise a mob against the apostles, who flee thence to Lystra, where Paul heals a man lame from his mother's womb. The people and the priests being about to offer sacrifice to them as to Divinities, on account of this miracle, are with difficulty restrained: yet on the arrival of some Jews a mob is raised, and Paul is stoned, and left for dead. On his recovering, he and Barnabas return to Antioch, exhorting the disciples in the various places through which they pass, and ordaining priests.

1. And it came to pass in Iconium, that they entered together[5] into the synagogue of the Jews, and so spake that a very great multitude of the Jews and of the Greeks[6] believed.

2. But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.[7]

3. They abode, therefore, a long time,[8] dealing confidently in the Lord,[9] who gave testimony to the word of His grace,[10] granting signs and wonders to be done by their hands.

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[1] Females are very susceptible of good or evil impressions, and are easily made instrumental in evil, as well as good. Their zeal, if misdirected, may become bitter and vindictive. Those here mentioned appear to have been proselytes from heathenism to Judaism.

[2] Matt. x. 14; Mark vi. 11; Luke ix. 5. This was done in obedience to the mandate of our Lord, to intimate their horror of obstinacy in unbelief.

[3] The chief city of Lycaonia, in Asia Minor.

[4] At the general progress of the faith, and at the graces which they themselves received.

[5] Paul and Barnabas, and their companions, among whom was Timothy.

[6] Proselytes.

[7] The converts and their teachers.

[8] With a view to strengthen the converts and to increase their number.

[9] Speaking boldly, and acting fearlessly, with great confidence in God.

[10] G. P. "and." This conjunction is wanting in the Alexandrian, Parisian, and Cambridge manuscripts, and in the Peschito and Armenian versions. Griesbach and Schott cancel it.

4. And the multitude of the city was divided: and some of them indeed held with the Jews, but some with the apostles.

5. And when an onset was made by the Gentiles and the Jews with their rulers, to use them contumeliously,[1] and to stone them:

6. Understanding it, they fled[2] to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and they were there preaching the Gospel.[3]

7. And there sat[4] a certain man at Lystra, impotent in his feet,[5] a cripple from his mother's womb, who had never walked.

8. This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,[6]

9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.[7]

10. And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men.

11. And they called Barnabas Jupiter, but Paul Mercury; because he was the chief speaker.[8]

12. The priest of Jupiter also, that was before the city,[9] bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13. Which, when the apostles Barnabas and Paul had heard, rending their garments,[10] they leaped[11] out among the people, crying out,

14. And saying: Men, why do ye these things? We also are mortals, men like to you,[12] preaching to you to be converted from

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[1] G. ὑβρίσαι, to insult, to outrage.

[2] Conformably to the injunction of our Lord. Matt. x. 23. Lystra was to the north, Derbe to the south of Iconium.

[3] Evangelizing.

[4] This represents his helpless condition.

[5] G. P. "being." This is wanting in all the chief manuscripts and versions, and is therefore omitted by Griesbach and other critics.

[6] From his appearance and manner this might be conjectured; but it could be known with certainty only by the interior light of the Holy Spirit.

[7] Is. xxxv. 16.

[8] Mercury was regarded as the messenger of the gods.

[9] The statue, or temple, of Jupiter was outside the city, near the gate, as was usual in regard to the tutelary god.

[10] As was customary to express sorrow, or horror.

[11] G. P. "ran in." Griesbach and others adopt the Vulgate reading, which is supported by the chief manuscripts and ancient versions.

[12] Ὁμοιοπαθεῖς, liable to the same passions and infirmities.

these vain things, to the living God, who made the heavens,[1] and the earth, and the sea, and all things that are in them:

15. Who in times past, suffered all nations[2] to walk in their own ways.[3]

16. Nevertheless, He left not Himself without testimony,[4] doing good from heaven, giving[5] rains and fruitful seasons, filling our hearts with food and gladness.[6]

17. And speaking these things, they scarce restrained the people from sacrificing to them.

18. Now certain Jews came thither from Antioch[7] and Iconium: and having persuaded the multitude, and stoned Paul,[8] they dragged him out of the city, thinking him to be dead.[9]

19. But as the disciples stood round about him,[10] he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.[11]

20. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:

21. Confirming the souls of the disciples, and[12] exhorting them to continue in the faith; and[13] that through many tribulations we must enter into the kingdom of God.

22. And when they had ordained[14] priests for them in every

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[1] Gen. i. 1; Ps. cxlv. 6; Apoc. xiv. 7.

[2] The nations generally. Nevertheless, His grace and mercy may have enlightened and saved many individuals, by inspiring them with faith in primitive revelation, the traces of which were not altogether effaced.

[3] According to their own devices, worshipping the creatures of their fancy.

[4] Evidence of His overruling and benign Providence.

[5] G. P. "us." Schott suspects this to be an addition to the text, since it is not found in the Parisian, Cambridge, and Laudian manuscripts, or in several versions.

[6] By His gifts.

[7] Of Pisidia.

[8] They persuaded them to stone him as an impious man.

[9] This is a most striking instance of the inconstancy of men. They cast forth his body apparently lifeless.

[10] Mourning over him.

[11] This was plainly miraculous.

[12] The conjunction is wanting in the text.

[13] Inculcating.

[14] Χειροτονήσαντες. V. constituissent. The Greek term originally signifies, in the classic authors, to choose by extending the hands,—to elect. In the New Testament it means to appoint, or ordain, by laying on of hands, and is equivalent to ἐπιθέντες τας χεῖρας. Supra, xiii. 3. Calvin admits that ecclesiastical writers use it for the rite of ordination.

church, and had prayed with fasting,[1] they commended them to the Lord, in whom they believed.

23. And passing through Pisidia, they came into Pamphylia,

24. And having spoken the word of the Lord in Perge, they went down into Attalia:[2]

25. And thence they sailed to Antioch,[3] whence they had been delivered up to[4] the grace of God for the work which they accomplished.

26. And when they were come, and had assembled the Church, they related what great things God had done with them, and how he had opened a door of faith to the Gentiles.[5]

27. And[6] they abode no small time with the disciples.

CHAPTER XV.

A dissension having arisen at Antioch, on account of the Jews, who wished that the Gentile converts should be circumcised, Paul and Barnabas refer the matter to the apostles, who, after hearing the sentiments of Peter and James, determine unanimously that the converts from heathenism are not bound by the law of Moses. Paul, on his departure from Antioch, wishing to visit the places in which he had preached, separates from Barnabas, being unwilling to take John with him.

1. And some,[7] coming down from Judea, taught the brethren: That except ye be circumcised,[8] after the manner of Moses,[9] ye cannot be saved.

2. When, therefore, Paul and Barnabas had no small contest[10]

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[1] Calvin says: "Fasts are added as helps to excite the ardour of prayer."

[2] A seaport of Pamphylia.

[3] In Syria, where they had received ordination, and whence they had been sent on a mission to the Gentiles.

[4] Devoted to the work to which God graciously called them.

[5] How He had given them the light of faith, and led them to the Church.

[6] G. P. "there." Three of the chief manuscripts, and several versions, omit the adverb, which Griesbach and Schott reject.

[7] Cerinthus and his partisans are designated by St. Epiphanius, Hær. xxviii. It had been a matter of dispute among the Jews, whether proselytes to Judaism should be circumcised.

[8] Gal. v. 2.

[9] It was first prescribed to Abraham, but enforced in the law of Moses.

[10] G. P. "dissension and disputation." Schott conjectures that the Vulgate reading, which is conformable to the Laudian manuscript, and to the Memphitic version, is correct, and that the second term is a gloss.

with them, they determined that Paul and Barnabas, and certain others of the other side,[1] should go up to the apostles and ancients[2] to Jerusalem, about this question.

3. They, therefore, being brought on their way by the Church,[3] passed through Phenice and Samaria, relating the conversion of the Gentiles: and they caused great joy to all the brethren.

4. And when they were come to Jerusalem, they were received by the Church,[4] and by the apostles and ancients,[5] declaring how great things God had done with them.

5. But some believers,[6] of the sect of the Pharisees, rose up, saying: That they must be circumcised, and be commanded to observe the law of Moses.

6. And the apostles and ancients assembled to consider of this matter.[7]

7. And when there was much disputing,[8] Peter, rising up, said to them: Brethren, ye know, that in former days,[9] God made choice among us,[10] that, by my mouth, the Gentiles should hear the word of the Gospel, and believe.

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[1] Favourable to the observance of the Jewish ceremonies.

[2] The Greek term may designate sacred ministers in general. It here seems to mean those who shared the government with the apostles,—bishops, their associates. I render it here "ancients," because, afterwards, generally throughout this chapter, it is rendered "seniores" in the Vulgate. Theodoret says, that "Paul went to the great Peter, to obtain from him a decision, for those who disputed at Antioch about the legal observances." Ep. ad Leonem.

[3] Accompanied by leading members, and large numbers of the local Church of Antioch. This, the third visit of St. Paul to Jerusalem, took place in the year of our Lord 53, about seventeen years after his conversion.

[4] By the faithful at large, especially by their leaders.

[5] V. Senioribus. This implies that the higher clergy,—the bishops,—are meant.

[6] Who had come to the faith. This verse may be understood as part of the statement made by Paul and Barnabas; or, as the narrative of St. Luke, of opposition made in Jerusalem.

[7] Even Calvin remarks: "Luke does not say that the whole Church was assembled, but those who were eminent for learning and judgment, and who, by their office, were lawful judges of this cause."

[8] Inquiry, discussion. "He first permits the question to be discussed, and then speaks." St. Chrysostom. Calvin admires his moderation, in allowing the discussion to proceed, unrestrained by any previous expression of his opinion.

[9] Supra x. 20.

[10] It appears to be a Hebraism, equivalent to: "God hath chosen us." The Hebrew verb is followed by the preposition ב. "Among" is so harsh as to be scarcely admissible. Bloomfield.

8. And God, who knoweth the hearts, gave testimony,[1] giving the Holy Ghost[2] to them, as well as to us,

9. And He put no difference between us and them, purifying their hearts by faith.[3]

10. Now, therefore, why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear ?[4]

11. But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.[5]

12. And all the multitude[6] held their peace,[7] and they listened

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[1] G. P. "bare them witness."

[2] Supra x. 45.

[3] Faith, enlightening the mind with Divine knowledge, disposes the heart for compunction, and for pardon.

[4] The multitude of the legal observances was burthensome, especially as they were destitute of grace. In enjoining them, God had regard to the state of the Israelites, which exposed them to be drawn away into idolatry, unless they were constantly engaged in ceremonial duties. The yoke was not absolutely intolerable, since Zacharias and Elizabeth walked before God in all the observances without blame; but it was difficult to bear, on which account, the apostle, speaking in a popular way, says: "We could not bear it."

[5] The hope of salvation, which the apostles and other converts from Judaism cherished, was in the mere grace of Jesus, even as the converts from heathenism sought to be saved through grace, independently of ceremonial rites. St. Augustin understands the comparison as made with the ancient fathers: "If then," he says, "even they, that is, the fathers, being unable to bear the yoke of the ancient law, believed that they were saved by the grace of Jesus Christ, it is manifest that this grace caused the ancient saints to live by faith." Ep. clvii.

[6] The whole assembly.

[7] Calvin observes: "Luke signifies that the Spirit of God so reigned in that assembly, that they immediately yielded to reason. The discussion first prevailed among them: now, after Peter explained to them the counsel of God, and treated of the question according to the doctrine of Scripture, all murmurs being at once hushed, they, who a while before rashly maintained error, acquiesce and are silent. This is the lively image of a lawful council, wherein the sole truth of God, as soon as it is declared, puts an end to all controversies." It is plain, from the sacred historian, that this was not the result of any scriptural quotation, which was only made afterwards by James, but rather the judgment of Peter, supported by the evidence of what God had done, through His ministry, in behalf of the Gentiles. This is impliedly acknowledged by Calvin himself: "The truth of God prevailed, so that the silence, mentioned by Luke, was an illustrious testimony of the common obedience. Peter had shown extraordinary moderation, in suffering each one to state his individual sentiment, and delaying to pronounce his sentence, lest he should influence the others, until the matter had been discussed freely."

to Barnabas and Paul, telling what great signs and wonders God had wrought among the Gentiles by them.[1]

13. And after they had held their peace, James answered, saying:[2] Brethren, hear me.

14. Simon hath related how God first visited[3] the Gentiles, to take a people to His name.[4]

15. And with this agree the words of the prophets, as it is written:

16. "After these things, I will return,[5] and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up:

17. That the residue of men may seek after the Lord, and all nations upon whom My name is invoked, saith the Lord, who doeth[6] these things."[7]

18. To the Lord was His own work known, from the beginning of the world.

19. For which cause, I judge,[8] that they who are converted to God, from among the Gentiles, are not to be disquieted.[9]

20. But that we write to them,[10] that they refrain from the

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[1] St. Chrysostom admires the absence of all pride of office on this occasion: "See, Paul speaks after Peter, and no one prevents him."

[2] "Men" may be omitted.

[3] Visited the nations in mercy,—looked down graciously on them,—receiving Cornelius and his family, in the first instance, to Christian privileges, before these were communicated by Paul and Barnabas to other Gentiles. This was but the accomplishment of the gracious purpose of God from the beginning, in His eternal counsels.

[4] G. P. "for His name." To His glory. The preposition is wanting in the four chief manuscripts, and in the Peschito version, as well as in the Vulgate.

[5] I will again rebuild.

[6] G. P. "all." Griesbach and Schott omit this, which is wanting in the three chief manuscripts and several versions.

[7] Amos ix. 11. It is quoted according to the Septuagint.

[8] P. "My sentence is." Bloomfield observes: "I cannot agree with some commentators, (as Hammond,) who recognise in κρίνω the determination of James, as Bishop of Jerusalem. The best interpreters, both ancient and modern, agree that it has merely the force of the Latin 'censeo.' 'My opinion or sentiment is,' St. Jerome says, 'that Peter was the author of this decree.'" Ep. lxxxix. Tertullian avers the same.

[9] Annoyed by hindrances thrown in their way.

[10] Order them by letter.

pollutions of idols,[1] and fornication,[2] and things strangled, and blood.[3]

21. For[4] Moses, of old time, hath in every city[5] those that preach[6] him in the synagogues,[7] where he is read every sabbath.[8]

22. Then it pleased the apostles and ancients, with the whole Church,[9] to choose men of their own company, and to send to Antioch, with Paul and Barnabas, Judas, who was surnamed Barsabas, and Silas,[10] chief men among the brethren,

23. Writing by their hands.[11] The apostles and ancients[12] brethren, to the brethren of the Gentiles, that are at Antioch, and in Syria, and Cilicia,[13] greeting:[14]

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[1] The pollutions of idolatry, by partaking of the flesh of victims. This was of itself criminal, whenever the circumstances determined it to be a participation in the act of sacrifice. It was, however, forbidden, in all cases, to those to whom the letter was addressed, because it was offensive to the Jews, and an obstacle to their conversion. Where they were numerous, it was expedient to conciliate them by avoiding the use of all that had been offered to idols.

[2] Concubinage, and all impurity, may be comprised under this term. The prevalence of licentiousness rendered this prohibition necessary, lest the converts should view it too indulgently. See Terent. *Adelph.* 1, 2, 21; Spencer, *de Leg.* 743.

[3] These prohibitions were made, that the Jews might not be shocked on seeing the Gentile converts disregard even these most ancient laws, which were in force since the deluge. They ceased to be obligatory on the general diffusion of Christianity, when it was no longer necessary to have regard to Jewish prejudices.

[4] This seems directed to meet the objection of the Jews, by showing that there was no danger that the Mosaic law should fall into oblivion, although it were not observed by the converts.

[5] Where assemblies of Jews were held.

[6] Read the law. See Joseph. Contra Appion. l. ii.

[7] This is by some understood even of Christian assemblies, consisting of Jewish converts.

[8] These observed the Jewish sabbath, as well as the Lord's day. This usage continued for a long time.

[9] All who were present. We know not what number were assembled, or to what class they belonged. They all expressed their assent to the measures adopted. "The modesty of the people is hence inferred," says Calvin, "that after leaving the judgment to the apostles and the other doctors, they now also subscribe their decree."

[10] A companion of St. Paul. 1 Cor. i. 1; Acts xvii. 1; 1 Thess. i. 1.

[11] By them.

[12] G. P. "and." The conjunction is wanting in the Alexandrian and Cambridge manuscripts.

[13] The letter was specially addressed to them, but the decision settled a point of general importance.

[14] The usual Greek salutation, bidding "rejoice."

24. Forasmuch as we have heard, that some, going out from us, have troubled you with words, subverting your souls;[1] to whom we gave no commandment:

25. It hath seemed good to us, being assembled together,[2] to choose out men, and to send them to you, with our well-beloved Barnabas and Paul,

26. Men who have given[3] their lives for the name of our Lord Jesus Christ.

27. We have sent, therefore, Judas and Silas, who themselves also will, by word of mouth, tell you the same things.[4]

28. For it hath seemed good to the Holy Ghost, and to us,[5] to lay no further burden[6] upon you than these necessary things:[7]

29. That you abstain from things sacrificed to idols, and blood, and that which is strangled, and fornication: from which things keeping yourselves, ye shall do well.[8] Fare ye well.

30. They, therefore, being dismissed, went down[9] to Antioch: and gathering together the multitude, delivered the epistle.

31. Which, when they had read, they rejoiced for the consolation.

32. But Judas and Silas, being prophets[10] also themselves, with many words comforted and confirmed the brethren.

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[1] G. P. "saying: 'Ye must be circumcised, and keep the law.'" Griesbach thinks that these words should be expunged. They are not in the Alexandrian or Cambridge manuscripts.

[2] P. "of one accord." The words signify, "assembled together," as Bloomfield remarks, quoting supra ii. 1; xviii. 12; xix. 29: "'Ὁμοθυμαδὸν with γίνεσθαι in the sense of *unanimously*, is, as far as I recollect, unexampled." Bloomfield.

[3] Exposed. Supra ix. 24; xiii. 50; xiv. 5, 19.

[4] They were authorized to expound and enforce the letter.

[5] Enlightened and directed by Him in our decision. Even Calvin observes: "The apostles and presbyters, joining themselves with the Holy Ghost, ascribe nothing to themselves apart; but the phrase is equivalent to saying, that the Spirit was their guide and president, and that they had determined what they write under His dictation. For this manner of speech is quite common in Scripture, to add, in the second place, the ministers, after expressing the name of God. When the people are said to have believed God, and Moses, His servant, (Exod. xiv. 31,) faith is not rent, as if they devoted themselves partly to God, partly to a mortal man."

[6] Laws were so called.

[7] Some of the things enjoined, such as abstinence from blood, were only necessary in the actual circumstances, not in themselves.

[8] You shall please God, and advance in the career of salvation.

[9] The Alexandrian, Parisian, and Cambridge manuscripts, and the Ethiopic version, agree with the Vulgate. G. P. "came."

[10] Inspired teachers.

33. And after they had spent some time there, they were let go with peace[1] by the brethren, unto those who had sent them.[2]

34. But it seemed good to Silas to remain there: and Judas set out alone for Jerusalem.[3]

35. And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

36. And after some days, Paul said to Barnabas: Let us return, and visit our brethren in all the cities, wherein we have preached the word of the Lord, to see how they do.

37. And Barnabas would have taken with them John, also,[4] that was surnamed Mark:[5]

38. But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.[6]

39. And there arose a dissension,[7] so that they departed, one from another, and Barnabas, indeed, taking Mark, sailed to Cyprus.

40. But Paul choosing Silas, departed, being delivered by the brethren to the grace of God.

41. And he went through Syria and Cilicia, confirming the Churches,[8] commanding them to keep the precepts of the apostles and of the ancients.

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[1] With good wishes.

[2] G. P. "unto the apostles." Griesbach and others adopt the Vulgate reading, which is conformable to the above manuscripts, and to several ancient versions.

[3] This clause is found in the Cambridge manuscript, and in the Armenian and Slavonic versions, but is wanting in most others.

[4] The conjunction is adopted by Griesbach and others, from three of the chief manuscripts, and several versions.

[5] This condescension showed the great charity of Barnabas.

[6] The severity of Paul was directed to make Mark fully sensible of his fault.

[7] An excitement,—a sharp discussion. Holy men may differ in views, in regard to the course to be pursued towards others, and may maintain, each his own sentiment, with warmth, without violating charity. "If either of them," says St. Chrysostom, "under the influence of excited feeling, had sought his own interest, or glory, it would have been sinful; but since both were eager to teach, and to form others to virtue, each by a different method, what is there to reprehend in this diversity of method? They did many things also after a human manner: for they were not sticks or stones. See how Paul assigns the reason of his conduct: for his great modesty caused him to treat Barnabas with respect." Paul afterwards admitted Mark to his society, with much commendation. 2 Tim. iv. 11; Col. iv. 10; Philem. 24.

[8] What follows is wanting in the text. The Cambridge manuscript and Cassiodorus have: "delivering the commandments of the presbyters."

CHAPTER XVI.

Paul at Lystra circumcises Timothy, whom he takes along with him, and going through the various cities, he teaches them to observe the precepts of the apostles. They are forbidden by the Holy Ghost to preach in Asia and Bithynia: but Paul being called in a vision to Macedon, they set out thither, and preaching first at Philippi, they receive hospitality from Lydia: but Paul having cast forth the pythonic spirit, they are scourged and thrown into prison, where an earthquake takes place, and their chains fall from them, on which the jailer is converted. On the following day the magistrates entreat them to leave the city.

1. And he came to Derbe and Lystra. And behold there was a certain disciple there[1], named Timothy, the son of a[2] believing[3] Jewish woman, of a Gentile father.[4]

2. To this man, the brethren that were in Lystra and Iconium gave a good testimony.

3. Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places.[5] For they all knew that his father was a Gentile.[6]

4. And as they passed through the cities, they delivered[7] to them to keep the decrees[8] that were made[9] by the apostles and ancients who were at Jerusalem.

5. And the churches were confirmed in faith, and they increased daily in number.[10]

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[1] In Lystra.

[2] G. P. "certain." This is cancelled by Griesbach and others, on the authority of the four chief manuscripts, and the ancient versions and fathers.

[3] Christian.

[4] Lit. "A Greek." It is probable that he adored the true God. Such marriages often occurred in those times, in which the Gentiles were living in the same cities with the Jews.

[5] Circumcision was still lawful, and in this case expedient, that the ministry of Timothy among the Jews might become more useful.

[6] They knew that this circumstance had led to the neglect of his being circumcised.

[7] They taught and enjoined their observance.

[8] They are called dogmata in the text, and are understood of the doctrinal declaration, together with the laws connected with it. The term signifies edict, or decree. See Daniel vi. 8, 9, 10.

[9] Adjudged.

[10] The settlement of the controversy concerning the legal rites, contributed greatly to this increase, since the Gentiles were encouraged to embrace Christianity by the few requirements necessary for that purpose.

6. And passing[1] through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.[2]

7. And when they were come into Phrygia, they attempted to go into Bithynia,[3] and the spirit of JESUS[4] suffered them not.

8. And when they had passed through Mysia, they went down to Troas.[5]

9. And in the night a vision was shown to Paul. A man of Macedonia[6] was standing and beseeching him, and saying: Pass over into Macedonia, and help us.[7]

10. And as soon as he had seen the vision, immediately we[8] sought to go into Macedonia, being assured that God had called us to preach the Gospel to them.[9]

11. And sailing from Troas we came with a straight course to Samothracia,[10] and the day following to Neapolis:[11]

12. And thence to Philippi, which is a chief city of part of

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[1] The Vulgate has the present participle: the common text has the participle of the second aorist. Four of the chief manuscripts have the indicative mood of the aorist.

[2] The Holy Ghost, by some inspiration, or extraordinary means, signified His will that the Gospel should not be then announced in Ionia; which is here called Asia. The giving or withholding of external opportunities of knowing the truth, depends on the mysterious counsels of God, whose judgments are just, although unsearchable.

[3] To the north of Mysia.

[4] G. P. omit "of Jesus." Griesbach and Schott read as the Vulgate, which is supported by the four chief manuscripts, and by many versions. The copyists probably left it out as being an unusual phrase.

[5] It was a city on the coast of the Egean Sea, in the province of the same name, to the west of Mysia.

[6] He was clearly marked as such, by his dress, or language. Macedonia was to the west of the Egean Sea.

[7] Give us aid unto salvation.

[8] St. Luke appears to have now joined the company, since the narrative proceeds in the first person plural. His modesty has not permitted him to speak distinctly of himself.

[9] God gave clear marks of the reality of the vision, so that His will was manifest.

[10] An island of the Egean Sea, west of Troas.

[11] A city on the confines of Thrace, near the coast of the Egean Sea.

Macedonia,[1] a colony.[2] And we were in this city some days conferring.[3]

13. And upon the Sabbath day we went forth outside the gate[4] by a river, where it seemed that there was prayer:[5] and sitting down, we spake to the women that were assembled.[6]

14. And a certain woman named Lydia, a seller of purple[7] of the city of Thyatira,[8] one that worshipped God,[9] did hear: whose heart the Lord opened[10] to attend to those things which were said by Paul.

15. And when she was baptized, and her household, she besought us, saying: If ye have judged me to be faithful to the Lord, come into my house and abide. And she constrained us.[11]

16. And it came to pass as we went to prayer,[12] a certain girl,[13] having a pythonic spirit,[14] met us, who brought to her masters[15] much gain by divining.

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[1] Amphipolis is stated by Livy to have been the capital. Philippi was also a leading city, which was probably the actual capital at that time, since it was the policy of the Romans to make their colonies the capitals of the provinces. It was about twelve miles to the north of Neapolis.

[2] Julius Cæsar planted a colony there. The Latin term is retained in the text.

[3] G. διατρίβοντες. V. conferentes. Erasmus approves of this rendering, the Greek term being sometimes so applied. The Rhemish translators had "abiding:" as in the Protestant version.

[4] G. P. "out of the city." "I agree with Kuinoel, that πυλης, the reading of many ancient manuscripts, is the true one, and that πολεως is a marginal scholium." Bloomfield.

[5] It is thought to mean a place of prayer—a grove by the shore, in which they were wont to assemble. The Jews used to assemble for prayer near the river banks. See Philo in Flacc. Joseph. Antiq. l. xiv. c. x. § 24.

[6] We know not how it happened that women only were assembled. Bloomfield conjectures that each sex had a separate hour of prayer, as there was probably no division in the oratory, or there may have been no building whatever.

[7] Purple cloth.

[8] Born there, but resident at Philippi. Thyatira is sometimes spoken of as belonging to Mysia, sometimes it is included in Lydia. There was a company of dyers in that city, as appears from an inscription taken from its ruins. See George Wheeler's Journey into Greece, b. iii. p. 233.

[9] A proselyte.

[10] By grace.

[11] The apostles yielded to her kind importunities, and accepted hospitality.

[12] The place of prayer before mentioned. This happened on another day.

[13] Maid-servant, slave.

[14] A divining power,—a spirit, such as was believed to animate the Pythia, or priestess of Apollo. He was said to have killed the serpent Python. His priestess was thought to have the power to discover secrets, and foretell things beyond the reach of human foresight. The natural powers of demons are greater than those of men, since they are intelligences of a higher order.

[15] Occasionally several have a joint interest in slaves.

17. This same following Paul and us, cried out, saying: These men are the servants of the Most High God, who preach to you[1] the way of salvation.[2]

18. And this she did many days. But Paul, being grieved, turned and said to the spirit: I command thee, in the name of JESUS CHRIST, to go out from her. And he went out the same hour.[3]

19. But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market-place[4] to the rulers.

20. And presenting them to the magistrates,[5] they said: These men disturb our city, being Jews:[6]

21. And they preach a fashion[7] which it is not lawful for us, who are Romans, to receive, or observe.[8]

22. And the people ran together against them: and the magistrates tearing off[9] their clothes, commanded them to be beaten with rods.[10]

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them diligently.

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.[11]

25. And at midnight, Paul and Silas praying, praised God. And they that were in prison heard them.[12]

26. And suddenly there was a great earthquake, so that the

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[1] The Alexandrian and Parisian manuscripts, with the Memphitic, Ethiopic, and Slavonic versions, have the Vulgate reading, which is adopted by Griesbach.

[2] God willed that this testimony should be given by this spirit.

[3] Moment.

[4] The public square, where the Roman magistrates sat in judgment.

[5] The Greek term, which signifies a commander of troops, is applied to a civil magistrate.

[6] As such opposed to the worship prevailing in this Roman colony. The Roman law required all to worship the gods of their country.

[7] G. P. "customs."

[8] It was not allowed to establish a new worship without the consent of the senate.

[9] Tearing them in twain, as far as the waist, to expose their backs to the lash.

[10] 2 Cor. xi. 25; Philip. i. 13; 1 Thess. ii. 2. The apostles forbore claiming their privileges as Roman citizens, probably in consequence of the violence and precipitation which prevailed.

[11] A wooden instrument, with holes in which the feet were confined.

[12] The fervour of the apostles led them to pray aloud.

foundations of the prison were shaken. And immediately all the doors were opened: and the bands of all[1] were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had fled.[2]

28. But Paul cried with a loud voice, saying: Do thyself no harm, for we are all[3] here.

29. Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas.[4]

30. And bringing them out,[5] he said: Masters, what must I do, that I may be saved?

31. But they said: Believe in the Lord JESUS,[6] and thou shalt be saved, and thy house.

32. And they preached the word of the Lord to him, and to all that were in his house.

33. And he taking them the same hour of the night, washed their stripes,[7] and himself was baptized, and all his house immediately.

34. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

35. And when day was come, the magistrates sent the sergeants,[8] saying: Let those men go.[9]

36. And the keeper of the prison told these words to Paul: That the magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said to them: After having beaten us publicly,

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[1] The prisoners.

[2] Death of a frightful kind awaited his apparent neglect of duty.

[3] The other prisoners were probably not aware that the doors were open, or they were terror-stricken.

[4] "He falls at their feet in token of respect to those whom he accounted Divine legates. The custom was an oriental one." Bloomfield. Calvin observes: "If anything were done against the glory of God, Paul had not forgotten the zeal, which he had before displayed against the Lycaonians; therefore we gather from his silence, that there was nothing contrary to piety, or to the glory of God, in this kind of adoration."

[5] From their dungeons to his own apartments.

[6] Embrace His doctrine, obey His precepts.

[7] To evince his tender solicitude for them.

[8] Officers bearing staves in their hand—beadles.

[9] This may have been the result of reflection on the irregularity of the proceeding.

uncondemned,[1] men that are Romans,[2] they cast us into prison: and now do they thrust us out privately? Not so, but let them come,[3]

38. And let us out themselves. And the sergeants told these words to the magistrates. And they were afraid,[4] hearing that they were Romans.

39. And coming, they besought them; and bringing them out, they desired them to depart out of the city.

40. And they went out of the prison, and entered into the house of Lydia: and having seen the brethren, they comforted[5] them, and departed.

CHAPTER XVII.

Great fruit having been produced at Thessalonica by the preaching of Paul, the Jews stir up a mob against him there, as also at Berea. Paul speaks at Athens with Jews and philosophers, and converts Dionysius, the Areopagite, and others, to Christ.

1. And when they had passed through Amphipolis and Apollonia,[6] they came to Thessalonica, where there was the[7] synagogue of the Jews.

2. And Paul, according to his custom,[8] went in unto them; and for three Sabbath days he reasoned[9] with them out of the Scriptures,

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[1] Without trial.

[2] It is not known how they had obtained the privileges of Roman citizens. These were sometimes bought, or given to families in reward of services.

[3] Every circumstance showed their improper treatment of the apostles. St. Paul required them to acknowledge it, that the character of himself and his fellow-sufferers might not be injured, and that henceforward the magistrates might be slow to interfere with the disciples and ministers of CHRIST.

[4] Lest they should be accused of violating the majesty of the Roman Republic, in the person of her citizens.

[5] Exhorted them.

[6] "Situated between Amphipolis and Thessalonica, which Ptolemy, Geograph. l. 3, calls Apollonia in Mydonia." Bloomfield.

[7] Probably the only synagogue in Macedonia.

[8] Paul was accustomed to begin by visiting the synagogues, and preaching CHRIST to the Jews.

[9] Disputed, v. 17.

3. Laying open[1] and showing[2] that the CHRIST was to suffer, and to rise again from the dead; and that this is the CHRIST JESUS whom I preach to you.[3]

4. And some of them believed,[4] and were joined to Paul and Silas, and of those that served God,[5] and of the Gentiles a great multitude, and of noble women not a few.

5. But the Jews,[6] moved with envy, and taking with them some wicked men of the vulgar sort,[7] and raising a mob, set the city in an uproar; and besetting the house of Jason, sought to bring them out to the people.[8]

6. And not finding them, they dragged Jason and certain brethren to the rulers of the city, crying, that they that set the city[9] in an uproar are come hither also,

7. Whom Jason hath received;[10] and these all do contrary to the decrees of Cæsar, saying that there is another king, JESUS.

8. And they stirred up the people, and the rulers of the city, hearing these things.

9. And having taken security[11] of Jason, and of the rest, they let them go.

10. But the brethren immediately sent away Paul and Silas by night to Berea.[12] Who, when they were come, went into the synagogue of the Jews.

11. Now these were more noble[13] than those in Thessalonica,

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[1] Opening to them the meaning of the Scriptures.

[2] Stating, inculcating.

[3] The sacred writer repeats the very words which the apostle employed.

[4] Were persuaded.

[5] The proselytes. G. P. "Of the devout Greeks." The Alexandrian and Cambridge manuscripts insert the conjunction, as in the Vulgate. Lachmann approves this reading.

[6] G. P. "which believed not." The Alexandrian and Laudian manuscripts, and the versions generally, have not these words, which are on this account rejected by critics.

[7] The Greek term denotes loiterers in the forum.

[8] To a popular assembly, to render an account.

[9] Lit. "the world." "Urbem" denotes the city of Rome, the seat of empire. Possibly it was originally *orbem*, as some manuscripts still have.

[10] As guests. He was a relation of St. Paul. Rom. xvi. 21.

[11] Probably legal security for the immediate departure of the apostles.

[12] A large and populous city of Macedonia.

[13] Better disposed for truth.

who received the word with all eagerness, daily searching the Scriptures, whether these things were so.[1]

12. And many of them indeed believed, and not a few of honourable Gentile women, and of men.

13. And when the Jews of Thessalonica understood that the word of God was preached by Paul at Berea also, they came thither also, stirring up and troubling the multitude.

14. And then immediately the brethren sent away Paul, to go[2] unto the sea; but Silas and Timothy remained there.

15. And they that conducted Paul brought him as far as Athens, and receiving a commandment[3] from him to Silas and Timothy, that they should come to him with all speed, they departed.

16. Now whilst Paul waited for them at Athens, his spirit was stirred[4] within him, seeing the city wholly given up to idolatry.

17. He disputed therefore in the synagogue with the Jews, and with them that served God,[5] and in the market-place,[6] every day with those that were there.

18. And certain Epicurean[7] and Stoic philosophers[8] argued[9] with him, and some said: What is it that this babbler[10] would

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[1] Whether the prophecies quoted by the apostles were contained in the Scriptures; and whether they required, or admitted, the meaning which they assigned them. This was laudable in persons not yet convinced of the authority of the apostles, whilst it would have been inconsistent on the part of persons already convinced of their divine mission.

[2] P. "as it were." G. ὡς. This particle seems here without force. The apostle probably went to Pydna, the nearest port, and sailed for Athens.

[3] Message.

[4] With grief and indignation at their idolatry, which was so great that, according to Pausanias, there was no place where so many idols were to be seen.

[5] The proselytes.

[6] This was a usual place for assemblies and harangues.

[7] They made sensual enjoyment the chief end of man, and denied an overruling Providence.

[8] Austere in their morals, but defenders of absolute necessity.

[9] Discussing and disputing.

[10] The Greek term, which was originally used of a bird that picked up seeds scattered by the sower, or left above ground (Aristot. l. viii., Hist. Nat. c. iii.), was applied to mean persons, living on what they could pick up in the market, or otherwise supporting a precarious existence by their wits. It also was understood of babblers, and of parasites. See Cornelius a Lapide.

say? But others: He seemeth to be a preacher of new[1] gods; because he preached to them JESUS, and the resurrection.[2]

19. And taking him they brought him to the Areopagus,[3] saying: May we know what this new doctrine is which thou speakest of?

20. For thou bringest certain new things to our ears; we would know therefore what these things mean.

21. (Now all the Athenians, and strangers sojourning[4] there, employed themselves in nothing else, but either to tell or to hear some new thing.)[5]

22. But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things ye are very religious.[6]

23. For passing by and seeing your idols,[7] I found an altar also, on which was written: TO AN UNKNOWN GOD.[8] What therefore ye worship without knowing,[9] that I preach to you.

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[1] G. P. "Strange."

[2] St. Chrysostom, and many of the moderns, think that the Athenians took *αναστασις* for a goddess, which might happen, either from the Hellenistic phrases of St. Paul, or from their being accustomed to personify and deify virtues.

[3] The high court was so called, being held on a hill sacred to Mars. The apostle does not appear to have been put on his trial, but he was allowed to make his address in this place.

[4] Having their domicile there.

[5] This is fully borne out by their own writers.

[6] G. *ὡς δεισιδαιμονεστέρους*. V. superstitiosiores. P. "too superstitious." The apostle cannot be thought to have used an offensive epithet at the commencement of his discourse; he rather commended their religious feeling and disposition, although misdirected. St. Chrysostom explains the term as meaning pious, and observes: "As if praising them, he appears to say nothing painful."

[7] G. *τα σεβάσματα ὑμῶν*. V. simulachra vestra. The Ethiopic agrees with the Vulgate. The Syriac renders it "temples." "By our English translators," says Bloomfield, "it is rendered *devotions*, which is certainly the farthest from the sense."

[8] It is certain, from profane testimony, that many altars at Athens were dedicated to unknown gods. The author of the dialogue entitled Philopatris, a contemporary of Lucian, states that the Athenians adored an unknown deity; but he appears only to repeat the statement of the apostle, with a view to throw ridicule on it. Some think that the apostle applies to one, what they practised in regard to unknown deities in general. St. Chrysostom remarks that the Athenians erected an altar to the unknown God, to avoid the punishment of neglecting to worship some god, of whom they might not have heard.

[9] The apostle takes occasion to point out to them the true God, whom they might be presumed to desire to worship, when offering homage to the unknown deity.

24. God, who made the world and all things therein,[1] He being Lord of heaven and earth, dwelleth not in temples made with hands;[2]

25. Neither is He served with men's hands, as though He needed anything,[3] seeing He giveth to all life, and breath, and all things;[4]

26. And He hath made of one[5] all mankind, to dwell upon the whole face of the earth, determining[6] appointed times, and the limits of their habitation,[7]

27. That they should seek God,[8] if haply they may feel after Him,[9] or find Him, although He be not far[10] from every one of us.

28. For in Him we live, and move, and be;[11] as some also of your own poets have said: "For we are also His offspring."[12]

29. Being therefore the offspring of God, we must not suppose the Divinity to be like to gold, or silver, or stone, the graving of art, and device of man.[13]

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[1] Gen. i. 1.

[2] Is not confined within material temples—needs them not. Supra, vii. 48.

[3] He is not served with human hands, as one needing food, raiment, or aid to pass from place to place. The manner of honouring idols is alluded to, and the folly of idolatry is pointed out.

[4] All things necessary for the support of life; all the blessings which we enjoy.

[5] G. P. "of one blood." The Vulgate reading is conformable to the Alexandrian and three other manuscripts, as also to that used by Clement of Alexandria. The Coptic version agrees with it.

[6] G. P. "before appointed." Griesbach, Knapp, and others, adopt the Vulgate reading, which is conformable to the Alexandrian manuscript, and to that of Cambridge, although in the latter it appears as a correction, and also to many versions. "Critics are generally agreed," says Bloomfield, "that for προτεταγμένους, we are to read προστεταγμένους, as being the more difficult reading, and supported by many manuscripts." He, however, dissents.

[7] Allotting to them various periods of existence, and places in which they might dwell.

[8] G. P. "The Lord." Griesbach, Knapp, and others adopt the Vulgate reading, which is conformable to the Alexandrian manuscript, and to the versions generally. These things were so directed, that men using them rightly, might attain to the true knowledge of God, by the aid of His grace.

[9] Morally, by investigation. The imperfection of human knowledge is indicated by the groping of a blind man.

[10] By *litotes* for: He is very near.

[11] Life, motion, and all our faculties are from God.

[12] The words occur in Aratus, a poet born at Sola, not far from Tharsus, in the year of Rome, 472. Phænom. ver. 5. The apostle quotes heathen poets to his heathen hearers, as he was wont to quote Scripture for the Jews, thus proportioning his authorities to those whom he addresses.

[13] Being sprung from God, we must not imagine that the Deity resembles the works of our hands, or our inventions.

30. And God indeed having overlooked[1] the times of this ignorance, now declareth to men,[2] that all everywhere should do penance.

31. Because He hath appointed a day wherein He will judge the world in justice,[3] by the man[4] whom He hath appointed, giving faith[5] to all, by raising Him up from the dead.

32. And when they had heard of the resurrection of the dead, some indeed mocked; but others said: We will hear thee again concerning this matter.[6]

33. So Paul went out from among them.

34. But certain men adhering to him, believed; among whom also Dionysius, the Areopagite,[7] and a woman named Damaris, and others with them.

CHAPTER XVIII.

Paul practises his trade at Corinth with Aquila: and although the Jews blasphemed at his preaching, nevertheless he learns in a vision that a large number will be converted to the faith in that city: but after a year and a half he is accused by the Jews, before Gallio, the proconsul, and after a long time he comes to Ephesus; and in various places he confirms the brethren in faith. Apollo strenuously persuades the Jews, showing from the Scriptures that Jesus is the Christ, although he himself was only acquainted with the baptism of John.

1. After these things,[8] departing from Athens, he came to Corinth.[9]

2. And finding a certain Jew named Aquila,[10] born in Pontus,

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[1] Passed over with forbearance.

[2] G. P. "commandeth all men." Lachmann and Schott read as the Vulgate, conformably to the Alexandrian and Cambridge manuscripts, and to several versions.

[3] The day of general judgment.

[4] In His human nature CHRIST will exercise judgment. It was not expedient to insinuate anything of His Divinity to an audience of philosophers.

[5] Evidence of revelation.

[6] This was a polite dismissal.

[7] The judges of this court were highly esteemed and honoured. Dionysius became bishop of Corinth, and is thought to have died a martyr under Domitian.

[8] G. P. "Paul." This is wanting in the Cambridge manuscript.

[9] The metropolis of Achaia. It was situate on the isthmus between the Peloponnesus and Attica, to the south of Athens.

[10] The name is Latin, the Jews at that period being accustomed to adopt Latin, or Greek names, or to assimilate their own names to those of the people among whom they resided.

lately come from Italy, with Priscilla[1] his wife, (because Claudius had commanded all Jews to depart from Rome,)[2] he came to them.

3. And because he was of the same trade, he remained with them, and wrought: (Now they were tent-makers[3] by trade.)

4. And he reasoned in the synagogue every Sabbath, bringing in the name of the Lord Jesus,[4] and he persuaded[5] the Jews and the Greeks.[6]

5. And when Silas and Timothy were come from Macedonia,[7] Paul was earnest in preaching,[8] testifying to the Jews that Jesus is the Christ.

6. But they opposing and blaspheming, he shook his garments,[9] and said to them: Your blood[10] *be* upon your own head:[11] I *am*[12] clean;[13] from henceforth I will go unto the Gentiles.[14]

7. And departing thence[15] he entered into the house of a certain

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[1] Called Prisca, 2 Tim. 14, 19. Both are lauded, Rom. xvi. 4.

[2] This is stated by Suetonius. Claud. c. xxiii. "Judæos, impulsore Chresto, assidue tumultuantes Roma expulit." The historian ascribed the dissensions between Jews and Christians, who were all considered Jews, the most part being originally such, to Christ, whose doctrines and character they regarded.

[3] They made awnings, or booths for soldiers, or leathern tents for travellers, to encamp on their journey through the wilderness. It was customary among the Jews, even for educated and wealthy persons, to learn a trade, to provide for the contingencies of life.

[4] This clause, "bringing in," &c., is wanting in the text.

[5] He endeavoured to persuade them to believe.

[6] Proselytes.

[7] They had been sent from Athens to Thessalonica: 1 Thess. iii. 1; having been previously called from Berea to Athens. Supra xvii. 15.

[8] G. P. "pressed in the spirit." There is reason to suppose, as Bloomfield observes, "that the true reading (though the more difficult one), is λογω, of which the best interpretation, and that most suitable to the context, is the one found in the Vulgate, instabat verbo." Griesbach and Schott adopt this reading.

[9] As if to express that he would have no communion with them. The Jews used actions and gestures of this kind to declare forcibly their feelings.

[10] Or *is*.

[11] Your destruction must rest with yourselves. 2 Kings i. 16; Ez. xxxiii. 4.

[12] The verb is supplied.

[13] Free from responsibility, having done all in my power.

[14] The apostle purposed to apply thenceforward in a more special manner to the salvation of the heathen.

[15] From the synagogue.

man, named Titus Justus, one that worshipped God,[1] whose house[2] was adjoining to the synagogue.

8. But Crispus, the ruler of the synagogue,[3] with all his house, believed the Lord: and many of the Corinthians hearing,[4] believed and were baptized.

9. And the Lord said unto Paul in the night by a vision: Do not fear,[5] but speak, and hold not thy peace:

10. For I am with thee; and no man shall set upon thee to hurt thee:[6] for I have much people in this city.[7]

11. And he stayed there a year and six months, teaching the word of God among them.

12. But when Gallio[8] was proconsul of Achaia,[9] the Jews, with one accord, rose up against Paul, and brought him to the judgment seat,

13. Saying: That this man persuadeth men to worship God contrary to the law.[10]

14. And when Paul was[11] beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or heinous deed,[12] O ye Jews, I should with reason bear with you:

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[1] A proselyte. In some manuscripts the name is as in the Vulgate. The common reading has not "Titus," whose name is, however, expressed in the Syriac version.

[2] It seems to have served as a place for instruction, after he had ceased speaking in the synagogue.

[3] The conversion of this chief officer was a consoling exception to the general obduracy of the Jews.

[4] The instructions of Paul.

[5] The apostle seems to have entertained the thought of quitting Corinth, as affording no prospect of success.

[6] There was reason to apprehend that the Jews would do violence to him.

[7] Disposed to embrace Christianity.

[8] The brother of Seneca, the philosopher.

[9] Macedonia and Achaia were the two provinces into which the Romans divided Greece. "Achaia was first governed by proconsuls sent by the Senate; but in the time of Tiberius, it was added to those provinces over which presidents or proconsuls were placed by the Cæsars. By Claudius, however, the province was again restored to the senatorial government, and thus became proconsular. What confines with strictness the appellation to the time, is that Achaia, under the following reign, ceased to be a Roman province at all." Bloomfield, after Paley. Evidences of Christianity, vol. ii. c. vi. p. 2.

[10] The liberty allowed by the Romans to the Jews, to live according to their law, afforded a pretext for complaining of the attempt of St. Paul to change their worship.

[11] G. P. "now."

[12] A crime or misdemeanour.

15. But if they be questions[1] of word and names, and of your law, look ye to it: I will not be judge of such things.

16. And he drove them[2] from the judgment seat.

17. And all[3] laying hold on Sosthenes, the ruler of the synagogue,[4] beat him before the judgment seat: and Gallio cared for none of those things.[5]

18. But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having[6] shorn his head[7] in Cenchra:[8] for he had a vow.

19. And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

20. And when they desired him to tarry a longer time,[9] he consented not,

21. But taking his leave, and saying:[10] I will return to you again, God willing, he departed from Ephesus.

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[1] G. P. "If it be a question." The plural number is found as a correction, in two of the chief manuscripts; it is also in the Laudian manuscript, and several versions. "Word" might be rendered speech, or doctrine.

[2] Ordered them away.

[3] G. P. "All the Greeks." Two ancient manuscripts and versions omit οἱ Ἕλληνες, which Grotius, Mill, Pierce, Bengel, and Kuinoel think to be derived from the margin. St. Chrysostom thinks that Sosthenes was beaten by the Jews themselves, because he appeared friendly to the apostle.

[4] Probably he had taken the place of Crispus. Martini takes him to be a convert from among the chief men of the synagogue; the same who is associated with the apostle in his address to the Corinthians. 1 Cor. i. 1. St. Chrysostom thinks him to be the same person as Crispus.

[5] He took no cognizance of the charges which had been brought forward; nor did he notice the disorders that took place under his eyes.

[6] The text may be so punctuated that Aquila be understood to have shorn his head. The Vulgate punctuation refers it to Paul, of whom St. Jerome and St. Augustin understand it. It was of little importance to inform the reader that Aquila had fulfilled a vow.

[7] Numb. vi. 18; Infra xxi. 24. It was customary for persons under the vow of a Nazarite, to shave their head. This vow was of a different kind, but accompanied with the same ceremony.

[8] A port to the east of Corinth.

[9] G. P. "with them." These words are wanting in the Alexandrian manuscript, and in the Ethiopic version. They are suspected by Schott.

[10] G. P. "I must by all means keep this feast that cometh in Jerusalem: but I will return," &c. The passage is wanting in the Alexandrian and Cambridge manuscripts, and in several versions. The words are by Bengel, Heumann, Beck, Heinrichs, and Kuinoel, suspected of being mere additions from the margin, and made up from Acts xx. 16, 19, 21.

22. And going down to Cesarea,[1] he went up[2] and saluted the Church, and so came down to Antioch.

23. And after he had spent some time there, he departed, and went through, in order, the country of Galatia and Phrygia, confirming[3] all the disciples.

24. Now a certain Jew, named Apollo,[4] born at Alexandria,[5] an eloquent man, mighty in the Scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord :[6] and being fervent in spirit, spake, and taught diligently the things that are of JESUS,[7] knowing only the baptism of John.[8]

26. He therefore began to speak boldly in the synagogue, whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of the Lord more diligently.[9]

27. And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped much those who had believed.[10]

28. For he sharply convinced the Jews, openly showing by the Scriptures that JESUS is the CHRIST.

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[1] Cesarea of Palestine.

[2] This is understood by some of going to Jerusalem, since it was customary to speak of going up to it, and coming down from it. See John xii. 20; Acts xxiv. 11. Some, however, do not acknowledge so much force in the expression as here employed.

[3] In faith.

[4] Apollonius.

[5] In Egypt.

[6] In what appertained to the Messiah: he had received instruction, by which he was prepared for the special belief of JESUS CHRIST, and His doctrines. He may have had some general idea of them, although he had not yet received Christian baptism.

[7] G. P. "of the Lord." Lachmann and Schott adopt the Vulgate reading, which is that of three of the chief manuscripts, and of many ancient versions.

[8] He had probably been baptized by John, or one of his disciples, and knew only what regarded his ministry.

[9] G. P. "Through grace." These words are wanting in Basil of Seleucia, as well as in the Vulgate.

[10] A pious female such as Prisca, might impart instruction privately even to a man. Apollo, however, may have been instructed by Aquila only, although Priscilla be mentioned with him, inasmuch as both had invited him to their house, with a view to his instruction.

CHAPTER XIX.

Paul finding at Ephesus some disciples, who had only received the baptism of John, orders them to be baptized in the name of Jesus, and, by the laying on of hands, imparts to them the Holy Ghost. Many miracles accompany his preaching there. Some Jews, not believers in Christ, attempted to adjure demons in the name of Jesus, whom Paul preached. Many, confessing their sins, burn their superstitious books. Demetrius, the silversmith, raises up a great mob against Paul, which Alexander with difficulty appeases.

1. And it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper parts,[1] came to Ephesus,[2] and found certain disciples:[3]

2. And he said to them: Have ye received the Holy Ghost[4] since ye believed?[5] But they said to him: We have not so much as heard whether there be a Holy Ghost.[6]

3. And he said:[7] In what then were ye baptized?[8] Who said: In the baptism of John.

4. Then Paul said: John baptized[9] the people with the baptism of penance, saying:[10] That they should believe in Him who was to come after him, that is to say, in JESUS.[11]

5. Having heard these things, they were baptized in the name of the Lord JESUS.[12]

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[1] Inland regions.

[2] The chief city of Ionia, that is, Asia proper.

[3] Persons instructed by John, and prepared for the Messiah. They had passed from Judea to Ephesus.

[4] By the laying on of hands, with prayer. The apostle was desirous that all the converts should be strengthened by this Divine communication.

[5] Since ye came to the faith.

[6] The terms Holy Ghost were familiar to all Jews, since the inspiration of the sacred writers was ascribed to Him. Ezech. xi. 5. They did not, however, recognise Him as a distinct Person of the Deity, or know that He was communicable by a special rite. John had said, that Christ would baptize in the Holy Ghost; but his hearers did not understand the import of the prediction.

[7] G. P. "unto them." These words are not found in the Alexandrian, Cambridge, and Laudian manuscripts, or in the Armenian and Philoxenian versions. They are rejected by Lachmann and Schott.

[8] This implies that the Holy Ghost was mentioned in Christian baptism.

[9] Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 26; supra i. 5; xi. 16.

[10] G. P. "to the people." The Vulgate has expressed the meaning. It may be literally rendered: "John baptized (that is, gave,) a baptism of penance, saying to the people."

[11] Thus Paul unfolds the preaching of John.

[12] With the baptism which He instituted.

6. And when Paul had imposed hands on them, the Holy Ghost came upon them,[1] and they spake with tongues, and prophesied.[2]

7. And all the men[3] were about twelve.

8. And entering into the synagogue, he spake boldly, for the space of three months,[4] disputing and exhorting concerning the kingdom of God.

9. But when some were hardened, and believed not, speaking evil of the way of the Lord[5] before the multitude,[6] departing from them, he separated the disciples,[7] disputing daily in the school of one Tyrannus.[8]

10. And this was done for the space of two years, so that all they[9] who dwelt in Asia heard the word of the Lord,[10] Jews and Gentiles.[11]

11. And God wrought, by the hand[12] of Paul, more than common miracles:

12. So that even handkerchiefs and aprons[13] were brought from his body to the sick, and the diseases departed from them, and the wicked spirits went out.[14]

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[1] By grace. "I confess," says Calvin, "that this laying on of hands was a sacrament." He contends, however, that it was only temporary, for the communication of miraculous gifts: whilst St. Cyprian, St. Jerome, and all antiquity, recognise its continuance in the Church.

[2] These gifts were sensible signs of the Spirit, who had come into their hearts.

[3] The term "men" seems here emphatic. There may have been women and children besides.

[4] From time to time.

[5] G. P. omit "of the Lord." The words are in one of the Bodleian manuscripts. Two of Stephens' manuscripts had: "of God."

[6] They were probably persons of station and influence.

[7] Lest the weak should be startled, St. Paul withdrew his disciples from the synagogue, which they before frequented.

[8] This was the name of a convert. We know not what he had been wont to teach, whether rhetoric, as a Greek sophist, or divinity, as a Hebrew Rabbi. His school served the apostle as a convenient place to teach his hearers.

[9] Generally.

[10] G. P. "JESUS." On the authority of the above manuscripts, and many versions, this addition is rejected by Griesbach and Schott.

[11] Lit. Greeks.

[12] G. P. "hands."

[13] Latin terms are used by St. Luke, many such having been introduced into popular language, under the Roman domination. Simon thinks that the latter term designates a kind of hand-towel. Others take it to mean a headband, or an apron.

[14] G. P. "of them." These words are wanting in the chief manuscripts and versions. The wonderful effects attendant on things which had been in contact with the body of the apostle, showed that he was a favourite servant of God.

13. Now some also[1] of the Jewish exorcists, who went about,[2] undertook to invoke, over those who had evil spirits, the name of the Lord JESUS, saying: I adjure[3] you by JESUS, whom Paul preacheth.

14. And there were certain men, seven sons of Sceva, a Jew, a chief priest,[4] that did this.

15. But the wicked spirit answering, said to them: JESUS I know, and Paul I know: but who are ye?[5]

16. And the man in whom the wicked spirit was, leaping upon them,[6] and mastering them both,[7] prevailed against them, so that they fled out of that house, naked[8] and wounded.

17. And this became known to all the Jews and Gentiles that dwelt at Ephesus, and fear fell on them all, and the name of the Lord JESUS was magnified.

18. And many of those that believed[9] came confessing and declaring their deeds.[10]

19. And many of those who had practised curious arts,[11] brought

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[1] G. P. omit the conjunction, which is found in two of the chief manuscripts, and in the versions.

[2] There were Jews, going about the country, who professed to expel evil spirits by adjurations.

[3] G. P. "we conjure." The singular is preferred by Griesbach and Schott, on the authority of the three chief manuscripts, and of several versions.

[4] Head of a priestly family.

[5] This implies scorn. How dare you invoke the name of JESUS, whom Paul announces?

[6] As a wild beast rushing on its prey.

[7] The Vulgate reading is found in the Alexandrian and Cambridge manuscripts, and is adopted by Lachmann. "Both" is wanting in G. P. It is probable that two only of the sons of Sceva were engaged in the adjurations, at least, in the special case here related.

[8] This is a popular manner of expressing the disorder in which they fled. Their outward garment was torn off them.

[9] Many of those who had previously embraced the faith. This is plainly the force of the Greek term.

[10] This implies the enumeration of individual acts. Calvin says: "They testified, by the fact that they were deeply stricken with the fear of God, by confessing, spontaneously, the sins of their former life. Why did they confess their deeds, unless in token of their repentance, and to seek counsel and relief from Paul?" Bloomfield assents to Kuinoel, who says, that "we are to understand sins of every kind, and not merely magical arts." St. Basil refers to this fact, in support of his declaration, that "we must confess our sins to those to whom the dispensation of the mysteries of God is entrusted." Op. t. ii. p. 516.

[11] Superstitious practices.

together their books, and burnt them before all:[1] and counting the price of them, they found the money to be fifty thousand pieces of silver.[2]

20. So mightily grew[3] the word of God, and was confirmed.

21. And when these things were ended, Paul purposed in the spirit,[4] when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

22. And sending into Macedonia two of them who ministered[5] to him, Timothy and Erastus, he himself remained, for a time, in Asia.

23. Now at that time, there arose no small disturbance about the way of the Lord.[6]

24. For a certain man named Demetrius, a silversmith, who made silver temples[7] of Diana, brought no small gain to the craftsmen,

25. Whom calling together, with the workmen of like occupation, he said: Sirs, ye know that our gain[8] is by this trade;

26. And ye see and hear, that this Paul, by persuasion, hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: That they, which are made by hands, are not gods.

27. So that, not only this our craft is in danger to be set at nought, but also the temple of great Diana[9] shall be reputed[10] for nothing; yea, and the majesty of her, whom all Asia[11] and the world worshippeth, shall begin to be destroyed.

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[1] As an evidence of their abandoning, for ever, the sinful study.

[2] It cannot be ascertained what piece of money is here meant; but the entire amount was plainly immense. About eight thousand dollars are calculated to correspond to fifty thousand denarii of Roman silver.

[3] In the hearts of the faithful.

[4] Had it in his mind,—purposed.

[5] The verb is that from which "deacon" is derived.

[6] G. P. omit: "of the Lord."

[7] Small shrines, in imitation of the Temple.

[8] Εὐπορία. P. "wealth." Bloomfield objects to this version, and observes that it is not amiss rendered by the Vulgate *acquisitio*.

[9] "This Temple, which was one of the seven wonders of the world, was 425 feet long, 220 broad, and had as many as 127 columns, of 60 feet high, of which 36 were carved." Bloomfield.

[10] Lachmann, Schott, and others, prefer the Vulgate reading, in the future, to the common reading, in the infinitive. The three chief manuscripts, Peschito, and other versions, agree with the Vulgate.

[11] Asia Minor.

28. Having heard these things, they were full of anger, and they cried out, saying: Great is Diana of the Ephesians.

29. And the whole city was filled with confusion, and having caught Gaius and Aristarchus, Macedonians, companions[1] of Paul, they rushed, with one accord,[2] into the theatre.[3]

30. And when Paul would have entered in unto the people,[4] the disciples suffered him not.[5]

31. But some also of the Asiarchs,[6] who were his friends, sent unto him, desiring that he would not venture himself into the theatre:

32. Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.[7]

33. And they[8] drew forth Alexander out of the multitude, the Jews thrusting him forward.[9] And Alexander, beckoning with his hand for silence, would have given the people satisfaction.[10]

34. But as soon as they perceived him to be a Jew,[11] all, with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

35. And when the town-clerk had appeased[12] the multitude, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper[13] of the great Diana, and of Jupiter's offspring?[14]

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[1] "Most recent commentators here adopt the interpretation of the Vulgate, '*comites*.'" Bloomfield.

[2] Together. Supra ii. 1.

[3] This served the Greeks for all public meetings. The Temple of Diana was within view of it.

[4] To address them.

[5] Fearing that violence would be offered him.

[6] Pagan officers, presiding over religious rites, in proconsular Asia, celebrated in honour of the gods and the emperor, were styled Asiarchs.

[7] This is an admirable description of a mob.

[8] The mob, seeing that he desired to speak, pushed him forward to the accustomed place.

[9] The Jews were anxious that he should speak, probably to save them from sharing the popular persecution.

[10] He wished to explain, to plead with them.

[11] The Ephesians supposed that he was about to speak against Diana.

[12] Had obtained a partial hearing,—when the shouting had subsided.

[13] "It is not ill rendered by the Vulgate translator." Bloomfield.

[14] The Greek term signifies: "fallen from Jupiter." The Ephesians believed that an image of Diana had fallen from the sky.

36. Forasmuch, therefore, as these things cannot be gainsaid, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, who are guilty neither of sacrilege, nor of blasphemy against your goddess.

38. But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice[1] are open, and there are proconsuls;[2] let them accuse one another.

39. And if ye inquire after any other matter, it may be decided in a lawful assembly.[3]

40. For we are even in danger to be called in question for this day's uproar,[4] there being no man guilty (of whom we may give account) of this concourse.[5] And when he had said these things, he dismissed the assembly.

CHAPTER XX.

Paul, after traversing various parts of Macedonia and Greece, discourses at Troas until midnight; on which occasion the youth Eutychus, falling from the third story, being killed, was raised to life by Paul. Having travelled through various places, he calls the presbyters from Ephesus, and exhorts them to be watchful in the government of the Church, foretelling that they should not see him after that time.

1. And after the tumult was ceased, Paul having called the disciples to him, and exhorted[6] them, took his leave,[7] and set forward to go into Macedonia.

2. And when he had gone over those parts, and had exhorted them with many words, he came into Greece.[8]

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[1] The text may be understood of courts, held in the forum, to adjust difficulties which might occur on occasion of the festive celebrations in honour of Diana. See Dionys. Halicarn. l. 11.

[2] This is an hypallage of number: there was but one, who, however, acted occasionally through deputies.

[3] Summoned by public authority.

[4] Sedition.

[5] The term may be taken in a good or bad sense.

[6] G. P. omit this participle, which, however, is found in the Alexandrian and Cambridge manuscripts, and the Syriac, Ethiopic, and Coptic versions. The two verbs: προσκαλεσαμενος, παρακαλεσαμενος, might easily be mistaken one for the other.

[7] G. P. "embraced." Saluted with a holy kiss.

[8] Greece proper. Achaia: the Peloponnesus may be included.

3. Where, after he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: and he took the resolution to return through Macedonia.

4. And there accompanied him[1] Sopater, the son of Pyrrhus,[2] of Berea: and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus.

5. These going before, stayed for us at Troas.

6. But we sailed from Philippi after the days of the unleavened bread,[3] and came to them in five days to Troas,[4] where we abode seven days.

7. And on the first of the week,[5] when we[6] were assembled to break bread,[7] Paul discoursed to them, being to depart on the morrow: and he continued his discourse until midnight.[8]

8. And there were many lamps[9] in the upper chamber where we[10] were assembled.

9. And a certain young man, named Eutychus, sitting on the window,[11] being oppressed with deep sleep (as Paul was long preaching), in his sleep fell down from the third story, and was taken up dead.

10. To whom, when Paul had gone down, he laid himself upon

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[1] G. P. "into Asia." These words are not found in the Ethiopic or Arabic versions. They may have been inserted by way of explanation.

[2] G. P. omit: "the son of Pyrrhus." The Vulgate reading is, however, supported by the Alexandrian, Cambridge, and Laudian manuscripts, and by various ancient versions, and is adopted by Griesbach, Schott, and other critics.

[3] The Jews distinguished the seasons with reference to their festivals.

[4] The others had to wait at Troas five days for the arrival of Paul.

[5] Already was the Lord's day sacred to religious meetings. The Jewish sabbath was likewise observed.

[6] G. P. "The disciples." On the authority above quoted the same critics follow the Vulgate.

[7] This expression denotes the celebration of the Eucharist, which is thus designated from the external rite.

[8] The celebration appears to have been in the evening, conformably to the original institution.

[9] These were partly through necessity, probably also for greater solemnity, and in token of religious joy.

[10] G. P. "they." Bloomfield observes: "For ἦσαν Griesbach has rightly edited ἦμεν on the authority of many manuscripts, versions, and fathers." And this reading is confirmed by the ἔμενον ἡμᾶς in v. 5.

[11] The room was crowded.

him,[1] and embracing him, said: Be not troubled, for his soul is in him.[2]

11. Then going up, and breaking bread, and tasting,[3] and having talked a long time until daylight, so he departed.

12. And they brought the youth alive,[4] and were not a little comforted.

13. But we going aboard the ship, sailed to Assos,[5] being there to take in Paul, for so he had appointed, himself purposing to travel by land.[6]

14. And when he had met with us at Assos, we took him in, and came to Mitylene.[7]

15. And sailing thence, the following day we came over against Chios, and the next day we arrived at Samos,[8] and the day following we came to Miletus.[9]

16. For Paul had determined[10] to sail to Ephesus, lest he should be delayed any time in Asia.[11] For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem.[12]

17. And sending from Miletus to Ephesus,[13] he called the ancients[14] of the church.

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[1] In imitation of Elias and Eliseus.

[2] The apostle had obtained the return of life by his prayers.

[3] This may be understood of the reception of the Eucharist.

[4] They conducted him back to the room of assembly.

[5] A town of Lesser Mysia, now called Beiram.

[6] P. "to go afoot." Bloomfield remarks: "Πεζεύειν should not be rendered 'go on foot,' but 'go by land,' in which sense the word is used by the best writers."

[7] A city of Lesbos to the southwest of Assos.

[8] G. P. "and tarried at Trogyllium."

[9] A celebrated town on the coast of Caria, southeast of Samos.

[10] Valcknaer and several recent critics, think that the true reading is κεκρίκει, which is found in some ten or eleven manuscripts, and the Vulgate. Bloomfield, however, maintains the common reading. The Protestant translators follow the Vulgate.

[11] Asia proconsularis, including Ionia and Æolis.

[12] He desired to avail himself of the solemnity to proclaim Christ to the Jews assembled from all parts. The Christian solemnity, in commemoration of the descent of the Holy Ghost, was also celebrated, even at that early period, since it was natural that on the recurrence of the day, the wonderful event should be commemorated. St. Epiphanius, Hær. lxxv.

[13] The invitation was sent to Ephesus, as the metropolitan city of Ionia, to be communicated, however, as widely as was possible. It was about forty miles from Miletus.

[14] This may include bishops and priests, since the term originally regarded age and dignity, rather than the specific functions of either office. As yet usage had

18. And when they were come to him,[1] and were together,[2] he said to them: Ye know from the first day that I came into Asia, in what manner I have been with you all the time,

19. Serving the Lord with all humility, and with[3] tears and temptations[4] which befell me by the conspiracies of the Jews:

20. How I have kept back nothing that was profitable, but have announced it to you, and taught you publicly, and from house to house.[5]

21. Testifying[6] both to Jews and Gentiles penance towards God,[7] and faith in our Lord JESUS CHRIST.[8]

22. And now behold, being bound in the Spirit,[9] I go to Jerusalem: not knowing[10] the things which shall befall me there:

23. Save, that the Holy Ghost in every city witnesseth to me,[11] saying: that bands and afflictions await[12] me at Jerusalem.

24. But I fear none of these things:[13] neither do I count my

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not determined its application to either exclusively. St. Irenæus, however, calls them rulers. Even Calvin says, that "the context shows clearly, that they are styled elders, not on account of their advanced age, but because they presided over the Church."

[1] They came, as Irenæus testifies (l. iii. 14, Adv. Hær.), and as the address of St. Paul implies, from the various churches of Asia.

[2] This appears to be a twofold interpretation of the one term.

[3] G. P. "many." This is cancelled by Griesbach, on the authority of the chief manuscripts and ancient versions.

[4] Amidst annoyances, persecutions.

[5] Κατ' οικους. V. per domos. Bloomfield remarks: "By this is not meant from house to house, as our English translators render, but in private houses." I have, however, retained the received version, as it comes near the meaning, which is otherwise expressed with difficulty, unless by adding private.

[6] Testifying to the necessity of penance and faith—urging and inculcating them.

[7] Inculcating sorrow for the offence of the Deity.

[8] Faith in Him as Redeemer, through whose ransom sin is pardoned.

[9] The Divine Spirit impelling and sweetly obliging him: or he himself being already in chains, embracing in his mind, under Divine impulse, the chains which await him.

[10] In detail.

[11] G. P. omit the pronoun, which, however, is found in the four chief manuscripts, and in the ancient versions. The critics adopt it. The testimony of the Holy Ghost may have been through men inspired—prophets.

[12] This is a Latinism.

[13] G. οὐδενὸς λόγον ποιοῦμαι. P. "none of these things move me." Literally "I make account of nothing." The Vulgate interpreter read: ὀυδεν τουτων φοβουμαι, as in the Cæsarean manuscript used by Curcellæus.

life more precious than myself,[1] so that I may consummate my course[2] and the ministry of the word, which I received from the Lord Jesus, to testify the Gospel of the grace[3] of God.

25. And now behold I know[4] that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to witness this present day, that I am[5] clear from the blood of all.[6]

27. For I have not spared to declare unto you all the counsel of God.[7]

28. Take heed to yourselves, and to the whole flock,[8] wherein the Holy Ghost hath placed you bishops,[9] to rule[10] the Church of God,[11] which he hath purchased with His own blood.[12]

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[1] G. P. "neither count I my life dear unto myself." The Vulgate presents a different reading. The meaning is, that the apostle did not hesitate to expose his life, for a cause to which he had unreservedly devoted himself.

[2] G. P. "with joy." Griesbach thinks that these words should be omitted, since they are wanting in the Alexandrian and many other manuscripts and versions.

[3] The gracious Gospel.

[4] I am persuaded. The apostle does not appear to have spoken prophetically, but from a human persuasion. He is thought to have returned to Asia, after his first captivity in Rome. If the words be taken as implying prophetic certainty, the prediction must be understood in a moral sense, that most of those present should not see him again, as many years would elapse before he would revisit those parts.

[5] G. P. The verb is wanting: it is, however, found in three of the chief manuscripts, and in several versions.

[6] Not responsible for your ruin.

[7] Not withheld the announcement of all that God had revealed and commanded.

[8] The portion of the universal flock of Christ.

[9] There were doubtless several bishops present, and probably priests likewise. This admonition was specially addressed to the bishops. It may have been that all were bishops, since the apostles consecrated many, in order to supply the wants of new dioceses. The term, which means an overseer clothed with power, as an officer in an army, marks their office, which is to preside over the inferior clergy and the faithful, and to govern them in order to salvation. The Holy Ghost is said to have placed them, because their office is of Divine institution: "You derive your ordination," he says, "from the Spirit." St. Chrysostom.

[10] The Greek term implies all the care of a shepherd over his flock. Calvin says that it signifies to feed, "but that, by a fit similitude, it is transferred to any kind of government."

[11] The Vulgate reading is conformable to the Vatican manuscript, to many manuscripts of less antiquity, and to the Philoxenian version. The chief manuscripts and versions have του κυρίου, which St. Irenæus found in his manuscript.

[12] Blood is ascribed to God, because the second Divine Person became man, and shed His blood on the cross, for the remission of the sins of men. The properties of His human nature are justly attributed to Him, because it subsists by His Divine Personality.

29. I know[1] that after my departure ravening wolves[2] will enter in among you, not sparing the flock.[3]

30. And of your own selves[4] shall arise men speaking perverse things,[5] to draw away disciples after them.[6]

31. Therefore watch,[7] keeping in memory, that for three years,[8] I ceased not with tears to admonish every one of you,[9] night and day.[10]

32. And now[11] I commend you to God, and to the word of His grace,[12] who[13] is able to build up,[14] and to give[15] an inheritance among all the sanctified.[16]

33. I have not coveted any man's silver, gold, or apparel,[17] as[18]

34. Ye[19] yourselves know: for such things as were needful for me, and them that are with me, these hands have furnished.[20]

35. I have showed you all things,[21] how that so labouring ye

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[1] G. P. "For I know this." The Vulgate reading is supported by the Alexandrian, Parisian, and Cambridge manuscripts, and by the Memphitic version. Many other versions omit "this."

[2] Persecutors.

[3] Regardless of the liberty, happiness, and salvation of the faithful.

[4] Apostates.

[5] Doctrines opposed to revelation.

[6] Pride and ambition to be leaders impel men to propagate error.

[7] As shepherds guarding the flocks.

[8] Two years in the school of Tyrannus, and the third year in various parts of the province.

[9] The admonitions were addressed to prelates and subjects.

[10] Constantly.

[11] G. P. "brethren." It is wanting in the Alexandrian, Cambridge, and other manuscripts, and in the Coptic and Syriac versions. Griesbach thinks that it is genuine.

[12] To His grace—or to His gracious word—His saving Gospel.

[13] God is able by His grace.

[14] P. "you." The pronoun is not in the text. It signifies that God can complete the spiritual fabric, which has been begun, and lead them to the eternal inheritance.

[15] G. P. "you." It is wanting in the Alexandrian, Cambridge, and Laudian manuscripts, and in the Memphitic version.

[16] Making them truly holy, and granting them perseverance.

[17] The disinterestedness of the apostle is stated to enforce his admonitions.

[18] There is nothing in the text to correspond with this particle.

[19] P. "yea." G. αὐτοὶ δὲ. The particle is cancelled by Griesbach, not being found in the four chief manuscripts, or in the versions.

[20] The presenting of the hands of the apostle gave force and tenderness to this statement. 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.

[21] I have given you an example in every respect.

ought to support the weak,[1] and to remember the word of the Lord JESUS, since He said: It is a more blessed thing to give than to receive.[2]

36. And when he had said these things, kneeling down he prayed with them all.

37. And there was much weeping among them all; and falling on the neck of Paul, they kissed him.

38. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.[3]

CHAPTER XXI.

Paul, after various voyages, being on his way to Jerusalem, Agabus, the prophet, foretells to him the afflictions which he is to suffer at Jerusalem: yet he cannot be prevailed on, by the tears of his friends, not to go up to Jerusalem, he being ready even to undergo death for Christ. On his arrival at Jerusalem, James persuades him to sanctify himself in company with five men, who were under vow. Whilst doing so, he is seized by the Jews, but rescued from their hands by the tribune, by whom he is led in chains to the camp. He, however, obtains leave to address the people.

1. And when it came to pass that being parted[4] from them, we set sail, we came with a straight course unto Coos,[5] and the day following to Rhodes,[6] and thence to Patara.[7]

2. And when we had found a ship sailing over to Phenice, we went aboard, and set sail:

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[1] Patience is necessary for pastors in regard to the imperfections and sins of men.

[2] This saying of our Lord is not elsewhere recorded. His maxims were familiarly celebrated among the faithful, and treasured up in memory. The apostle closed his discourse with this exhortation to disinterestedness.

[3] The affection and the courtesy which the prelates and the faithful generally manifested to the apostle, are among the most striking details of the sacred narrative.

[4] Lit. Torn.

[5] An island of the archipelago to the south of Miletus.

[6] Another island to the east of Coos.

[7] A city of Lycia.

3. And when we were in sight of Cyprus, leaving it on the left hand, we sailed for Syria, and came to Tyre: for there the ship was to unlade her burden.

4. And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up unto Jerusalem.[1]

5. And the days being ended, departing we went forward, they all, with women and children, bringing us on our way till we were out of the city: and we kneeled down on the shore,[2] and prayed.

6. And when we had bid one another farewell,[3] we went aboard ship, and they returned home.

7. But we having finished the voyage from Tyre, came down to Ptolemais: and saluting the brethren, abode one day with them.

8. And the next day[4] departing, we came to Cesarea. And entering into the house of Philip, the evangelist,[5] who was one of the seven,[6] we abode with him.

9. And he had four daughters, virgins, who did prophesy.[7]

10. And as we tarried for some days, there came from Judea a certain prophet named Agabus.

11. When he was come to us, he took Paul's girdle: and binding his own[8] feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall so bind in Jerusalem, and they shall deliver him into the hands of the Gentiles.[9]

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[1] These persons were divinely enlightened to foresee the sufferings which awaited him, and so they dissuaded him from exposing himself. They did not forbid him, in the name of the Holy Spirit.

[2] The kneeling posture particularly suits prayer, which may be offered up everywhere.

[3] Embraced one another.

[4] G. P. "we that were of Paul's company." These words are wanting in the Alexandrian, Parisian, and Laudian manuscripts, and in the ancient versions generally, and are cancelled by Griesbach and Schott. Bloomfield says that the best critics have been long agreed that they are a mere gloss.

[5] The attributes of this office are not easily defined. The term evangelist is here applied to Philip, one of the seven deacons, in which capacity he preached the Gospel.

[6] Deacons.

[7] Their virginity was honoured by the gift of prophecy. See St. Jerome, ep. viii., lxxviii.

[8] This reading is conformable to the four chief manuscripts, and to the versions generally. After the manner of the ancient prophets, Agabus, by his action, showed what was to be accomplished in Paul.

[9] Of the Romans.

12. And when we had heard this, both we and they that were of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, and said: What do ye, weeping, and afflicting my heart? For I am ready, not only to be bound, but to die also in Jerusalem, for the name of the Lord JESUS.

14. And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15. And after those days, having got ready,[1] we went up to Jerusalem.[2]

16. And there went also with us some of the disciples from Cesarea, bringing with them[3] one Mnason, a Cyprian, an old disciple,[4] with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the day following, Paul went in with us unto James; and all the ancients were assembled.[5]

19. And when he had saluted[6] them, he related particularly what things God had wrought among the Gentiles by his ministry.

20. But they hearing it glorified God,[7] and said to him: Thou seest, brother, how many thousands there are among the Jews,[8] who have believed,[9] and they are all zealots for the law.

21. Now they have heard of thee, that thou teachest those Jews, who are among the Gentiles, to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom.[10]

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[1] Having packed up. The readings are various and difficult. Of the Protestant version, Bloomfield remarks: "'taking up our carriages' is merely a translation of Erasmus's 'sublatis sarcinis,' for by carriages are there meant bundles." Pearce renders it: "we got all things ready."

[2] This fifth and last journey of the apostle to Jerusalem, took place about twenty-four years after his conversion.

[3] Bloomfield understands it as if it meant that they brought them to Mnason, who, though by birth a Cyprian, was an inhabitant of Jerusalem. Martini thinks that he was on his way home at the time.

[4] Possibly since the time of our Lord Himself.

[5] This was an ecclesiastical council, or conference.

[6] Embraced.

[7] G. P. "the Lord." The Vulgate reading is supported by the Alexandrian, Parisian, and Laudian manuscripts, and by several versions.

[8] G. P. "of the Jews." The same authority supports the Vulgate.

[9] Who have come to the faith.

[10] G. P. "customs."

22. What is it therefore? the multitude must needs come together: for they will hear, that thou art come.

23. Do, therefore, this that we say to thee. We have four men, who have a vow on them.[1]

24. Take these and sanctify thyself[2] with them: and pay for them,[3] that they may shave their heads,[4] and all will know,[5] that the things, which they have heard of thee, are false: but that thou thyself also walkest, keeping the law.

25. But, as touching the Gentiles that believe, we have written, decreeing, that they should refrain from that, which has been offered to idols, and blood, and that which is strangled, and fornication.[6]

26. Then Paul took the men, and the next day being purified with them, he entered into the Temple, giving notice of the accomplishment of the days of purification,[7] until the oblation[8] should be offered for every one of them.

27. But, when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands upon him, crying out:

28. Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place: and moreover, he hath brought in Gentiles[9] into the Temple,[10] and hath violated this holy place.

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[1] Of a Nazarite, or some special vow.

[2] By abstinence from wine.

[3] The expenses of sacrifices to be offered for them. It was deemed an act of piety to pay these expenses for persons under a vow, as we gather from Josephus, Ant. l. xix. c. vi.

[4] Conformably to the usage of persons fulfilling a vow. Josephus relates that Herod Agrippa "ordered a number of Nazarites to be shaved," which implies that he paid the necessary expenses for completing the ceremonies. Ibidem.

[5] G. P. "may know." Griesbach, Schott, and others substitute the future tense, which is in the four chief manuscripts, and the ancient versions.

[6] They remark that what they suggest does not conflict with their decree, in which Paul had concurred, since it regarded Gentile converts. Supra xv. 20, 29.

[7] Calling on the priests to offer the expiatory victims, and fixing the close of the ceremony, at the end of seven days, it being optional with the individual to fix the time. Numb. vi. 18. Supra, xviii. 18.

[8] "By προσφορά is plainly meant the sacrifice." Bloomfield.

[9] This is popularly said of one.

[10] The Gentiles were only admissible to an outer court: the penalty of passing the barrier, which separated them from the Jews, was death.

29. (For they had seen[1] Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the Temple.)

30. And the whole city was in an uproar: and there was a rush[2] of the people. And taking Paul, they drew him out of the Temple,[3] and immediately the doors were shut.[4]

31. And as they sought to kill him, the report went up to the tribune of the cohort,[5] that all Jerusalem is in confusion.[6]

32. Who forthwith taking with him soldiers, and centurions, ran upon them.[7] And when they saw the tribune and the soldiers, they left off beating[8] Paul.

33. Then the tribune coming near, took him, and commanded him to be bound with two chains:[9] and demanded who he was, and what he had done.

34. And among the multitude, some cried one thing, some another. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.[10]

35. And when he was come to the steps,[11] it fell out, that he was carried[12] by the soldiers, because of the violence of the people.

36. For the multitude of the people followed after, crying: Away with him.

37. And as Paul was about to be brought into the castle, he

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[1] G. P. "before." "I cannot but suspect," says Bloomfield, "that the reading of many manuscripts, versions, fathers, and editions, and especially the Vulgate and Chrysostom, is the true one."

[2] Riotous.

[3] In order not to stain it with bloodshed.

[4] To preserve it from profanation.

[5] He had charge of a thousand men, as appears from the Greek.

[6] These are the words of the report.

[7] In a manner to strike terror, and check their violence.

[8] They used staves and stones in this summary punishment, which they were wont to inflict on profaners of the Temple.

[9] One for the hands, another for the feet, conformably to the prophecy of Agabus. Supra v. 11.

[10] Antonia, the citadel of Jerusalem, situated at the angle of the western and northern porticoes of the Temple. See Joseph. de Bello, l. v. c. v. The Greek and Latin terms signify the camp, or quarters of the soldiers, who, however, were lodged in this fortress. Wetham remarks that 'castle' does not express the meaning: he uses "quarters," in its stead, which seems preferable. Martini in like manner uses: "alloggiamenti."

[11] Of the citadel.

[12] Borne up.

saith to the tribune: May I speak something to thee?[1] Who said: Canst thou speak Greek?

38. Art not thou that Egyptian, who before these days didst raise a tumult, and didst lead forth into the desert four thousand cut-throats?[2]

39. But Paul said to him: I am a Jew[3] of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee suffer me to speak to the people.

40. And when he had given him leave, Paul, standing on the stairs, beckoned with his hand to the people. And great silence being made, he spake to them in the Hebrew tongue[4] saying:

CHAPTER XXII.

When Paul in his own defence had related the history of his conversion, the Jews cry out that he should be put to death, because he said that he was sent by God to preach to the Gentiles. Being ordered by the commander to be whipped and put to the torture, he was set free on declaring himself a Roman citizen.

1.[5] Brethren[6] and fathers,[7] hear ye the account which, I now give unto you.

2. (And when they heard that he spake to them in the Hebrew tongue, they kept the more silence.)

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[1] This was spoken in Greek, which led the tribune to ask, as it were, in surprise: Canst thou then speak Greek? He took him to be the Egyptian who had caused the uproar, and was surprised to hear him speak Greek.

[2] Josephus states the number to be thirty thousand. A. xx. 8, 6; B. ii. 13, 5; The tribune may refer to those only who remained after the defeat of the Egyptian by Felix. He was a false prophet, who led his followers to Mount Olivet, promising them, that from its summit they should see the walls of Jerusalem fall at his command. The term used in the text denotes assassins, who employed the dagger.

[3] Lit. "a Jewish man."

[4] In the vernacular language of the Jews, which was popularly styled Hebrew, although it was rather Syro-Chaldaic.

[5] To avoid ambiguity, I omit "men" as a Greek idiom. "Markland observes that this is an address to two ranks of people, not (as the English version) to three, *men*, *brethren*, and *fathers;* as in ii. 29, ἄνδρες αδελφοὶ, where our version ill renders men *and* brethren." Bloomfield.

[6] The people generally.

[7] The priests and chief men.

3. And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel,[1] taught according to the strictness of the law of our fathers,[2] zealous for the law,[3] as all ye also are this day:

4. Who persecuted this way[4] unto death, binding and delivering into prisons both men and women.

5. As the high priest doth bear me witness,[5] and all the ancients;[6] from whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound thence to Jerusalem to be punished.

6. And it came to pass, as I was going and drawing near to Damascus, at mid-day, that suddenly from heaven there shone round about me a great light.

7. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou Me?

8. And I answered: Who art Thou, Lord? And He said to me: I am Jesus of Nazareth, whom thou persecutest.

9. And they, that were with me saw indeed the light,[7] but they heard not[8] the voice of Him who spake with me.

10. And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus, and there it shall be told thee of all things, that thou must do.

11. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

12. And one Ananias, a[9] man according to the law, having testimony of all the Jews, who dwelt there,

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[1] This has reference to the lower position of scholars, when receiving instruction.

[2] G. *κατὰ ακρίβειαν*. This denotes precision or strictness. The Vulgate has, "veritatem." The law handed down from our fathers—our national law.

[3] G. P. "zealous toward God." Beza adopted the Vulgate reading. Paul admits that they have zeal for the Divine honour, but intimates that it is not enlightened.

[4] This manner of life. Supra viii. 3.

[5] Supra ix. 2.

[6] G. *πᾶν τὸ πρεσβυτέριον*. P. "all the estate of the elders." The whole Sanhedrim.

[7] G. P. "and were afraid." These words are wanting in the Alexandrian manuscript, and in the Peschito, Arabic, (Erpenian), Memphitic, and Armenian versions.

[8] So as to distinguish the words.

[9] G. P. "devout." This epithet is wanting in the Alexandrian manuscript, as well as in the Vulgate. His observance of the law is mentioned to give weight to his acts. He was a convert from Judaism.

13. Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour[1] looked upon him.

14. But he said: The God of our fathers hath foreordained[2] thee to know His will, and see the Just One, and hear the voice from His mouth;

15. For thou shalt be His witness to all men, of those things which thou hast seen and heard.

16. And now why tarriest thou? Rise up, and be baptized, and wash away thy sins,[3] invoking His[4] name.

17. And it came to pass when I was come again to Jerusalem,[5] and was praying in the Temple,[6] that I was in a trance.[7]

18. And I saw Him saying[8] to me: Make haste, and get thee quickly out of Jerusalem, because they will not receive thy testimony concerning Me.

19. And I said: Lord, they know, that I imprisoned and beat[9] in every synagogue those, that believed in Thee.

20. And when the blood of Stephen, Thy witness, was shed, I stood by, and consented,[10] and kept the garments of those, who killed him.[11]

21. And He said to me: Go, for unto the Gentiles afar off will I send thee.[12]

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[1] At the same time.

[2] G. *προεχειρισατο.* P. chosen. The Vulgate interpreter probably read, *προεκυρωσατο.* The Syriac has, "appointed."

[3] The apostle is called on to receive baptism, and by means of it forgiveness. As his free co-operation was necessary, he is directed to do that for which his act is required.

[4] G. P. "of the Lord." The Alexandrian and Laudian manuscripts, and the versions generally, have the pronoun, which is adopted by Griesbach.

[5] Three years after his conversion. He spent the interval in Arabia, and at Damascus.

[6] This is stated to show, that he had not forsaken the worship of the Jews.

[7] Transported out of himself.

[8] The interchange of verbs of hearing and seeing is not unusual in the Scriptures. St. Paul, however, saw Him whose voice he heard, since he was thereby enabled to testify to his resurrection.

[9] Whipped. Supra viii. 3.

[10] Approved of it. Supra vii. 57. G. P. "unto his death." These words are wanting in the Alexandrian, Cambridge, and Laudian manuscripts, and in several versions. Schott, after Griesbach, cancels them.

[11] These facts served to show the sincerity of Paul, and the wonderful character of his conversion, so that there was ground to hope that the Jews would yield to his testimony and preaching. He manifests his affection for his brethren, which prompted him to devote himself to their salvation.

[12] God sets aside all reasoning, and intimates His will, that Paul should be employed in the salvation of the Gentiles.

22. And they heard him, until this word, and they lifted up their voice, saying: Away with such a one from the earth, for it is not fit, that he should live.

23. And as they cried out, and threw off their garments,[1] and cast dust into the air,[2]

24. The tribune commanded him to be brought into the castle, and to be scourged and tortured:[3] to know for what cause they did so cry out against him.

25. And when they had bound him with thongs,[4] Paul said to the centurion that stood by him:[5] Is it lawful for you to scourge a man that is a Roman, and uncondemned?[6]

26. Which the centurion hearing, went to the tribune and told him, saying: What art thou about to do? for this man is a Roman citizen.

27. And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea.

28. And the tribune answered: I obtained the freedom of this city with a great sum. And Paul said: But I was born so.[7]

29. Immediately therefore they that were about to torture him withdrew from him. The tribune also was afraid, after he understood that he was a Roman citizen, and because he had bound him.[8]

30. But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him,[9] and commanded the[10] priests and all the[11] council to come together;[12] and bringing forth Paul, he set him before them.

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[1] This was done in token of excited feeling.

[2] In the East this is still a way of expressing disapprobation, and raising a mob.

[3] Not understanding the Syro-Chaldaic tongue, he did not know what occasion Paul had given for such tumult, and he determined to ascertain it by putting him to the torture. Scourging was the torture which he designed.

[4] To a whipping-post. Lit. "When they had stretched him out for the straps."

[5] It was customary with the Romans for a centurion to superintend the execution of any punishment.

[6] Without even any form of trial.

[7] Some conjecture that his ancestors had obtained the freedom of the city for some military service. From Pliny it is gathered that Tarsus was a free city, but this did not constitute its inhabitants Roman citizens. L. v., c. xxvii. It is certain that some Jews had such privileges. Joseph. Antiq. l. xiv., c. x., § 13.

[8] To the whipping-post. He had no fears for having put him in bonds as a prisoner, since he left him still another day in bonds.

[9] G. P. "from *his* bands." These words are wanting in the Alexandrian, Parisian, and Laudian manuscripts, and in the ancient versions.

[10] G. P. "chief priests."

[11] G. P. "their." It is cancelled by critics on the above authority.

[12] G. ἔλϑειν. P. "to appear." The Vulgate reading is supported by manuscripts, versions, and fathers.

CHAPTER XXIII.

Paul, in the presence of the priests and of the whole council, calls the high priest, who had ordered him to be struck on the face, a whitened wall; but excuses himself as not knowing that he was the high priest. On declaring himself a Pharisee, and that he was called to judgment concerning the resurrection of the dead, a great dissension arose between the Pharisees and Sadducees. The Lord comforts Paul in the night-time, foretelling that he would give testimony concerning Him at Rome likewise. On the discovery of a conspiracy to kill Paul, the commander sends him, under a guard of soldiers, to Cesarea, to the governor, Felix, with a letter, which is here set forth.

1. And Paul, looking steadfastly[1] upon the council, said:[2] Brethren, with all good conscience,[3] I have lived[4] before God, until this present day.

2. And the high priest, Ananias, commanded those, that stood by, to strike him on the mouth.[5]

3. Then Paul said to him: God shall strike thee,[6] thou whited wall.[7] And[8] thou, sitting, judgest me[9] according to the law, and dost thou command me to be struck contrary to law?[10]

4. And they, who stood by said: Revilest thou the high priest of God?

5. And Paul said: I knew not, brethren, that he is the high

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[1] 'Ατενίσας, *intendens.*

[2] "Men." This is better omitted.

[3] With sincerity, in conformity with the convictions of his mind.

[4] Πεπολίτευμαι. *Conversatus sum.* "I have conducted myself." It embraces the entire course of conduct.

[5] This was a most outrageous proceeding, contrary to all forms of justice.

[6] Is about to strike thee. This was prophetic. If taken as imprecatory, it arose from zeal for Divine justice. Five years afterwards, Ananias perished by the hands of assassins, having been dragged forth from an aqueduct, where he had concealed himself. Vide Joseph. B. ii. 32.

[7] A familiar image of hypocrisy. It may have reference to the white robe worn by Ananias, as was common with men in office, or otherwise distinguished.

[8] "Our English translators," says Bloomfield, "render the καὶ for. But I rather assent to Kuinoel, that it signifies *what then? itane?* when prefaced, as here, to interrogative sentences involving admiration."

[9] Professing so to judge: bound so to do.

[10] Lit. "breaking the law." The Laudian manuscript reads as the Vulgate, which is here followed by the Protestant translators. Bloomfield regards it as a gloss.

priest.[1] For it is written: "Thou shalt not speak evil of the prince of thy people."[2]

6. And Paul, knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Brethren, I am a Pharisee, the son of Pharisees;[3] of the hope and resurrection of the dead I am judged.[4]

7. And when he had so said, a dissension arose between the Pharisees and the Sadducees: and the multitude was divided.

8. For the Sadducees say, that there is no resurrection, neither angel, nor spirit:[5] but the Pharisees confess both.[6]

9. And there arose a great cry. And some of the Pharisees, rising up, strove, saying: We find no evil in this man. What if a spirit, or an angel, hath spoken to him?[7]

10. And when there arose a great dissension, the tribune, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. And the night following, the Lord, standing by him, said:

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[1] St. Paul cannot be supposed not to have known that he filled the priestly office; but, according to St. Augustin, he did not recognise him as high priest, because this office was now abolished, that Christ might be recognised as the great Priest of the New dispensation. Michaelis, however, gathers from Josephus, that Ananias had been deposed, and that at this time the office was vacant, which he usurped.

[2] Exod. xxii. 28.

[3] G. P. "of a Pharisee." Lachmann and Schott, with a host of critics, adopt the plural, which is found in the Alexandrian and Parisian manuscripts, and in the Peschito version. Philip. iii. 5.

[4] The resurrection of Christ involved the general question, whether the dead rise again. Paul wisely availed himself of the discordant views of his hearers on this point, to destroy their unanimity in attacking him. He declares himself called to trial concerning the hope which is entertained of a future life, and consequently concerning the resurrection, or concerning the hope of resurrection.

[5] Surviving the body. See Josephus, Antiq. l. xviii. c. i. § 4.

[6] Namely, that there is a resurrection, and that there are angels and spirits. This latter term is specially understood of departed men, whose spirits survive. Josephus represents them as believing that the soul of the good passes into another body. Bell. l. ii. c. viii. § 14.

[7] G. P. "Let us not fight against God." "These words are omitted in some ancient manuscripts, and also in the Vulgate, Syriac, and some fathers, with the approbation of De Dieu, Mill, Bengel, Morus, and Heinrichs, and they are rejected by Griesbach." Bloomfield.

Be constant:[1] for as thou hast testified of Me in Jerusalem, so thou must bear witness at Rome also.

12. And when day was come, some of the Jews gathered together,[2] and bound themselves under a curse,[3] saying, that they would neither eat, nor drink, until they killed Paul.

13. And they were more than forty men, that had made this conspiracy:

14. Who came to the chief priests, and the ancients, and said: We have bound ourselves, under a great curse, to taste nothing till we have slain Paul.

15. Now, therefore, do ye, with the council, signify to the commander, that he bring him forth to you,[4] as if ye meant to know something more certain concerning him. But we, before he come near,[5] are ready to kill him.

16. But when the son of the sister of Paul had heard of their lying in wait, he came and entered into the castle, and told Paul.

17. And Paul, calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him.

18. And he, taking him, brought him to the tribune, and said: The prisoner, Paul, desired me to bring unto thee this young man, who hath something to say to thee.

19. And the tribune, taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20. And he said: The Jews have agreed to ask thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain concerning him;

21. But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves, by oath, neither to eat, nor to drink, till they have killed him: and they are now ready, looking for thy promise.[6]

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[1] G. P. "Paul." The name is cancelled by Griesbach, not being found in the three chief manuscripts, or in the ancient versions.

[2] Made a concourse, or conspiracy.

[3] Lit. "Anathematized themselves." They invoked on themselves great evils in case of breaking their oath.

[4] G. P. "to-morrow." It is not found in three of the chief manuscripts, or in the ancient versions. It was probably borrowed from verse 20.

[5] That the council might not be thought cognizant of the design.

[6] Expecting that he would promise to send Paul to the council.

22. The tribune, therefore, dismissed the young man, charging him to tell no man, that he had made known these things to him.

23. Then having called two centurions, he said to them: Make ready two hundred soldiers, to go as far as Cesarea,[1] and seventy horsemen, and two hundred spearmen,[2] for the third hour of the night;

24. And provide beasts,[3] that they may set Paul on, and bring him safe to Felix, the governor.[4]

25. For he feared, lest, perhaps, the Jews might take him away by force, and kill him, and he should afterwards be slandered, as if he was to take money.[5] And he wrote a letter after this manner.[6]

26. Claudius Lysias, to the most excellent governor, Felix,[7] greeting.

27. This man, being taken by the Jews, and ready to be killed by them, I, coming in with the soldiery,[8] rescued *him*, understanding that he is a Roman.[9]

28. And wishing to know the charge which they made against him, I brought him forth into their council.

29. Whom I found to be accused concerning questions of their law: but having nothing laid to his charge worthy of death, or chains;

30. And when I was told of ambushes, that they[10] had prepared for him, I sent[11] him to thee, signifying, also, to his accusers, to plead before thee.[12] Farewell.

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[1] The ordinary residence of the governor.

[2] The Greek term is variously interpreted. The Protestant interpreters have followed the Vulgate.

[3] Probably to change horses on the way. "The Vulgate has the plural, which, as it is supported by all the manuscripts, must be retained." Bloomfield.

[4] He got this title, although he was but deputy.

[5] This verse is not in the Greek.

[6] A copy of this official document was procured by Paul.

[7] A freedman of Antonia, mother of the Emperor Claudius. His vices are described by Tacitus, Hist. v. 9, 6.

[8] G. *σὺν τῷ στρατεύματι.* "This is ill rendered in our English version, with an army." Bloomfield. He substitutes: "with the forces under my command."

[9] This was not known to Lysias until after he had rescued Paul; but he took credit to himself, as interfering in behalf of a Roman citizen.

[10] G. P. "how that the Jews laid wait." No mention is made of the Jews in two manuscripts in cursive character, or in the Ethiopic, Memphitic, and Philoxenian versions.

[11] G. P. "I sent straightway." This adverb is wanting in the Alexandrian and Laudian manuscripts, and in the Armenian version.

[12] G. *τὰ πρὸς ἀυτόν.* P. "what they had against him."

31. Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.[1]

32. And the next day, leaving the horsemen to go with him, they returned to the castle.

33. Who, when they came to Cesarea, and delivered the letter to the governor, did also present Paul before him.

34. And when he had read it, and had asked of what province he was; and understood that he was of Cilicia,

35. I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in the judgment hall[2] of Herod.

CHAPTER XXIV.

Paul being accused, before Felix, the governor, by Tertullus, the speaker, on behalf of the Jews, answers, by denying the charges made against him, but confesses that he is a Christian, and that he said that he was called to judgment concerning the resurrection of the dead. Felix, and his wife, a Jewess, hear Paul treating of the Christian faith; but not receiving money from Paul, he left him in chains, and was succeeded by Portius Festus.

1. And after five days[3] the high priest, Ananias, came down,[4] with some[5] of the ancients,[6] and one Tertullus,[7] a pleader,[8] who went to the governor[9] against Paul.

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[1] This town, anciently called Capharsalama, received its more recent name from Antipater, father of Herod. The distance was forty-two miles. The journey was begun at nine o'clock, and continued all night, but probably not completed until the day was far advanced.

[2] A palace built by Herod the Great, but afterwards used as the residence of the Roman governor. In it there was a place of confinement for special prisoners.

[3] From the time of the arrest of Paul.

[4] From Jerusalem to Cesarea.

[5] G. P. omits "some." It is, however, found in the Alexandrian and Laudian manuscripts, and in the Armenian and Philoxenian versions.

[6] Members of the Sanhedrim.

[7] A contracted form of the Roman name: Tertius.

[8] The Jews were under the necessity of employing a Roman lawyer to plead before a Roman magistrate, they not being conversant with the forms of proceeding.

[9] "The word denotes *comparere, adire aliquem;* and in a forensic sense, is used of those who appear before a judge, bring their cause to him." Bloomfield.

2. And Paul, being called for, Tertullus began to accuse, saying: Whereas, through thee, we live in much peace,[1] and many things are corrected by thy providence,[2]

3. We accept it always, and in all places, most excellent Felix, with all thankfulness.

4. But that I may detain thee no longer,[3] I desire thee, of thy clemency, to hear[4] briefly.

5. We have found this man to be a plague,[5] and an exciter of seditions[6] among all the Jews, throughout the world, and ringleader of the sedition[7] of the sect of the Nazarenes:[8]

6. Who also hath attempted to profane the Temple: whom we having apprehended, would also have judged according to our law.

7. But Lysias, the tribune, coming upon us with great violence, took him away out of our hands,

8. Commanding his accusers to come to thee: of him,[9] thou thyself examining, mayest know concerning all these things, whereof we accuse him.

9. And the Jews also added, and said that these things were so.[10]

10. Then Paul answered (the governor making a sign to him to speak): Knowing that for many years[11] thou hast been judge over this nation, I will, with good courage, answer for myself.

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[1] Felix had cleared the province of brigands. Joseph. A. xx. 8, 4.

[2] G. P. "many worthy deeds are done unto this nation." The Alexandrian and Laudian manuscripts have διορθωμάτων: which corresponds with the Vulgate. Calvin approves of the Vulgate reading, as corresponding with the meaning of the sacred historian. Felix was praised by Tertullus, as having introduced many reforms in the administration.

[3] G. ἐγκόπτω, protraham.

[4] Me addressing thee.

[5] Spreading pestilence by his speeches.

[6] G. P. "sedition." The plural form is found in the Alexandrian and Laudian manuscripts, and in the Memphitic version.

[7] G. P. have no mention of sedition here.

[8] The Christians were so styled, contemptuously, by the Jews, with reference to our Lord, who was of Nazareth.

[9] Lysias, as St. Chrysostom understands it. I have put *him* instead of *whom*, to avoid ambiguity. The orator, to show confidence in his cause, refers to Lysias for the confirmation of his statements, in consequence of which, Felix deferred a decision till Lysias should come. Lachmann, however, expunges nearly two verses, from "apprehended," v. 6, to "of him," v. 8, they being wanting in many manuscripts, and so omits all reference here to Lysias.

[10] It seems to have been customary for the clients to confirm the statements of their advocate.

[11] Six or more years.

11. For thou mayest understand that it is not more than twelve days,[1] since I went up to adore in Jerusalem:

12. And neither in the Temple did they find me disputing with any man, or causing a concourse of the people, neither in the synagogues, nor in the city:

13. Neither can they prove to thee the things, whereof they now accuse me.

14. But this I confess to thee, that, according to the sect,[2] which they call heresy, so I serve my Father and God,[3] believing all things, which are written in the law and the prophets:

15. Having hope in God, which these themselves also cherish, that there shall be a resurrection[4] of the just and the unjust.[5]

16. And herein do I endeavour to have always a conscience without offence[6] towards God and men.

17. Now after many years,[7] I came to bring alms to my nation, and offerings, and votive gifts.[8]

18. In which[9] they found me, purified in the Temple,[10] neither with a crowd, nor with tumult.

19. But[11] certain Jews of Asia, who ought to have been here before thee, and accuse, if they had anything against me:

20. Or let these men themselves[12] say, if they found in me any iniquity,[13] when standing before the council,[14]

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[1] Five days had elapsed, from the time of his arrest, which had taken place seven days after he had come to Jerusalem.

[2] *Sectam*, ὁδος is the original term. Perhaps the Vulgate interpreter wrote *semitam*.

[3] G. P. "the God of my fathers." The apostle states this, to refute the charge of abandoning the worship of his fathers.

[4] G. P. "of the dead." This is wanting in the Alexandrian and Parisian manuscripts, and in the Sahidic and Armenian versions. Schott suspects it to be an addition of copyists.

[5] Many of the Pharisees believed that the just only would arise.

[6] Without reproach.

[7] About six.

[8] To give alms, make offerings, and fulfil vows. The text does not mention vows.

[9] Whilst intent on these pious actions.

[10] Supra xxi. 26.

[11] According to the Greek, the Asiatic Jews found him in the Temple. The Vulgate presents an incomplete sentence. The particle δὲ is found in the three chief manuscripts, and in several versions, and added by Griesbach.

[12] Those present.

[13] Any guilt.

[14] The Vulgate seems to refer to the trial then going on; but the text refers to the previous examination, before the council at Jerusalem.

21. Unless of this one voice only, that I cried, standing among them: That concerning the resurrection of the dead[1] am I judged this day by you.

22. And Felix[2] put them off, having most certain knowledge of this way,[3] saying: When Lysias, the tribune, shall come down, I will hear you.

23. And he commanded a centurion to keep him,[4] and that he should be at ease,[5] and not to prevent any of his friends from ministering to him.[6]

24. And after some days, Felix coming[7] with Drusilla, his wife, who was a Jewess, sent for Paul, and heard of him the faith that is in CHRIST JESUS.[8]

25. And as he discoursed of justice and chastity, and of the judgment to come,[9] Felix,[10] being terrified, answered: For the present, go thy way: but at a convenient time I will call thee.

26. Hoping, also, at the same time, that money would be given him by Paul;[11] for which cause, also, oftentimes sending for him, he spake with him.

27. But when two years were ended, Felix had for successor Portius Festus.[12] And Felix, willing to give pleasure[13] to the Jews, left Paul bound.

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[1] Supra xxiii. 6.

[2] G. P. "heard these things,—I will know the uttermost of your matter." The simpler text of the Vulgate, which is in accordance with the chief manuscripts, and the versions generally, is received by Griesbach and Schott.

[3] He knew it to be favourable to peace. From the statements of Paul, he had acquired an accurate knowledge of the religion of Christ, in its relation to Judaism.

[4] G. P. "Paul." The pronoun is in the three chief manuscripts, and in the versions: on which account the same critics adopt it.

[5] To allow him all liberty and indulgence: he remained, however, under military guard, bound by a chain to a soldier.

[6] G. P. "or come to him." These words are wanting in the same manuscripts and versions.

[7] Felix appears to have been absent from Cesarea for some days, and to have returned in company with his wife.

[8] G. P. omit JESUS, which, however, is found in three manuscripts, and in many ancient versions.

[9] The common text has ἔσεσθαι, which is wanting in the chief manuscripts and versions.

[10] He was living in adultery, Drusilla having forsaken her husband, Azizus, king of the Emisenes.

[11] G. P. "that he might loose him." These words are rejected by the same critics, being wanting in the chief manuscripts and versions.

[12] In the year of Christ 60.

[13] G. χαριτας. It is used in the same sense as the singular.

CHAPTER XXV.

Festus does not comply with the wishes of the Jews, who artfully demanded that Paul should be led to Jerusalem: but at Cesarea he hears his accusers and Paul in reply, who, when asked by Festus whether he would wish to be tried at Jerusalem, appeals to Cæsar. Festus communicates the case of Paul to king Agrippa, who wishes to hear him. On the following day he is brought before Agrippa and Bernice by order of Festus.

1. Now when Festus was come into the province, after three days he went up to Jerusalem from Cesarea.

2. And the chief priests[1] and principal men of the Jews went unto him against Paul: and they besought him,

3. Requesting favour against him,[2] that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4. But Festus answered: That Paul was kept[3] in Cesarea: and that he himself would very shortly depart.[4]

5. Let them, therefore, among you, that are powerful,[5] saith he, go down with me and accuse him, if there be any guilt[6] in the man.

6. And having tarried among them no more than eight or[7] ten days, he went down to Cesarea, and the next day he sat on the judgment-seat, and commanded Paul to be brought.

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[1] G. P. have the singular. Bloomfield remarks: "I should prefer to read, with many excellent manuscripts, ancient versions, and fathers, οἱ αρχιερεῖς, which is, with reason, adopted by Griesbach. Had Luke written, ὁ ἀρχιερεὺς, he would doubtless have added Ισμαὴλ; as he in xxiv. 1, does 'Ανανίας."

[2] G. κατὰ αὐτοῦ: adversus eum. The union of favour with the preposition implying opposition, is quite unusual. Bloomfield suggests that it be rendered: respecting him. I prefer "to his prejudice."

[3] P. "should be kept." Bloomfield says that there is no authority for this translation, and that the words can only admit the sense given them in the Vulgate. The fact that Paul was a prisoner in Cesarea, was stated as a reason why the trial should take place there.

[4] As Festus was soon to leave Jerusalem, there was not time to have Paul brought to trial there.

[5] "Persons of credit and weight." "This interpretation (which is supported by the Syriac and Vulgate) has every mark of truth." Bloomfield.

[6] P. "wickedness." The common Greek has simply: εἴ τι ἐστὶν "if there be any thing:" Bloomfield understands ἔγκλημα: ground of accusation. The Alexandrian and Laudian manuscripts have ἄτοπον, *irregular*, or *disorderly*.

[7] G. P. have simply ten days. The Alexandrian and Parisian manuscripts, as also the Memphitic and Armenian versions, have "eight, or ten" as the Vulgate. "Grotius, and almost all the critics for the last century, unite in adopting (what Griesbach has received into the text) πλείους 'οκτω ἢ δέκα." Bloomfield.

7. Who being brought, the Jews who were come down from Jerusalem, stood about him,[1] objecting many and grievous charges,[2] which they could not prove,

8. Paul[3] making answer for himself: Neither against the law of the Jews, nor against the Temple, nor against Cæsar, have I offended in anything.

9. But Festus, willing to give pleasure to the Jews, answering[4] Paul, said: Wilt thou go up to Jerusalem, and there be judged concerning these things, before me ?[5]

10. Then Paul said: I stand at the judgment-seat of Cæsar, where I ought to be judged: To the Jews I have done no injury, as thou very well knowest.

11. For if I have injured them, or have done anything worthy of death, I do not refuse to die, but if none of the things whereof they accuse me be,[6] no man can give me over[7] to them: I appeal to Cæsar.[8]

12. Then Festus having conferred with the council,[9] answered: Hast thou appealed to Cæsar? To Cæsar thou shalt go.

13. And after some days King Agrippa[10] and Bernice[11] came down to Cesarea, to salute Festus.

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[1] G. P. omit the pronoun, which, nevertheless, is found in the three chief manuscripts, and in the Peschito and Armenian versions.

[2] G. P. "against Paul." These words are cancelled by Lachmann and Schott, and are wanting in the Alexandrian and Parisian manuscripts, and in the Arabic (of Erpen), and Armenian versions.

[3] G. P. "he." Three of the chief manuscripts and the versions generally give the name, which Lachmann adopts.

[4] Addressing.

[5] 'Επ' ἐμοῦ. He proposes that Paul should be tried at Jerusalem by the Sanhedrim, as the case regarded religion; but in his presence, since their sentence needed the imperial sanction to have full effect.

[6] Subsist, be true.

[7] Χαρίσάσϑαι. As it were to bestow.

[8] The apostle rightfully appealed to the heathen emperor, to protect himself against the violence and perfidy of his own countrymen. Nero reigned at this time.

[9] His assessors and advisers, who shared with him in the judicial proceedings. See Cicero, in Verrem: "concilio tuo dimisso."

[10] He was son of Herod Agrippa, who had put St. James to death. He had been king of Chalcis, and was at this time king of Trachonitis. See Joseph. de Bello, l. ii. c. xii.

[11] She, though his sister, was reported to be his concubine.

14. And as they tarried there many days, Festus told the king of Paul,[1] saying: A certain man was left prisoner by Felix,

15. About whom, when I was at Jerusalem, the chief priests and the ancients of the Jews, came unto me, desiring judgment against him.[2]

16. To whom I answered: That it is not the custom of the Romans to condemn[3] any man,[4] before the accused have his accusers present, and have opportunity of defence, to meet the charges.[5]

17. When, therefore, they were come hither, without any delay, on the day following, sitting on the judgment-seat, I commanded the man to be brought.

18. Against whom, when the accusers stood up, they brought no charge of things in regard to which I suspected evil.[6]

19. But they had against him certain questions of their own superstition, and of one JESUS deceased, whom Paul affirmed to be alive.

20. I therefore doubting in this kind of question,[7] asked him whether he would go to Jerusalem, and there be judged concerning these things:

21. But Paul appealing to be reserved for the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22. And Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23. And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience,[8] with the tribunes and the principal men of the city, at the command of Festus, Paul was brought.

24. And Festus saith: King Agrippa, and all ye men who are present together with us, ye see this man, about whom all the

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[1] Agrippa being a Jew, and invested with authority to nominate and remove high priests, was competent to aid Festus in this trial.

[2] They demanded a civil sanction for their own sentence.

[3] Literally: to bestow—gratuitously to devote.

[4] "To die." G. εἰς ἀπώλειαν. Lit. "to destruction." These words are wanting in the chief manuscripts and in the versions generally.

[5] Literally: concerning the charge.

[6] G. P. "they brought none accusation of such things as I supposed."

[7] P. "questions." The singular number is in the Greek.

[8] Where prisoners were examined. This, however, was not a formal trial.

multitude of the Jews treated with me at Jerusalem,[1] asking and crying out that he should no longer live.

25. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

26. Of whom I have nothing certain to write to the lord.[2] For which cause I have brought him forth before you, and especially before thee, O King Agrippa, that examination being made, I may have what to write.

27. For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

CHAPTER XXVI.

Paul defends his cause before Agrippa, giving the history of his conversion to Christ, and showing that he had preached to Jews and Gentiles under Divine protection: he answers Festus, who alleged that he was frantic from excess of learning, and wishes all to be Christians. Agrippa says that he might be set at liberty, had he not appealed to Cæsar.

1. Then Agrippa saith to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began his defence.

2. I think myself happy, King Agrippa, being to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

3. Especially thou being cognizant of all things,[4] both the customs[5] and questions,[6] that are among the Jews: wherefore, I beseech,[7] hear me patiently.

4. And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews know:

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[1] G. P. "and *also* here."

[2] This title was given to the Roman emperor, as the Queen of England is styled "Sovereign Lady."

[3] Made his defence.

[4] G. P. "being expert in all customs and questions."

[5] Institutes, laws, and rites.

[6] Questions about the interpretation of the laws.

[7] G. P. "Thee." This is wanting in the Alexandrian and Laudian manuscripts, and in the Armenian version. Schott suspects it.

5. Having known me from the beginning (if they will give testimony), that according to the strictest[1] sect[2] of our religion I lived, a Pharisee.

6. And now for the hope of the promise that was made by God to our fathers,[3] do I stand to be judged;

7. Unto which our twelve tribes,[4] serving[5] night and day, hope to come;[6] for which hope, O king,[7] I am accused by the Jews.

8. Why is it thought incredible with you,[8] that God should raise the dead?[9]

9. And I indeed did think[10] that I ought to do many things contrary to the name of JESUS of Nazareth.

10. Which also I did at Jerusalem, and many of the saints[11] I shut up in prisons,[12] having received authority of the chief priests; and when they were put to death, I brought the sentence.[13]

11. And oftentimes punishing them[14] in every synagogue, I compelled them to blaspheme;[15] and being yet more mad against them, I persecuted them even unto foreign cities.

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[1] The same Greek term is applied to them by Josephus, de Bello, l. i., c. v., § 2.

[2] The word may be literally rendered *heresy;* but, according to its original signification, it is here used for the system of one's choice.

[3] Of the Messiah.

[4] Some individuals of all the tribes joined the tribes which returned from captivity, whilst the bulk of the ten tribes did not return.

[5] G. P. "instantly." This is wanting in the Ethiopic version, as well as the Vulgate.

[6] Hoping that the Messiah would appear.

[7] G. P. "Agrippa." The Alexandrian, Parisian, and Laudian manuscripts, as also the Memphitic, Sahidic, and Armenian versions, omit the name.

[8] "Many modern commentators, as Grotius, Schmid, and our English translators, following the Vulgate, Syriac, Œcumenius, and the earlier Greek Testaments, read τι ἄπιστον, &c., τι being thus for διὰ τι." Bloomfield.

[9] Dead persons. There is no article in the Greek.

[10] G. P. "with myself."

[11] The followers of Christ were so called among themselves, as being devoted to God.

[12] I caused them to be imprisoned. Supra viii. 3.

[13] I have retained the Rhemish translation, although it might be rendered, "I voted." It does not, however, appear that his station entitled him to pronounce judgment; but he consented and approved of the sentence. In the case of Stephen he agreed to his death, and in other instances the same may have occurred.

[14] By flagellation.

[15] The punishment was inflicted to force them to renounce Christ. It failed of its effect through their constancy. Some weak individuals may have yielded to torments.

12. Whereupon, when I was going to Damascus,[1] with authority and permission of the chief priests,

13. At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and those that were together[2] with me.

14. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue:[3] Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the goad.

15. And I said: Who art Thou, Lord? And the Lord[4] answered: I am JESUS, whom thou persecutest.

16. But rise up and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister[5] and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,[6]

17. Delivering[7] thee from the people,[8] and the nations unto which I now send thee;

18. To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by faith that is[9] in Me.

19. Wherefore,[10] King Agrippa, I was not incredulous to the heavenly vision.

20. But first to those that are at Damascus,[11] and at Jerusalem, and throughout all the country of Judea, and to the Gentiles I announced, that they should do penance, and turn to God, doing works worthy of penance.

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[1] Supra ix. 2.

[2] G. P. "them which journeyed with me."

[3] It seems that St. Paul was now speaking in Greek, which language was at this time very generally used.

[4] G. P. "He." The Vulgate reading is supported by the three manuscripts above referred to, and by the ancient versions generally.

[5] There may be an hendyadis, as Bloomfield remarks, so that it be equivalent to a witness ministering. The apostle was to testify to what he had seen, and to minister to others the blessings which were imparted to himself through the knowledge of CHRIST.

[6] Revealing Divine mysteries.

[7] Rescuing and protecting.

[8] The Jewish people.

[9] G. *πίστει τῆ ἐις ἐμέ.* V. quæ est in me. The verb rather obscures the sense.

[10] "῞Οθεν has here an illative force." Bloomfield.

[11] Supra ix. 19, xiii. 14.

21. For this cause the Jews, when I was in the Temple, having seized went about to kill me.[1]

22. But[2] by the help of God I stand[3] unto this day, testifying both to small and great, saying nothing beyond those things which the prophets and Moses said should come to pass:[4]

23. That Christ should suffer, and that He, the first of the resurrection from the dead,[5] should show light to the people[6] and to the Gentiles.

24. As he spake these things and made answer,[7] Festus said with a loud voice: Paul, thou art beside thyself; much learning doth make thee mad.

25. And Paul[8] said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

26. For the king knoweth of these things, to whom also I speak with confidence; for I am persuaded that none of these things are hidden from him, for neither was any of these things done in a corner.

27. Believest thou the prophets, King Agrippa? I know that thou believest.

28. And Agrippa said to Paul: In a little[9] thou persuadest me to be a Christian.

29. And Paul said: I would to God, that both in a little and in much, not only thou, but also all who hear me this day, should become such as I also am, except these chains.

30. And[10] the king rose up, and the governor, and Bernice, and they who sat with them.

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[1] Supra xxi. 31.

[2] G. P. "Having therefore obtained help." Bloomfield renders it: "Being, however, supported by the Divine aid," and observes: "Such I conceive to be the sense of ὀυν."

[3] P. "I continue." The Vulgate is literal. It is thought by most moderns to mean, I am safe.

[4] The teaching of the apostles was the fulfilment of prophecy.

[5] "The first to rise from the dead."

[6] Jews.

[7] The text has but one verb, which might be rendered: "As he pleaded in this way."

[8] G. P. "But he." The Alexandrian and Laudian manuscripts, and the versions generally, have "Paul."

[9] This is the literal rendering of the text, which may be understood of a short space of time, or of little being wanting to entire conviction of mind. Calvin approves of the Vulgate version, which leaves the sense undetermined.

[10] G. P. "when he had thus spoken." The Alexandrian manuscript and the versions generally, omit these words, which are rejected by Griesbach.

31. And when they were gone aside, they spake among themselves, saying: This man hath done[1] nothing worthy of death, or of chains.

32. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cæsar.[2]

CHAPTER XXVII.

Paul is led towards Rome by Julius the centurion, sailing through various places. The wind being contrary they with difficulty reach a certain place in Crete, on leaving which they meet with a violent storm, as Paul had foretold. They are consoled by him by the communication of a revelation which he had received, that all should escape, and they are exhorted to take food. After shipwreck they all escape.

1. And when it was determined that he[3] should sail to Italy, and that Paul with the other prisoners[4] should be delivered[5] to a centurion, named Julius, of the cohort Augusta:

2. Going on board a ship of Adrumetum,[6] beginning to sail[7] along the coast of Asia[8] we put to sea; Aristarchus, a Macedonian of Thessalonica, continuing with us.

3. And the day following we touched at Sidon. And Julius treating Paul humanely,[9] permitted him to go to his friends, and to refresh himself.[10]

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[1] G. P. "doeth."

[2] This appeal prevented any further judicial act of the governor.

[3] G. P. "we." The Arabic and Syriac versions agree with the Vulgate. The order did not extend to Luke, or others who freely accompanied Paul.

[4] Prisoners were often sent to Rome. See Joseph. in Vita, § 10.

[5] G. P. "they delivered."

[6] 2 Cor. xi. 25. Adramytium in Mysia, opposite to the island of Lesbos, is probably meant.

[7] According to the text, the ship was about to sail about the places of Asia.

[8] This seems to have been with a view to discover in some of the ports a ship bound for Italy.

[9] Lit. "Philanthropically." The favourable opinion which Festus, aided by Agrippa, had formed of Paul, caused him to be treated with great consideration.

[10] "Curam sui agere." This was to be done by accepting the kind attention of his friends.

4. And when we had set sail thence, we sailed under Cyprus,[1] because the winds were contrary.[2]

5. And sailing over the sea of Cilicia and Pamphylia,[3] we came to Lystra,[4] which is in Lycia.

6. And there the centurion finding a ship of Alexandria sailing to Italy, put us on board of it.

7. And when for many days we had sailed slowly, and were scarce come over against Gnidus,[5] the wind not suffering us, we sailed under Crete by Salmone.[6]

8. And with much difficulty sailing by it,[7] we came to a certain place which is called Good-havens,[8] near to which was the city of Thalassa.[9]

9. And when much time was spent, and when sailing was now dangerous, because the fast[10] was now past, Paul comforted them,

10. Saying to them: Ye men, I see that the voyage beginneth to be with hurt[11] and much damage,[12] not only of the lading and ship, but also of our lives.[13]

11. But the centurion believed the pilot and the master of the ship,[14] more than the things said by Paul.

12. And whereas it was not a commodious haven to winter in, the greater part gave counsel to sail thence, if by any means they

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[1] Leaving it to the left, taking their course from its eastern promontory to Cilicia.

[2] Shifting, but yet adverse.

[3] The portion of the Mediterranean Sea, which was between the island of Cyprus and these provinces, was so called.

[4] G. P. "Myra." The Alexandrian manuscript agrees with the Vulgate. Lystra, however, is in Lycaonia, far from the coast, whilst Myra is on the coast, in Lycia.

[5] A promontory of the peninsula of Caria, or an island near it. It is to the west of Lycia.

[6] They passed along its eastern extremity.

[7] Doubling the cape.

[8] On the southeast coast of the island.

[9] G. P. Lasea.

[10] The autumnal fast of the Jews. Lev. xvi. 29; xxiii. 27. It began on the tenth of the month of Tisri, which generally fell in the latter end of September, or beginning of October. The equinoctial gales of autumn happen about this time.

[11] The term means ignominy; it is here used for hurt.

[12] Mulct, or loss.

[13] These were in imminent danger.

[14] Nauclerus was the owner of the vessel.

might reach Phenice to winter there, which is a haven of Crete, looking towards the southwest and northwest.

13. And the south wind gently blowing, thinking that they had obtained their purpose,[1] when they had loosed from Asson,[2] they sailed close by Crete.

14. But not long after there arose against it a tempestuous wind called Euro-aquilo.[3]

15. And when the ship was caught,[4] and could not bear up against the wind, giving up the ship to the winds,[5] we were driven.[6]

16. And running under a certain island that is called Cauda,[7] we had much work to get the boat.[8]

17. Which being taken up, they used helps,[9] undergirding the ship,[10] and fearing lest they should fall into the quicksands,[11] they let down the sail-yard, and so were driven.

18. And we being mightily tossed with the tempest, the next day they lightened the ship.

19. And the third day they cast out with their own hands the tackling of the ship.

20. And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

21. And after they had fasted a long time,[12] Paul standing forth

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[1] The object which they had in view, namely, a favourable vessel to reach Phenice.

[2] The Greek term is not thought to be a proper name.

[3] G. P. "Euroclydon." The reading of the Vulgate, which is found in the Alexandrian manuscript, is supported by Luther, Grotius, Mill, Le Clerc, Bengel, and others. It means the northeast wind. Tuffone is to this day used by sailors in the Levant, for a wind blowing in every direction, such as is here styled τυφωνικος.

[4] In the storm.

[5] G. ἐπιδόντες. Literally: "giving up to."

[6] Drifted before the wind, without being able to steer their course.

[7] P. G. "Clauda." The modern name is Gozzo: it lies to the south of Crete.

[8] Get the boat on deck, which was fastened to the stern, as was the custom with Oriental seamen.

[9] Means for strengthening the ship.

[10] By means of thick cables, to keep the timbers together.

[11] There were two great sand-banks on the coast of Africa, which were the more dangerous, because they varied their situation. They were, indeed, far away; but, from the violence of the winds, there was reason to fear lest the ship should be carried there.

[12] From disrelish of food, through a feeling of impending danger.

in the midst of them, said: Ye ought, indeed, O men, to have hearkened to me, and not to have loosed from Crete, and have saved[1] this harm and loss.[2]

22. And now I exhort you to be of good heart, for there shall be no loss of life among you, but only of the ship.

23. For an angel of God, whose[3] I am, and whom I serve, stood by me this night,

24. Saying: Fear not, Paul, thou must be brought before Cæsar: and behold, God hath given thee[4] all those that sail with thee.

25. Wherefore, men, be of good heart, for I believe God, that it shall so be, as it hath been told me.

26. And we must come unto[5] a certain island.

27. But after the fourteenth night was come, as we were sailing in the Adriatic,[6] about midnight, the sailors thought that some land was near.[7]

28. Who also sounding, found twenty fathoms: and going on a little further,[8] they found fifteen fathoms.

29. Then fearing lest we should fall[9] upon rough places,[10] they cast four anchors out of the stern,[11] and wished for the day.[12]

30. But as the sailors sought to flee out of the ship, having let down the boat into the sea, under pretence that they were about to extend the anchors[13] out of the prow of the ship,

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[1] They might have escaped the danger, and so might have been gainers by following his advice. We may be said to gain what we avoid losing.

[2] The same terms are used as above, v. 10.

[3] Servant—to whom I belong.

[4] Granted to thy prayers. It is the order of Divine Providence to grant favours in consideration of the merits and prayers of the servants of God. "He showed," says Calvin, "His favour towards Paul, by preserving the lives of many; thereby bearing testimony to his piety, that the majesty of the Gospel might shine forth."

[5] G. P. "Be cast upon."

[6] At that time, this comprehended, besides that which is strictly so called, the Sicilian and Ionian seas, as Strabo testifies.

[7] Lit. "That some land drew near."

[8] G. P. "They sounded again."

[9] G. P. "lest they should have fallen." The verb in the first person is found in the Alexandrian and Parisian manuscripts, and the chief versions. Griesbach, Schott, and others adopt this reading.

[10] This literally represents the text. P. "rocks."

[11] It was customary in ancient times to cast anchors from the stern, and from the four corners of the ship. See Cæsar, Bell. civ., i. 25.

[12] Their anxiety is represented by their prayers, that day might break.

[13] They pretended that they wished to lay them at some distance from the ship, and therefore must go into the boat.

31. Paul said to the centurion and to the soldiers: Unless these stay in the ship, ye cannot be saved.[1]

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And when it began to be day, Paul besought them all to take food, saying: This day is the fourteenth day that ye, expecting,[2] remain fasting, taking nothing.[3]

34. Wherefore, I pray you to take food for your health's sake,[4] for not the hair of the head of any of you shall perish.[5]

35. And when he had said these things, taking bread he gave thanks to God in the sight of all, and when he had broken it, he began to eat.

36. Then were they all of better cheer, and they also took food.

37. And in the ship, we were in all two hundred and seventy-six souls.

38. And when they had eaten enough, they lightened the ship, casting the wheat[6] into the sea.

39. And when it was day, they knew not the land:[7] but they discovered a certain creek that had a shore, into which they wished, if they could,[8] to thrust the ship.[9]

40. And when they had removed[10] the anchors, they committed themselves to the sea,[11] loosing withal the rudder-bands:[12] and

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[1] God who promised that all should escape, required them to use the means of safety, with which he furnished them.

[2] Anxious.

[3] Some take this to be a popular mode of speaking, implying that during that time they had not taken their usual meals: but it is possible that fear and excitement prevented their taking food the whole time. Life is maintained without food for a length of time under extraordinary excitement.

[4] G. *σωτηρίας.* Food would give them strength to make the necessary efforts for their escape from the danger. Safety might better represent the meaning.

[5] G. P. "fall." The Vulgate reading is found in the Alexandrian and Parisian manuscripts, and in the chief versions. It is approved of by Bloomfield, who regards the common reading as a mere gloss.

[6] The provisions. They had already twice lighted the vessel, by throwing away the cargo and tackling.

[7] What land it was.

[8] G. P. "If it were possible." Schott, after Griesbach, adopts the Vulgate reading.

[9] To stand.

[10] Schott renders it cut off around: "ancoras circumcirca abscissas."

[21] Bloomfield maintains that the meaning is, they let them go, that is, they left the anchors in the water, having cut them loose from the ship.

[12] It appears that there were two rudders to large ships, such as this, which

hoisting up the main-sail[1] to the wind, they made towards shore.

41. And when we were fallen into a place where two seas met,[2] they ran the ship aground: and the prow indeed sticking fast, remained immovable: but the stern was broken by the violence of the sea.[3]

42. And the counsel of the soldiers was, that they should kill the prisoners, lest any of them swimming out should escape.[4]

43. But the centurion, willing to save Paul, forbade it to be done,[5] and he commanded that they who could swim, should cast themselves first into the sea, and save themselves, and get to land.[6]

44. And the rest, some they carried[7] on boards, and some on things of the ship. And so it came to pass that every soul got safe to land.

CHAPTER XXVIII.

Paul and his companions are treated kindly by the barbarians in the island of Melita, in which Paul, although bitten by a serpent, suffered no hurt. He restores to health the father of Publius, prince of the island, and he cures many others. Sailing thence, they finally reach Rome, where Paul assembling the chief men among the Jews, explains the reason why he appealed to Cæsar. On a day appointed by them he preaches concerning Christ, but few believing, Paul shows that this fact also had been foretold by Isaiah. During two years he continues to preach to all who approach him, of faith in Christ.

1. And when we had got safe, then we knew that the island was called Melita.[8] But the barbarians[9] showed us no small humanity.[10]

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were fastened by bands, on loosing which, the rudders sunk into the sea, and rendered the ship less liable to be overset.

[1] The Greek term is thought to denote a small sail towards the prow.

[2] The Greek term may be understood of a spit of sand under water, dividing the waters, giving to the current the appearance of two seas.

[3] G. P. "of the waves."

[4] It was disgraceful for Roman soldiers to suffer their prisoners to escape.

[5] Lit. "prevented them from their design."

[6] The last two phrases seem to be a double rendering of one term.

[7] The text has no verb.

[8] It is commonly thought to be Malta.

[9] This term was applied by the Greeks and Romans to the other nations generally. St. Luke uses it of the inhabitants of this island, who were of Carthaginian origin, and, as we may presume from the term, not civilized. The Romans had the dominion of it, but the ancient race was not extinct.

[10] Lit. "No ordinary philanthropy."

2. For, kindling a fire[1] they refreshed[2] us all, because of the rain which was falling,[3] and of the cold.[4]

3. And when Paul had gathered together a bundle of sticks,[5] and had laid them on the fire,[6] a viper coming out of the heat,[7] fastened on his hand.[8]

4. And when the barbarians saw the beast[9] hanging on his hand, they said one to another: Undoubtedly this man is a murderer,[10] whom, although he hath escaped the sea, vengeance[11] doth not suffer to live.[12]

5. And he indeed shaking off the beast into the fire, suffered no harm.[13]

6. But they supposed that he would swell up,[14] and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said, that he was a god.

7. Now in these places were possessions of the chief[15] of the island, named Publius, who receiving us,[16] entertained us courteously for three days.

8. And it happened that the father of Publius lay sick of fever,

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[1] Lit. "a pyre,"—a pile of wood.

[2] They received us—caused us to approach it.

[3] After a storm, as well as during its continuance, heavy rain is wont to fall.

[4] Those who had swam to shore, or who had been carried on planks, suffered intense cold from long exposure.

[5] The apostle, equally as the other passengers, was actively employed in gathering brushwood, to throw on the fire. The term translated "sticks" is understood of every kind of wood fit for burning.

[6] Lit. Pyre.

[7] Vipers conceal themselves oftentimes under brushwood. The heat forced this one out. There are no venomous animals at present in Malta.

[8] Biting it.

[9] The term is applied to reptiles and all animals.

[10] The suspicion of murder seems to have arisen from the part which was attacked; the hand was supposed to have shed blood.

[11] The heathens had the idea of Divine justice, although they disfigured and misapplied it.

[12] They looked on his death as certain. The poison of some vipers brings on death instantaneously.

[13] The bite was followed by no inconvenience.

[14] The swelling of the part bitten, is ordinarily the first consequence.

[15] Literally "the first." It is often taken for governor, or prefect. He was dependent on the Pretor of Sicily at this time.

[16] Inviting to his house.

and of dysentery. To whom Paul entered in, and when he had prayed, and laid his hands on him, he healed him.

9. Which being done, all that had diseases in the island, came, and were healed:

10. Who also honoured us with many honours,[1] and when we were about to set sail, they loaded us with such things as were necessary.[2]

11. And after three months,[3] we sailed in an Alexandrian ship, with the sign of the Castores,[4] which had wintered in the island.

12. And when we were come to Syracuse, we tarried there three days.

13. Thence coasting about the shore,[5] we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli;[6]

14. Where, finding brethren, we were desired to tarry with them seven days:[7] and so we went towards Rome.

15. And thence when the brethren had heard of us,[8] they came to meet us as far as Appii Forum[9] and the Three Taverns,[10] whom when Paul saw, he gave thanks to God, and took courage.[11]

16. And when we were come to Rome,[12] Paul was suffered to dwell by himself,[13] with a soldier that kept him.[14]

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[1] Probably presents as tokens of honour.

[2] Provisions and articles of clothing.

[3] When winter was over.

[4] The two brothers, Castor and Pollux, who were supposed to succour those in danger of shipwreck, were represented on the prow, in painting, or bas relief.

[5] There were many promontories to be doubled.

[6] Pozzuoli, in Campania. This was a favourite port, frequented by ships from Alexandria. See Strabo, l. xvii. p. 793; Seneca, ep. lxxvii.; Sueton. in Aug. c. 98.

[7] With permission of the centurion.

[8] Heard, probably, by letter, of their approach.

[9] An advanced band of those who came to welcome him, met him at Forum Appii, where the canal over the Pontine marshes terminated. This was a mark of extraordinary respect.

[10] Others awaited him here, about ten miles from the former place. It got its name from three retail shops in which eatables and drinkables were sold. It was situated where the road from Velletri enters into the Pontine marshes.

[11] He was animated with new vigour: he had not, however, lost courage.

[12] G. P. "The centurion delivered the prisoners to the captain of the guard." Griesbach and others suspect this passage, which is not found in the Alexandrian manuscript, or in the chief versions.

[13] In private lodgings.

[14] To whom he was fastened by a chain. Seneca, ep. v. Ulpian, l. 1. De. Custod. et Exhib. Reor.

17. And after the third day, he[1] called together the chiefs of the Jews. And when they were assembled, he said to them:[2] I, brethren, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans.[3]

18. Who, having examined me, would have released me, because there was no cause of death in me:

19. But the Jews opposing it, I was constrained to appeal to Cæsar, not that I had anything whereof to accuse my nation.[4]

20. For this reason, then, I asked to see and address you: because that for the hope of Israel[5] I am bound with this chain.

21. But they said to him: We neither received letters concerning thee, from Judea, neither did any one of the brethren come hither, to report or speak any evil of thee.

22. But we desire to hear of thee, what thou thinkest: for as concerning this sect,[6] we know that it is everywhere opposed.

23. And when they had appointed him a day, many came to him to his lodging, to whom he expounded,[7] testifying the kingdom of God, and persuading them concerning JESUS, out of the law of Moses and the prophets, from morning until evening.

24. And some believed the things that were said, and some did not believe.

25. And when they did not agree among themselves, they departed: Paul speaking this one word:[8] That well did the Holy Ghost speak to our fathers by Isaiah the prophet,

26. Saying: "Go to this people, and say to them: With the ear ye will hear, and will not understand: and seeing, ye will see, and will not perceive:

27. For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest,

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[1] G. P. "Paul." The name is omitted by Griesbach, on the authority just stated.

[2] Lit. "men brethren."

[3] The efforts of the Jews against him, resulted in his falling into the hands of the Romans.

[4] Not with a view to accuse them. He certainly had many grounds of complaint against them.

[5] The hope of a Liberator, which Israel cherished.

[6] Literally: "heresy"—peculiar doctrine or society.

[7] Testifying to its truth.

[8] As it were the final observation.

perhaps, they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

28. Be it known, therefore, to you, that this salvation of God is sent to the Gentiles, and they will hear.

29. And when he had said these things, the Jews went out from him, having much discussion among themselves.

30. And he remained two whole years in his own hired lodgings: and he received all that came to him,

31. Preaching the kingdom of God, and teaching the things which concern the Lord JESUS CHRIST, with all confidence, without prohibition.[1]

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[1] It appears that no effort was made to have the appeal heard. Paul was in military custody, but with so much indulgence that it resembled *libera custodia.*

GENERAL INTRODUCTION

TO THE EPISTLES OF SAINT PAUL.

The Epistles of St. Paul furnish us with most important instructions on the doctrines of faith, and on the practical duties of the Christian life. Addressing the faithful of various local churches, he recalls to their minds many truths which in his preaching he had already delivered, and he developes more fully some, which before he had not occasion to unfold. With earnestness and vehemence he rebukes the disorderly, and chastises them with the spiritual rod, using his power, however, for the benefit and conversion of the delinquents, not for their destruction. It is impossible to read his writings and not feel that he speaks as a messenger of God to men, only solicitous to deliver his message in its integrity, and to win his hearers to obedience. There are, indeed, in his epistles many things hard to be understood, on account of the sublimity of the matters of which he treats, and of the incidental references to his oral teaching, as also by reason of the ardour of his spirit, whereby he rapidly glances at many objects in succession; but they abound in edification, and tend to enkindle in the heart a tender love for our Redeemer, and for our fellow-men. The study of his writings is best calculated to form the Christian priest to the high duties of his calling, and especially to the dignified announcement of the word of God.

St. Chrysostom did not hesitate to avow, that whatever knowledge of Divine things he possessed, was derived from this study, which he pursued with devout affection. He exhorted the laity, likewise, to nourish their souls with the meditation of the maxims of piety and mysteries of faith presented by the apostle, assuring them, that from the frequent perusal of his writings, they would become thoroughly imbued with a Christian spirit. Since, however, they are wrested by the unlearned and unstable to their own perdition, we must not rashly plunge into those depths of the Divine counsels, which it is not given to man to fathom; but, guided in all things by the light of faith, we must captivate our understandings to CHRIST, and glorify Him by strict fidelity to His precepts.

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INTRODUCTION

TO THE EPISTLE TO THE ROMANS.

THIS letter has been placed at the head of the letters of St. Paul, on account of the dignity of the Roman Church, to the faithful of which it is addressed. It is probably sixth in the order of time, having been written in the year 58, from Corinth, or Cenchrea, and sent by Phebe, a deaconess of this latter place. The apostle, when writing it, purposed, after a journey to Jerusalem, to go to Rome, and thence to Spain. Being arrested in the holy city, he was carried to Rome as a prisoner, where, nevertheless, he effectually preached the Gospel. The number of Christians in this city was already very great, and their faith was celebrated. The Jewish converts had been banished in the early part of the reign of Claudius, with the Jews, with whom they were confounded, on a charge of tumult in reference to CHRIST: "impulsore chresto assidue tumultuantes Roma expulit" (Suetonius in vita Claudii, c. xxv.); but they had returned in the early part of the reign of Nero, which was marked by clemency. The apostle wrote to establish perfect harmony among all classes, whether gathered from the heathen or Jewish ranks, and to show that all were equally entitled to Christian privileges. He pointed out the sinfulness, both original and actual, of all mankind, and insisted on the nature of grace, which is a free gift of Divine bounty, unmerited by any act of man. Tertius, probably a Roman, wrote the letter (ch. xvi. 22), under the dictation of the apostle. It was written in Greek, which, at that time, was generally spoken in Rome, as well as throughout a great part of the East.

This letter explains the Divine economy in regard to Jews and Gentiles before the coming of CHRIST, and shows the general guilt of men, which rendered them unworthy of Divine favour. To obviate a plausible objection taken from the apparent failure of the prophecies, the apostle shows that the promises made to the seed of Abraham, or Israel, were not to be confined to their natural posterity, although even in them they were partially accomplished. "Many inquired," says St. Chrysostom, "why those who had received the promise had fallen away, and others, who had not even heard of it, had been saved in preference to them." (Hom. xvi. in ep. ad Rom.) This letter is one of the most difficult, as it treats of the dispensation of grace, in which we have to adore the unsearchable counsels of God.

THE EPISTLE

OF BLESSED PAUL THE APOSTLE
TO THE ROMANS.

CHAPTER I.

Paul, having set forth his evangelical office, through great zeal for preaching the Gospel, wished to visit the Romans. He shows that the heathens, who knowing God from the creatures, had nevertheless neglected His worship, to adore the images of creatures, had been justly forsaken by Him, and had fallen into abominable crimes, which he specifies, in punishment of their idolatry.

1. Paul,[1] a servant[2] of JESUS CHRIST, an apostle[3] called,[4] set apart[5] unto the Gospel of God,[6]

2. Which He had before promised by His prophets in the Holy Scriptures[7]

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[1] He prefixes his name, as St. Chrysostom observes, because he was writing to persons at a distance. Moses and the evangelists had no need of declaring their authorship, since they handed their works to those present.

[2] A bondman—bound and devoted to His service.

[3] A messenger of CHRIST.

[4] Simon observes, that the word "called" is here a noun, and not a participle, and that the meaning is, that he is an apostle in virtue of the Divine call. St. Chrysostom says: "he everywhere styles himself 'called' through a feeling of gratitude, for he did not seek and acquire the office, but he came to it through obedience."

[5] By the Holy Spirit, who had said: "Separate for Me Saul and Barnabas, for the work for which I have chosen them." Acts xiii. 2.

[6] To proclaim it, and impart its blessings.

[7] The Gospel was not absolutely new: it had been shadowed forth in the ancient Scriptures. This was among the greatest evidences of its truth and divinity, which accordingly the apostle places before the Roman Christians to strengthen their faith.

3. Concerning His Son, who was made[1] to Him[2] of the seed of David according to the flesh,[3]

4. Who was predestinated[4] the Son of God in power,[5] according to the spirit of sanctification,[6] by the resurrection from the dead[7] of JESUS CHRIST our Lord:[8]

5. By whom we have received grace[9] and apostleship for obedience to the faith,[10] in all nations[11] for His name,[12]

6. Among whom are ye also[13] the called[14] of JESUS CHRIST:

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[1] Born. The human nature of CHRIST was created. The Son of God, who is eternal, was born according to the flesh.

[2] The pronoun is not in the text.

[3] In His human nature.

[4] G. ὁρισθέντος. P. "declared." In the Vatican manuscript it is: πρὸορισθέντος V. prædestinatus est. Such was the reading of Irenæus and Tertullian. It was important to impress on their minds that all that had happened to CHRIST, was in accordance with the eternal counsels, and that His Divine character was fully manifested, notwithstanding the humiliations which He endured. St. Chrysostom explains the Greek term, which was the same in his copy as in the present received text, as meaning that CHRIST was "shown, manifested, judged, and acknowledged by the judgment and consent of all, by the prophets, by the supernatural generation of His flesh, by the power displayed in His miracles, by the Spirit, whereby He imparted sanctification, by His resurrection, whereby He destroyed the empire of death."

[5] By miraculous energy.

[6] Lit. Spirit of holiness. This may be understood of that sanctity and perfection with which His sacred humanity was replenished—the evidence of the assumption by a Divine Person to a state of intimate union, which divines call hypostatical, that is, personal. St. Augustin understands it of the gifts of the Spirit, which the apostles and faithful received after the resurrection of Christ. Expos. quarundem quæst, in ep. ad Rom.

[7] The resurrection of Christ proved Him to be the Son of God, as He had declared Himself.

[8] These words, in the Greek, are connected with the first words of the third verse, and the intervening words are thought to be parenthetical, so that it reads: "concerning His Son—JESUS CHRIST our Lord."

[9] For personal sanctification: or it may be taken in connexion with the following term, by a familiar *hendyadis*, "grace of apostleship."

[10] To lead others to the faith—to induce them to obey God, by believing His Gospel.

[11] The Gospel was to be preached in all nations—the apostleship was universal.

[12] For His glory.

[13] "See how free from flattery is the soul of Paul. Addressing the Romans, who sat as it were on the summit of the world, he ascribes nothing more to them than to the other nations." St. Chrysostom.

[14] Called by grace to the faith. "He does not use this term so often without purpose: but with a view to remind them of the gift." St. Chrysostom.

7. To all, that are at Rome, the beloved of God, called saints.[1] Grace[2] to you and peace[3] from God our Father, and the Lord JESUS CHRIST.[4]

8. First,[5] indeed, I give thanks[6] to my[7] God through JESUS CHRIST[8] for you all, because your faith is spoken of[9] in the whole world.[10]

9. For God, whom I serve[11] in my spirit,[12] in the Gospel[13] of His Son, is my witness,[14] that without ceasing[15] I make mention[16] of you

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[1] The meaning is not merely that they received this appellation, but that by their vocation to Christianity, they were purified from sin and sanctified, and devoted to God. See Acts xxvi. 18.

[2] The Divine gift which sanctifies the soul.

[3] This, according to Hebrew usage, includes every blessing: it may here specially mean union, harmony of sentiment and affection.

[4] The name CHRIST naturally recalls Him to our mind as Teacher and Redeemer: in which relations He is distinguished from God, the Supreme Being, considered in Himself, although He also is true God, incarnate. Grace and peace come from Him as the meritorious cause of every blessing which we receive. As God he is their source. St. Cyril and other Greek fathers use this passage to prove His Divinity.

[5] The first thing that occurs to him before entering on his subject. He conciliates the affection of his readers, by rejoicing in their faith.

[6] As for a favour bestowed. By sympathy he regards it as if conferred on himself.

[7] The pronoun indicates his special affection and devotedness. God—the universal Father and Lord—is, as it were, appropriated by each true worshipper and lover.

[8] CHRIST again is presented to us as the Great Mediator, through whom alone thanksgiving and praise can be acceptable. These are directed to Him likewise, as God, with the Father and Holy Spirit.

[9] Praised. The Rhemish translation has "renowned."

[10] At this early period, the faith was already widely spread, so that the apostle could use this expression, as if it were everywhere known. Its diffusion, however, was not absolutely universal, and the number of its professors in many places was very small. All the faithful spoke in admiration of the lively faith of the Roman believers. It was the more wonderful, inasmuch as the pride of philosophy and the spirit of domination combined with the rampant superstitions and vices, to exclude Christianity.

[11] Worship.

[12] Interiorly as well as exteriorly, with the spirit and heart.

[13] Announcing it.

[14] Lit. "To me." Two of the chief manuscripts, and the ancient versions generally have this reading. The common text has the genitive. This appeal to the Deity is to assure the Romans of the sincerity of his affection: "they are words of apostolic tenderness, a declaration of paternal solicitude." St. Chrysostom.

[15] Constantly: very frequently.

[16] Have you present to my memory.

10. Always in my prayers: beseeching, if by any means at length,[1] by the will of God I may at some time have a prosperous journey[2] to come[3] to you.

11. For I desire[4] to see you,[5] that I may impart to you some spiritual grace[6] to strengthen you:[7]

12. That is, to be comforted together with you,[8] by that which is common to us both, your faith and mine.[9]

13. And I would not have you ignorant,[10] brethren; that I have often purposed to come unto you, (and[11] I have been hindered hitherto,) that I may have some fruit among you,[12] even as among other Gentiles.[13]

14. To Greeks[14] and barbarians,[15] to the wise and the unwise,[16] I am a debtor:[17]

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[1] The difficulties that might indefinitely delay the accomplishment of his wish, are intimated by these various particles.

[2] His entire dependence on the Divine will is expressed.

[3] To go—to reach.

[4] 'Επιποθῶ I desire ardently.

[5] To enjoy your society.

[6] Χάρισμα gift. It may be understood of instruction, or exhortation, or of any sacred rite, by which grace might be imparted.

[7] Lit. "That ye may be confirmed,"—that is strengthened in faith, and in your attachment to Christianity: "he insinuates that they stood much in need of correction." St. Chrysostom.

[8] To take from his previous words all appearance of arrogance or reproach, he intimates that he hopes to derive spiritual comfort and strength from the interview, on witnessing their faith. "He lessens the severity of his language, that it may be well received." St. Chrysostom.

[9] The faith of the teacher and of his hearers is the same. The apostles believed the same truths as the faithful generally, and for the same motive, namely, because God had revealed them.

[10] I wish you to know.

[11] But.

[12] Some fruit of apostolic labours—to gain some to the faith—to strengthen the faithful—to excite them to fervour. He was not prompted by curiosity to see the imperial city.

[13] As he had laboured successfully elsewhere among the heathen.

[14] The Greeks are here put for civilized nations. As the Greek language prevailed generally among them from the reign of Alexander, a Greek designated any civilized man. The apostle preferred this appellation to that of Romans, to avoid offence in describing their disorders.

[15] This term was applied by the Greeks to all nations different from their own. It here means "uncivilized."

[16] These terms seem intended to explain the former. The wise are those who cultivate science, or at least are civilized; the senseless are the ignorant, who are brutified by the indulgence of their natural propensities.

[17] A debtor of the Gospel—bound to preach it to them.

15. So (as much as is in me), I am ready to preach the Gospel to you also, who are at Rome.[1]

16. For I am not ashamed[2] of the Gospel.[3] For it is the power of God unto salvation to every one who believeth, to the Jew first,[4] and to the Greek.[5]

17. For in it the justice[6] of God is revealed by faith unto faith,[7] as it is written: "And the just man liveth[8] by faith."

18. For the wrath of God from heaven is revealed upon all impiety and injustice of those men, who detain the truth of God in injustice:[9]

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[1] They were not expressly included in either class: but they of course must be considered as civilized.

[2] This may be equivalent to "I glory:" or, as St. Chrysostom conjectures, it may imply a reproach to those who were ashamed of the worship of a crucified Redeemer. The Romans were proud and boastful.

[3] G. P. "of Christ." Six of the chief manuscripts, the ancient versions generally, and the fathers, omit this; which is accordingly rejected by Griesbach, Schott, and other critics.

[4] Because first to be proclaimed to the Jew, as of the race of Abraham, to whom the promises were made.

[5] The Greek is put for any Gentile. The Hebrews divided the human race into Jews and Gentiles. After the Jew, the Gentile was to hear the Gospel.

[6] That by which God makes men just, imparting to them grace. "The justice of God is not that by which He is just, but that wherewith He clothes man, when He justifies the impious." St. Aug. de Spir. et Gratia, c. ix.

[7] Divine justice is manifested by faith, which recognises it as declared by CHRIST and His apostles, unto faith, to its increase and perfection. St. Chrysostom understands the apostle as referring to the faith of the ancient patriarchs, which prepared for the Christian revelation: "He confirms his discourse by the ancient Testament: and in the first place by a short phrase he opens the immense ocean of sacred history to him who can see: for saying: 'from faith to faith,' he refers the hearer to all the dispensations of God in the Old Law, which, writing to the Hebrews, he details with great wisdom."

[8] Lit. "Shall live." The Hebrews, however, use the tenses with great latitude. The prophet literally speaks of the invasion of Judea by the Chaldeans, and urges full belief in his prediction, saying, that he who does not believe it, shall not be right in himself, whilst the believer shall live by his faith, probably because his belief will prompt him to use means for escaping the calamity. In its allegorical sense, as applied by the apostle, it signifies that the believer in revealed truth shall enjoy spiritual life, faith being the principle of all his actions, and shall attain thereby to life eternal. St. Chrysostom explains it of the latter. Habacuc ii. 4; Gal. iii. 11; Heb. x. 38.

[9] He censures the Pagan philosophers, who knowing the true God, did not acknowledge and worship Him, but followed their corrupt inclinations, and the perverse examples of others. The words "of God" are not in the text.

19. Because that which is known of God,[1] is manifest in them. For God hath manifested it to them.[2]

20. For His invisible things,[3] from the creation of the world[4] are seen, being understood by those things that are made: His eternal power also and Divinity:[5] so that they are inexcusable.

21. Because, when they knew God, they did not glorify Him as God, or give thanks:[6] but they became foolish in their thoughts,[7] and their senseless heart was darkened:

22. For saying, that they were wise, they became fools.[8]

23. And they changed the glory[9] of the incorruptible[10] God into the likeness of an image[11] of corruptible man, and of birds, and of four-footed beasts, and of creeping things.[12]

24. Wherefore,[13] God gave them up[14] to the desires[15] of their hearts, unto uncleanness: shamefully to abuse their own bodies among themselves:

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[1] What may be known of God from His works.

[2] By the light of reason.

[3] His attributes.

[4] From the time when the world was created.

[5] These are the invisible things which are manifested by the works of creation.

[6] For the knowledge, or gifts received. Eph. iv. 17.

[7] The thoughts of proud men, who, relying on their own intellect, indulge speculation on Divine things, are generally absurd. They clothe their vain fancies with the garb of philosophy, and frown down all opposition to their theories, as betraying gross ignorance.

[8] This was verified in the ancient philosophers, and it is still true of those who, rejecting revelation, undertake to form systems concerning the world and its government by the Creator.

[9] Majesty.

[10] God being Spirit, is incapable of corruption, as He has no parts. The simplicity of His nature, as well as His necessary and eternal existence, was declared by the Scholastics, who called Him "a most pure act."

[11] This is equivalent to "likeness and image." The Hebrews often use two terms to express one idea.

[12] It is almost incredible that men could have given Divine honours to such base things: yet the evidence of the fact is overwhelming.

[13] G. P. "also."

[14] By withdrawing His grace, which might enable them to resist these temptations. The withdrawal was provoked by their resistance to graces already given, and by wilful neglect of His worship. The Hebrews ascribe all things to God, as exercising superintendence and control, although the immediate causes be free. "The expression, 'He gave them up,' is to be understood of leaving them to the desires of their hearts." St. Augustin, Exposit. Quarundem Prop. ex. ep. ad Rom.

[15] Lusts.

25. Who changed the truth of God into a lie:[1] and worshipped and served the creature, rather than[2] the Creator, who is blessed for ever. Amen.[3]

26. Therefore God hath delivered them over to shameful passions. For their women changed the natural use into that use which is against nature.[4]

27. And in like manner the men also, leaving the natural use of the women, burned in their lusts, one towards another, men with men working that which is base,[5] and receiving in themselves the recompense[6] which was due to their error.[7]

28. And as they cared not to have God in their knowledge,[8] God delivered them up to a reprobate sense, to do things which are not becoming,[9]

29. Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, strife, guile, malignity, whisperers,

30. Detractors, hateful to God,[10] contumelious, proud, haughty, inventors of evil things, disobedient to parents,[11]

31. Foolish,[12] disorderly,[13] without affection,[14] without fidelity,[15] without mercy.[16]

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[1] Because they changed the true God into an idol, transferring to it the homage due to Him.

[2] In preference to—to the exclusion of the Creator.

[3] It was customary with the Hebrews on mentioning God with emphasis, to add a doxology. I have left "Amen" untranslated, since it is used as a confirmatory term, to conclude the words of praise. It here means: Be it so.

[4] The unnatural excesses of the heathen women are alleged among the worst results of a false philosophy: the men failing to give them proper moral principles for their guidance.

[5] The proofs of the prevalence of these abominations abound in the heathen writers.

[6] Shameful and painful disease.

[7] Error is here understood by some to mean idolatry: but it may be taken as a mild designation for corruption.

[8] They chose not to acknowledge and worship Him: they did not act in accordance with the knowledge which they had of His existence and perfections.

[9] A *meiosis* for things abominable.

[10] Or haters of God—enemies of His worship and law.

[11] Rebellious children, who respect not parental authority, are among the worst sinners. Their disregard of the natural ties shows deep depravity.

[12] Without understanding, in consequence of their depraved state.

[13] G. ἀσυνθέτους. V. incompositos. The Greek term may mean regardless of engagements.

[14] Destitute of natural affection for their kinsfolk.

[15] Unwilling to enter into any social bond, and careless of observing any compact which they may have made.

[16] Without pity for others.

32. Who, knowing the justice[1] of God, did not understand[2] that they who do such things are worthy of death, and not only they, who do them, but they also who consent to the doers.[3]

CHAPTER II.

He censures the Jews, who, on account of their having received the law, condemned the Gentiles, whilst they themselves committed the same crimes. God will render to every man according to his works; so that even the Gentiles, who by the light of nature fulfil the natural law, will be regarded as circumcised; and will condemn in judgment those who glory in the mere knowledge of the law, and the circumcision of the flesh, but do things contrary to the law.

1. Wherefore[4] thou art inexcusable, O man, whosoever thou art, who judgest.[5] For wherein thou judgest another,[6] thou condemnest thyself; for thou doest the same things which thou judgest.[7]

2. For we know that the judgment of God is according to truth,[8] against those who do such things.

3. And thinkest thou this, O man, that judgest those who do such things, and doest the same, that thou shalt escape the judgment of God?

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[1] His just judgment and decree.

[2] These words are not in the common Greek, but Simon testifies that they are in the manuscripts of Clermont and St. Germain. The same reading is found in St. Clement's epistle to the Corinthians, and in the writings of Isidore of Pelusium, and Œcumenius.

[3] The approvers—those who sanction evil. "He that applauds the sin is far more guilty than he who commits it." St. Chrysostom. G. P. "not only do the same, but have pleasure in them that do them." The Vulgate reading is found in St. Augustin: "he signifies that whatsoever things they may have done, not unwillingly, but by consenting to evil deeds, they approve of those things which they did: and therefore in reference to sins which are already committed, he says: 'Wherefore thou art inexcusable, O man, whosoever thou art who judgest.'"

[4] This seems to be a mere particle of transition.

[5] Whether Jew or Gentile. The Jews, however, who were censorious, are particularly had in view. Persons occupying the judgment seat may also be addressed, but others are included.

[6] Matt. vii. 2.

[7] Such was the general corruption, that the same crimes were committed by both classes.

[8] Truth here is equivalent to justice.

4. Or dost thou despise the riches[1] of His goodness, and patience, and long suffering?[2] Dost thou not know,[3] that the benignity of God leadeth[4] thee to penance?

5. But, according to thy hardness and impenitent heart, thou treasurest up for thyself wrath[5] on the day of wrath,[6] and revelation of the just judgment of God,

6. Who will render to every man according to his works.[7]

7. To those indeed, who by patience[8] in well-doing, seek glory, and honour, and incorruption, life everlasting:

8. But to those who are contentious,[9] and who obey not the truth,[10] but obey iniquity,[11] wrath, and indignation.[12]

9. Tribulation and anguish[13] on every soul of man that worketh evil,[14] of the Jew first,[15] and of the Greek:[16]

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[1] Greatness.

[2] This implies a high degree of forbearance—the suffering of great crimes.

[3] G. P. "not knowing."

[4] Moves, excites. This was the end to which the Divine forbearance was directed.

[5] To be manifested by Divine vengeance.

[6] Judgment. "God certainly is not subject to perturbation of mind, since Solomon says: 'Thou, Lord of hosts, judgest with tranquillity.' (Wisdom xii. 18.) But wrath is put for vengeance." St. Aug. exp. quarundem prop. ex. ep. ad. Rom.

[7] Matt. xvi. 27.

[8] Patience in the practice of virtue—perseverance; not desisting on account of obstacles and temptations. "He shows that we must not trust in faith alone, for that tribunal examines actions." St. Chrysostom.

[9] Indulge in strife.

[10] Who do not live virtuously.

[11] Suffer themselves to be influenced by wicked maxims. "He did not say forced, or compelled, but yielding to iniquity, that you may learn that to fall into sin is a matter of one's own choice, not of necessity." St. Chrysostom.

[12] The order of these two words is inverted in the common text; but five of the chief manuscripts and many versions support the Vulgate reading. They are in the nominative case, whilst "life everlasting," the corresponding words, are in the accusative, governed by the verb "render." A verb must be understood, such as "are reserved." It is fit that the giving of life eternal should be ascribed to God, as the effect of His own goodness, and that punishment should be presented rather as the consequence of sin, than His own act.

[13] Pressure and anguish. The terms imply various afflictions of body and mind.

[14] All sinners must be punished, unless they appease the Divine wrath by penance. The apparent prosperity of the wicked does not falsify this maxim; their mental condition is often most painful.

[15] As the Jew was specially favoured, so must his sin be punished in a special manner, since it is aggravated by greater knowledge, and by ingratitude.

[16] The Greek is put for any Gentile.

10. But glory, and honour, and peace,[1] to every one who worketh good, to the Jew first, and to the Greek:[2]

11. For there is no respect of persons with God.[3]

12. For whosoever have sinned without the law,[4] shall[5] perish without the law; and whosoever have sinned in the law,[6] shall be judged by the law:

13. For not the hearers of the law are just before God, but the doers of the law shall be justified.[7]

14. For when the Gentiles, who have not the law,[8] do by nature[9] the things which are of the law,[10] these having not the law, are a law unto themselves:[11]

15. Who show the work of the law written in their hearts,[12] their conscience bearing witness to them, the thoughts mutually accusing, or even defending one another,[13]

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[1] These are in part enjoyed in this life. The just man is often respected, even by those who persecute him.

[2] "He here styles Greeks, not the idolaters, but the worshippers of God who obeyed the natural law, and fulfilled all that appertained to piety, without the Jewish observances." St. Chrysostom.

[3] God judges men by their acts and dispositions, and not according to human classification. Deut. x. 17; 2 Par. xix. 7; Job xxxiv. 19; Wisdom vi. 8; Eccli. xxxv. 15; Acts x. 34; Gal. ii. 6; Col. iii. 25.

[4] The Gentiles, whom the Mosaic law was not designed to bind, sinning against the natural law, without a knowledge of the Mosaic precepts, incur condemnation independently of them.

[5] G. P. "also."

[6] The Jews living under the law.

[7] Matt. vii. 21; James i. 22. Shall be held free from the guilt of its violation. The apostle does not intimate that any one obtained justice and salvation by the mere observance of the law of Moses.

[8] The Mosaic law.

[9] By the light of reason.

[10] Moral acts conformable to the natural law.

[11] Their conscience, guided by reason, is to them a rule of conduct. "They use the natural law." St. Chrysostom.

[12] The principles of the natural law are so intimately connected with reason, that they are admitted by every reflecting mind. They appear, as it were, engraved on the human heart.

[13] The workings of conscience, forbidding or approving certain actions, are graphically described. "The words μεταξὺ ἀλλήλων should not be rendered with the E. V. 'meanwhile,' &c., nor with Macknight, 'between one another;' but with the Vulgate, '*inter se invicem*,' mutually, as occasion may serve." Bloomfield.

16. On the day when God shall judge the secrets of men,[1] by JESUS CHRIST,[2] according to my Gospel.[3]

17. But[4] if thou art called a Jew,[5] and restest[6] in the law, and gloriest in God,[7]

18. And knowest His will,[8] and approvest the better things, being instructed by the law,

19. Art confident that thou thyself art a leader of the blind, a light of those who are in darkness,

20. An instructor[9] of the foolish, a teacher of infants,[10] having the form of knowledge and truth[11] in the law.

21. Thou, therefore, who teachest another, dost not teach thyself; thou who preachest not to steal, stealest;[12]

22. Thou who sayest not to commit adultery, committest adultery; thou who abhorrest idols, committest sacrilege;[13]

23. Thou who gloriest in the law, dishonourest God by the transgression of the law.

24. (For the name of God through you is blasphemed among the Gentiles, as it is written.)[14]

25. Circumcision indeed profiteth, if thou observe the law;[15] but

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[1] This power of conscience will be made manifest on the day of judgment. The heathens will be condemned for resisting its dictates. The secret actions, counsels, and thoughts of men will fall under the Divine scrutiny. Simon connects this verse with the twelfth, and considers the intervening passages as parenthetical.

[2] The judgment is to be held by CHRIST, our Lord.

[3] As I am wont to preach.

[4] G. P. "Behold." The four chief manuscripts, and the ancient versions, have the Vulgate reading, which Jaspis follows.

[5] It was deemed by the Jews themselves an honourable appellation.

[6] Placest thy hopes of salvation.

[7] As protector.

[8] Manifested by the law. The Greek has simply, "the will."

[9] A corrector or disciplinarian. The apostle sets forth the pretensions of the Jews, whose arrogance was great, as St. Chrysostom remarks.

[10] It may be understood of "the ignorant."

[11] Knowing the true doctrine and rule of conduct. There is an *hendyadis* in the text.

[12] Frauds of every kind are included under this term.

[13] We know not whether the apostle had in view special acts of sacrilege.

[14] Isai. lii. 5; Ezech. xxxvi. 20. The Gentiles took occasion, from the crimes of the Jews, to speak irreverently of their religion, and of God whom they worshipped.

[15] The advantage of circumcision is stated in the next chapter. In the ninth chapter the apostle extols the privileges of the Jews.

if thou be a transgressor of the law, thy circumcision is become uncircumcision.[1]

26. If then the uncircumcision[2] keep the justices[3] of the law, shall not his uncircumcision be counted for circumcision?[4]

27. And shall not that which by nature is uncircumcision,[5] if it fulfil the law, judge thee,[6] who by the letter[7] and circumcision art a transgressor of the law?

28. For he is not a Jew, who is one outwardly;[8] nor is that circumcision which is outwardly, in the flesh.

29. But he is a Jew, who is one inwardly; and the circumcision is of the heart in spirit, not in the letter;[9] whose praise is not of men, but of God.

CHAPTER III.

The apostle explains in what respect the Jews have the advantage of the Gentiles, on account of the promises made to them by God, which shall be fulfilled, although some of them proved incredulous; but all, both Jews and Gentiles, are under sin: from which the law does not free us, but faith in Christ, our Redeemer, so that no one can glory in the works of the law.

1. What advantage then hath the Jew? and what is the profit of circumcision?

2. Much by all means. First, indeed, because the words of God were committed to them.[10]

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[1] The privilege arising from being circumcised is forfeited by the habitual violation of the law.

[2] An uncircumcised person.

[3] Prescriptions, mandates, just regulations.

[4] Shall he not, although not circumcised, be regarded as circumcised?

[5] The uncircumcised man.

[6] Condemn.

[7] Notwithstanding the knowledge of the written law.

[8] The apostle insists that the mere outward marks do not constitute a Jew before God—the heart is principally regarded.

[9] By the external fulfilment of the law which enjoined it.

[10] They were the depositaries of the ancient Scriptures: the prophets were sent to them: the promises were made to them.

3. For what if some of them have not believed? Shall their unbelief make void the faith of God?[1] God forbid.

4. But God is true:[2] and every man a liar,[3] as it is written: "That Thou mayest be justified[4] in Thy words; and mayest overcome, when thou art judged."

5. But if our iniquity commend the justice of God, what shall we say?[5] Is God unjust, who inflicteth punishment?[6]

6. (I speak according to man.)[7] God forbid. Otherwise how shall God judge this world?[8]

7. For if the truth of God hath abounded[9] through my falsehood[10] unto His glory, why am I also yet judged as a sinner?[11]

8. And not, (as we are slandered,[12] and as some affirm, that we say,) let us do evil that good may come:[13] whose[14] damnation is just.

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[1] 2 Tim. ii. 13. The truth of God: His fidelity to His promises.

[2] John iii. 33. G. P. "let God be true." The apostle speaks with the boldness of an orator. In every possible supposition, let the truth of God be maintained and displayed.

[3] Ps. cxv. 11. Subject to err, and to deceive.

[4] Ps. l. 6. The errors and sins of men are permitted by Almighty God, in such a way, that the justice of His decrees is manifested, so that even the man who ventures to scrutinize them, is forced to acknowledge it. The image of a legal process is employed by the Psalmist. God is represented as called to judgment by the temerity of man, but justified by the reasons which He alleges, and victorious in the contest. "What means justified?" asks St. Chrysostom. "If a trial be held, and inquiry be made into the favours conferred by Him on the Jews, and the return made by them to Him, the victory will remain with God."

[5] This is proposed by way of objection. If the sins of men serve to manifest the Divine justice more strikingly, is it not wrong on the part of God to punish them?

[6] Lit. wrath. It is taken here for punishment. God, when He punishes, is conceived to be angry with the sinner.

[7] As man is wont to imagine.

[8] If He Himself were unjust, how could He take on Him to judge?

[9] Hath been manifested the more strikingly.

[10] Or sin.

[11] Why am I accounted a sinner for doing that which has promoted the Divine glory? St. Chrysostom observes, that the apostle meets the objection, by an argument *ab absurdo.* As it is absurd to ascribe injustice to God, we cannot be regarded as the cause of the Divine victory, although our sins afford the occasion of it.

[12] Lit. "blasphemed." This term in English is appropriated to expressions derogatory to the honour of God, or of His saints. Already the principles of Christians were misrepresented.

[13] It is never lawful to do the least moral evil, even for the attainment of the greatest good.

[14] The slanderers.

9. What then? do we excel them?[1] No, not so. For we have charged[2] Jews and Greeks that all are under sin,

10. As it is written: "That there is not any just man.[3]

11. There is none who understandeth, there is none who seeketh after God.

12. All have turned out of the way, they are become unprofitable together, there is none who doeth good, not even one.

13. Their throat is an open sepulchre,[4] with their tongues they have practised deceit, the poison of asps[5] is under their lips:

14. Whose mouth[6] is full of cursing and bitterness:

15. Their feet swift[7] to shed blood:

16. Destruction and misery in their ways:

17. And the way of peace they have not known:

18. The fear[8] of God is not before their eyes."

19. Now we know, that what things soever the law speaketh, it speaketh to those who are under the law,[9] that every mouth may be stopped,[10] and the whole world may be subject to the judgment of God:[11]

20. For by the works of the law[12] no flesh shall be justified before Him. For, by the law, the knowledge of sin.[13]

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[1] As if he said: Do we Jews excel the Gentiles? He already stated the privileges of the Jews; but he denies their moral superiority. Gal. iii. 22.

[2] V. "Causati sumus." P. "we have before proved." Bloomfield prefers the Vulgate reading as the safest.

[3] G. P. "not one."

[4] Ps. v. 11. Emitting infectious discourses, and ready, as it were, to swallow up the neighbour by slander.

[5] Ps. cxxxix. 4.

[6] Ps. x. 7, according to the Hebrews.

[7] Prov. i. 16; Isaiah lix. 7.

[8] Ps. xxxv. 2. These passages mark the prevalence of corruption: they do not necessarily imply its absolute universality: but the apostle uses them to show that the morals of the Jews, as well as of the Gentiles, were generally corrupt.

[9] The Psalms, the Proverbs, and the Prophets, are here embraced under the general designation of the law. The apostle argues that these passages being contained in the law, must be understood of the corruption of its professors, since they were addressed to them.

[10] That all occasion of self-glorification may be removed.

[11] G. ὑπόδικος. P. "guilty." V. Subditus: as one guilty of violating the law, and liable at any time to be brought to trial, and punished.

[12] Gal. ii. 16. No justification could arise from the law, since no one observed it perfectly.

[13] Supply: "is," or "came."

21. But now without the law[1] the justice[2] of God is manifested: being witnessed[3] by the law and the prophets.

22. Even the justice of God by the faith of[4] JESUS CHRIST unto all and upon all,[5] who believe in Him,[6] for there is no distinction:[7]

23. For all have sinned, and need the glory of God.[8]

24. Being justified freely by His grace,[9] through the redemption that is in CHRIST JESUS,[10]

25. Whom God set forth a propitiation[11] through faith in His blood,[12] to the showing of His justice,[13] for the remission of former sins.[14]

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[1] Independently of it.

[2] Holiness to be communicated to men, by which He makes them just. Œcumenius explains it of that justice "which is given by God, the justification which comes from God."

[3] The manifestation of Divine grace was not entirely new. The law and prophets had prepared men for it, and testified to it.

[4] It means the faith which is conceived in Him: the belief of what He taught, which inspires hope of forgiveness through Him.

[5] This justifying grace of God is proffered to all, and descends on all who accept it with faith.

[6] These words "in Him," are not in the text.

[7] Of Jew or Gentile. The force of the Greek term here employed is seen 1 Cor. xiv. 7.

[8] All men are naturally destitute of grace, the necessary condition for attaining to glory: all, whatsoever good they may have done by their natural powers, are without any title to glory. "Therefore, although you may not have sinned as much as others, you are, nevertheless, destitute of glory, since you are of the number of delinquents." St. Chrysostom.

[9] The participle here is equivalent to: "they must needs be justified." Justification is the free act of God—the mere exercise of Divine goodness, totally independent of any human merit.

[10] Pardon of sin and sanctifying grace are granted in consideration of the ransom given by CHRIST. The term used by the apostle signifies the ransom given to save the life of a prisoner.

[11] The covering of the ark was called by this name as the mercy-seat, from which God dispensed favours. It was sprinkled with blood on the day of consecration. The text may contain an allusion to it as the type of CHRIST. He is the victim of atonement for sin.

[12] By the belief that His blood was shed for the expiation of the sins of mankind.

[13] The Divine justice punishes sin in CHRIST, who took on Himself to expiate it. Divine grace and sanctification are imparted through Him. St. Chrysostom understands it of the display of the riches of His mercy, a meaning which is agreeable to many passages of Scripture.

[14] The sins previously committed by all mankind. The atonement was offered up, likewise, for the sins which men would commit to the end of time.

26. Through the forbearance of God,[1] to the showing of His justice at this time:[2] that He may be just,[3] and the justifier of him who is of the faith of Jesus Christ.[4]

27. Where then is thy boasting? It is excluded. By what law? Of works? No: but by the law of faith.[5]

28. For[6] we account[7] a man to be justified by faith without the works of the law.

29. Is He the God of the Jews only? Is He not also of the Gentiles? Yea, of the Gentiles also.[8]

30. For, indeed, it is one God, who justifieth circumcision by faith, and uncircumcision through faith.[9]

31. Do we then destroy law by faith? God forbid: but we establish law.[10]

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[1] God tolerates sinners in a manner that seems to derogate from His majesty and holiness. The most enormous crimes, directly levelled against Himself, often pass unpunished. But this life is only a part of the great display of His attributes.

[2] The Divine justice, sanctity, and mercy, which were partially exhibited before the coming of Christ, were displayed in a most striking manner, in the great mystery of the Redemption.

[3] That He may appear and be known to be just.

[4] Who believes in Christ as His Redeemer and Lord, and embraces Him with gratitude and love.

[5] As salvation is proffered to men only through the merits of Christ, all pretext for self-glorification is taken away. No works that man can do of his natural strength, no legal observances, can save him.

[6] G. P. "Therefore." Four Uncial manuscripts, and the Memphitic and Arabic versions, have the Vulgate reading.

[7] P. "conclude." The Greek term may be rendered: we think, or judge.

[8] Therefore salvation is not dependent on the legal observances, which regarded the Jews only. "If you object the old dispensation, even then Providence embraced all, though in different ways: for to you a written law was given, to them the natural law." St. Chrysostom.

[9] The distinction of the prepositions is not apparent.

[10] The article being omitted in the text, law may be taken, in a general sense, for all moral restraint. If taken in a more restricted sense for the ceremonial law, faith shows the end to which it was directed, namely, Christ, and the means by which its observance could be rendered available to salvation. Christ and His apostles did not set aside the law as having no Divine sanction, but they developed and perfected it.

CHAPTER IV.

Justification does not arise from the works of the law, but from faith in God, which was accounted as justice to Abraham, before he was circumcised, who not by the law, but by the justice of faith, became the father of all who should imitate his faith. He believed God, declaring to him that he should be the father of many nations by the seed that was promised to him, at a time when both he and his wife had passed the years in which they might hope for offspring.

1. What then shall we say that Abraham, our father,[1] found[2] according to the flesh?

2. For if Abraham were justified by works, he hath glory,[3] but not with God.

3. For what saith the Scripture? Abraham believed God, and it was reputed to him unto justice.[4]

4. But to him who worketh the reward is not reckoned according to grace, but according to debt.[5]

5. But to him who worketh not,[6] yet believeth in Him who justifieth the impious,[7] his faith is reputed to justice according to the purpose of the grace of God.[8]

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[1] "According to the flesh"—our natural progenitor. So it was understood by St. Chrysostom. "He called him father according to the flesh, to exclude them from genuine relationship to him, and to prepare for the Gentiles a relationship to him." The Vulgate may admit this interpretation; but Martini and Allioli explain these words in connexion with the verb, the apostle demanding whether Abraham had obtained Divine favour by external works, such as circumcision, which he afterwards shows not to be the fact. This meaning is more in accordance with the context. See Heb. vii. 16; ix. 10.

[2] Obtained.

[3] Lit. matter for boasting.

[4] Gen. xv. 6; Gal. iii. 6; James ii. 23. Faith in the Divine promise was graciously accepted by God, in lieu of justice, and accounted meritorious.

[5] As a favour, but as a debt.

[6] This does not imply that he does nothing, but only that his work is not such as entitles him to recompense. "It is imputed to him believing, but it would not have been imputed had he not himself contributed something." St. Chrysostom.

[7] God justifies the most impious man on his belief and repentance, and every sinner on similar conditions. "Reflect how great it is to be persuaded and convinced, that God can instantaneously not only free from punishment, but even make just, and worthy of immortal honours, the man who has lived in iniquity." Idem.

[8] G. P. omit the last clause.

6. As David also[1] termeth the blessedness of the man to whom God reputeth justice without works:

7. "Blessed they whose iniquities are forgiven, and whose sins are covered.[2]

8. Blessed the man, to whom the Lord hath not imputed sin."

9. Doth this blessedness then abide[3] in the circumcision only,[4] or in the uncircumcision[5] also? For we say, that unto Abraham faith was reputed to justice.

10. How then was it reputed? In circumcision, or in uncircumcision?[6] Not in circumcision, but in uncircumcision.[7]

11. And he received the sign of circumcision, a seal of the justice of the faith, which is in uncircumcision;[8] that he might be father of all who believe by uncircumcision,[9] that to them also it may be reputed to justice:

12. And might be father of circumcision,[10] not only to those who are of the circumcision,[11] but to those who follow the footsteps of the faith, which is in the uncircumcision of our father Abraham.[12]

13. For not by the law[13] was the promise to Abraham, or to his

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[1] Ps. xxxi. 1. The apostle proceeds to prove that this view of justice is contained in the ancient Scriptures. "He appears indeed to allege a passage not suited to his purpose, for the Psalmist did not say: Blessed are they whose faith is imputed to justice; but he does this designedly, not through ignorance, arguing from the less to the greater; for if he who received forgiveness through grace is blessed, much more so he who is justified, who hath manifested faith." St. Chrysostom.

[2] As a debt is cancelled by drawing a line across the obligation.

[3] Does it belong to?

[4] The circumcised—the Jews. The abstract noun is put for the concrete. "All the best commentators admit that there is an ellipsis of μόνον, and it is rightly expressed in the Vulgate." Bloomfield. It is also in the ancient Greek manuscript of Clermont, as Simon testifies.

[5] The uncircumcised—the Gentiles.

[6] After his circumcision, or before?

[7] Not after, but before.

[8] The rite was a token of the justice which he had obtained through faith, before he was circumcised. Gen. xvii. 10, 11.

[9] That is, in the state of uncircumcision—uncircumcised believers. "By" is here equivalent to "in." This was so ordained that he might be as a father by faith to the Gentiles, who were not circumcised, that they might be justified and saved by faith.

[10] A circumcised father—one who should impart the benefits of circumcision.

[11] Who are circumcised.

[12] The faith which Abraham had before he was circumcised.

[13] This promise was made before the law of circumcision was given.

seed, that he should be heir of the world,[1] but by the justice of faith.[2]

14. For if they who are of the law[3] be heirs, faith is made void, the promise is of no effect.

15. For the law worketh wrath;[4] for where there is no law there is no transgression.[5]

16. Therefore of faith,[6] that according to grace the promise might be sure to all the seed, not to that only which is of the law,[7] but to that also which is of the faith of Abraham,[8] who is father of us all[9]

17. (As it is written: That "I have made thee father of many nations")[10] before God, whom he believed, who quickeneth the dead, and calleth those things which are not,[11] as those that are.

18. Who against hope believed in hope,[12] that he might become father of many nations, according to that which was said to him: "So shall thy seed be."[13]

19. And he was not weakened in faith,[14] neither did he consider his own body, which was[15] dead,[16] he being now[17] almost a hundred years old, and the dead womb[18] of Sara:

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[1] By means of his numerous posterity, especially by means of Him in whom all nations should be blessed.

[2] It was directed to exercise and reward his faith.

[3] If the Jews, living under the law, are by reason of it heirs of the promises, then the faith of Abraham is made void, the promise itself is of no effect, since it was clear that Abraham was not heir of the world through them.

[4] Gives occasion to transgression and punishment.

[5] This general principle is self-evident. However, sins may be committed against the natural law, where there is no written law.

[6] The justice of Abraham was of faith, that the promise might embrace Gentile believers, as well as Jews.

[7] The Jews.

[8] All believers.

[9] Gentiles, as well as Jews.

[10] Gen. xvii. 4.

[11] Into existence. 2 Macchab. vii. 28.

[12] When there was no natural ground of hope—when every natural consideration precluded all hope—believed *on* hope (as the text has it), hoping against every appearance.

[13] Gen. xvii. 5.

[14] By natural considerations.

[15] G. P. "now." It is wanting in two of the chief manuscripts, and in the ancient versions. Schott marks it as suspected.

[16] Worn out, void of vigour and power.

[17] This is wanting in G. P., or rather put before.

[18] Past child-bearing.

20. In the promise also of God he staggered not by doubt; but he was strengthened in faith,[1] giving glory to God:[2]

21.[3] Well knowing[4] that whatsoever He promised, He is able also to perform.

22. Therefore was it also reputed to him unto justice.

23. Now it is written not for him only, that it was reputed to him unto justice:[5]

24. But also for us, to whom it shall be reputed believing in Him, who hath raised up JESUS CHRIST, our Lord, from the dead,[6]

25. Who was delivered up for our sins,[7] and rose again for our justification.[8]

CHAPTER V.

Being justified, he says, by faith, we glory not only in hope, but also in afflictions: for if Christ died for us whilst we were yet impious, much more will He save us, now that we are justified through His blood: and as by the one act of disobedience on the part of Adam, we all sinned, and died; so by the obedience of Christ alone, we are justified from many sins unto life.

1. Being justified, therefore, by faith, let us have peace[9] with God, through our Lord JESUS CHRIST.

2. By whom, also, we[10] have access by faith into this grace, in

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[1] This is the repetition of the same sentiment, as is usual with Hebrew and Hellenistic writers.

[2] Honouring His truth and power.

[3] G. P. "And." This is wanting in four of the chief manuscripts.

[4] Being thoroughly convinced.

[5] G. P. omit "unto justice." These words are found in the Clermont manuscript and Syriac version.

[6] The resurrection of CHRIST is a special object of Christian faith. Abraham believed in the miraculous energy to be imparted to his own body, and subsequently in the power of God to resuscitate Isaac.

[7] To expiate them.

[8] To be the model and cause of our spiritual resurrection.

[9] G. P. "we have." The Vulgatè reading is found in the Alexandrian and two other Uncial manuscripts, as also in the Peschito, Arabic (Erpenius), and Memphitic versions. Peace here means reconciliation, pardon, grace. Having shown that justice comes through faith to Jews and Gentiles, he proceeds to show the effects of faith.

[10] Eph. ii. 18. The apostle speaks in the name of all the faithful.

which we stand,[1] and we glory in the hope of the glory of the sons[2] of God.

3. And not only so, but we glory also in tribulations:[3] knowing that tribulation worketh patience:

4. And patience trial,[4] and trial hope,[5]

5. But hope confoundeth[6] not, because the charity[7] of God is poured forth in our hearts[8] by the Holy Ghost, who is given to us.[9]

6. For why,[10] whilst we were yet weak,[11] did CHRIST in due[12] time die for the ungodly?[13]

7. For scarce for a just man doth any one die: yet, perhaps, for the good[14] man some one would dare to die.

8. But God commendeth His love towards us: because, when as yet we were sinners, in due time[15]

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[1] The standing posture is symbolic of strength. It is through CHRIST we approach to God, and attain to grace, which enables us to stand erect against our assailants.

[2] G. P. omit "the sons." The faithful rejoice in the hope, that they will be made partakers of the glory of God—which He communicates to His children by faith.

[3] Faith, the source of our justification, imparts joy by the hope which it nourishes, and gives us strength and consolation amidst the afflictions of life, especially such as are endured for the faith itself. 1 James i. 3.

[4] Patience produces approval. Sufferings are the ordeal through which the believer passes. As silver or gold is tried and purified in the crucible, so is he by affliction.

[5] The patient man, whose approving conscience is a sign of Divine approval, cherishes hope of relief and reward.

[6] Does not disappoint—fill with shame—such as is felt by persons who are disappointed.

[7] That love which God bears to us, as St. Chrysostom and others explain it. St. Augustin prefers understanding it of the love which we bear to God, under the influence of His grace.

[8] Divine love strengthens hope, and raises it to confidence.

[9] "He poured forth at once the fountain of all goods, even before we entered on the combat." St. Chrysostom.

[10] G. P. omit "why," and give the sentence as affirmative, as it is found in St. Chrysostom. The reading of the Vulgate is supported by St. Irenæus and other fathers. The ancient manuscripts and versions have various readings.

[11] By reason of sin—powerless—diseased unto death.

[12] At the time divinely decreed; or seasonably.

[13] Sinners of all degrees. The impious may be specified, in order to set forth more strikingly the condescension of CHRIST. Heb. ix. 14; 1 Pet. iii. 18.

[14] For the kind man some one might venture to die. St. Chrysostom understands the text of a virtuous man.

[15] This clause is wanting in the text.

9. Christ died for us: much more, therefore, now being justified in[1] His blood, shall we be saved from wrath through Him.

10. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life.[2]

11. And not only so; but also we glory[3] in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12. Wherefore, as by one man[4] sin entered into this world, and by sin death, and so death hath passed unto all men, in whom[5] all have sinned:

13. For until the law[6] sin was in the world: but sin was not imputed,[7] when the law was not.

14. But death reigned from Adam to Moses, even over those who sinned not after the similitude of the transgression of Adam,[8] who was the figure of Him who was to come.[9]

15. But not as the offence, so also the gift. For if by the offence of the one many[10] died: much more the grace of God, and the

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[1] Through.

[2] As He lives, so will He impart life to us. This verse contains a repetition of the preceding, with some variation of language.

[3] The text has the present participle, but as it is taken in connexion with the verb "saved," which preceded, v. 9: it is equivalent to the present indicative.

[4] Adam.

[5] ἐφ'ᾧ. This is referred by St. Chrysostom and St. Augustin, as well as by some modern critics, to Adam: whilst others consider it as equivalent to a causal particle. Death has had dominion over all the descendants of Adam, because all are defiled with sin—all have sinned in him, as the parent of the human family; his act being regarded as that of all mankind. "It is evident that it was not the transgression of the law, but the sin of disobedience committed by Adam, which destroyed all things." St. Chrysostom.

[6] The Mosaic or written law. The Greek preposition may be rendered "during," as in 2 Macch. xiv. 10.

[7] Its turpitude was not acknowledged, or felt so sensibly as after the promulgation of the law, which pointed it out, and declared its punishment. The Alexandrian manuscript, as well as the Vulgate, has the imperfect tense. The common reading is in the present tense, which is also found in St. Chrysostom.

[8] Even infants died, who were incapable of actual sin.

[9] Christ. Adam was the cause of death to all his race. Christ is the source of life to all who obey Him. "As he was the cause of death brought on by the forbidden fruit to his posterity, although they ate not of the tree, so Christ was to His followers the source of justice, which He bestowed on all of us through the cross, although we did not justice." St. Chrysostom.

[10] The multitude of men—the human race. Lit. "the many."

gift in the grace[1] of the one man Jesus Christ hath abounded unto many.[2]

16. And not as by one sin,[3] so also the gift. For the judgment indeed from one to condemnation: but the grace of many offences[4] to justification.

17. For if by one man's offence death reigned through the one: much more, they who receive the abundance of grace, and of the gift, and of justice,[5] shall reign in life through the one Jesus Christ.

18. Therefore as by the offence of one[6] unto all men to condemnation: so also, by the justice of one,[7] unto all men to justification of life.

19. For as by the disobedience of the one man, many were made sinners;[8] so also by the obedience of the one, many shall be made just.

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[1] The grace of God seems here to be taken for Divine goodness and mercy: the gift is the effect of this goodness in the heart of man. "If sin—the sin of one man—was attended with such results, how much greater must follow from grace, the grace of God, not of the Father only, but of the Son likewise?" St. Chrysostom.

[2] To the human race. It is proffered to all.

[3] G. P. "one that sinned." The Vulgate reading is found in four of the principal manuscripts, and in the Peschito and Arabic (Erpen.) versions.

[4] The one sin of Adam subjected all mankind to death: the atonement of Christ satisfies not only for that sin, but for all the actual sins of men. "He means," observes St. Chrysostom, "that sin brought on death and damnation; but that grace not only took away that sin, but all others that were afterwards committed."

[5] G. P. "the gift of righteousness." St. Chrysostom has the Vulgate reading. These various expressions denote pardon and sanctifying grace. "We have received from grace not only what was needful for the remission of sin, but much more, for we have been freed from punishment, and we have laid aside all malice, and we have been born anew from above, and we have arisen, having consigned the old man to the tomb, and we have been redeemed and sanctified, and raised to the adoption of sons, and we have been justified, and we have been made brothers and co-heirs of the Only-begotten, and we have been incorporated with Him, and made flesh of His flesh, and united with Him, as the body to the head. Paul called all these things the abundance of grace, showing that we have received not only a remedy equal to the wound, but also health and beauty, and honour, and glory, and dignities far surpassing our nature." St. Chrysostom.

[6] The sentence is elliptical. Some verb must be understood. The guilt and punishment of original sin passed to all men.

[7] Grace was bestowed on all—proffered to all.

[8] Heirs of his sin.

20. But law[1] entered in, that sin might abound.[2] And where sin abounded, grace did abound more.[3]

21. That as sin reigned unto death; so also grace may reign through justice unto life everlasting, through JESUS CHRIST our Lord.

CHAPTER VI.

We have been baptized in Christ, that, being dead to sin, we may henceforth walk in newness of life, as Christ, having died once, and having been buried, rose to a new life, to die no more. We must not then obey sin or our lusts, but being freed from the law, and delivered from sin by the grace of Christ, and made servants of justice, we should devote our bodies to the service of justice unto life, as we had before employed them in uncleanness unto death.

1. What shall we say then?[4] Shall we continue in sin, that grace may abound?

2. God forbid. For[5] we that are dead to sin,[6] how shall we live any longer therein?

3. Know ye not that all we who are baptized in CHRIST JESUS, are baptized in His death?[7]

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[1] This may be understood of the natural law, whose force was felt on the fall of man, by the restraint of his passions now disposed to revolt. It is, however, generally understood of the Mosaic law.

[2] The result is stated as if it were the end, as is usual with Hebrew writers. "'In order that' does not here point to the motive, but the result, for the law was given not with a view that sin should abound, but rather to diminish and destroy sin: but the contrary took place, not from the nature of the law, but from the neglect of those who received it." St. Chrysostom.

[3] "CHRIST hath paid far more than we owed, as much as the boundless ocean exceeds a single drop of water. Doubt not then, O man, on seeing the riches of the Divine gifts, nor ask how the spark of death and sin is extinguished in the ocean of the gifts of God." St. Chrysostom.

[4] St. Chrysostom read simply: What then?

[5] Two manuscripts in Uncial characters, and the Peschito, Philoxenian, Arabic (Pol.) versions, have this causal particle, which is wanting in the common text.

[6] "What is it to be dead to sin? To obey it henceforward in nothing. Baptism has once for all effected this, having made us dead to sin." St. Chrysostom.

[7] So as to represent it, and bind ourselves to its imitation. "That we may die as He died; for baptism is the cross. What therefore the cross and tomb were to CHRIST, baptism is to us, although not in the same manner; for He died in the flesh and was buried, and we die and are buried to sin." Idem.

4. For we are buried together with Him by baptism into death:[1] that as CHRIST is risen from the dead by the glory[2] of the Father, so we also may walk in newness of life.[3]

5. For, if we have been planted together[4] in the likeness of His death, we shall be also of His resurrection.

6. Knowing this, that our old man[5] is crucified with Him,[6] that the body of sin[7] may be destroyed, and that we may serve sin no longer.[8]

7. For he who is dead, is justified from sin.[9]

8. But if we be dead with CHRIST, we believe, that we shall live also together with CHRIST:

9. Knowing, that CHRIST rising again from the dead dieth now no more, death shall no more have dominion over Him.

10. For that He died for sin, He died once;[10] but that He liveth, He liveth to God.[11]

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[1] Gal. iii. 27; Coloss. ii. 12. This alludes to immersion, which was the ordinary mode of baptizing. The plunging of the body under the water was an image of entombing.

[2] Power.

[3] Eph. iv. 23; Hebr. xii. 1; 1 Pet. ii. 1, iv. 2. Our life should be new, as CHRIST, after His resurrection, was glorious and immortal.

[4] The image of plants sunk in the same soil, and shooting forth their branches, is employed to represent our assimilation to CHRIST, by baptism, and our spiritual growth. "Death takes place in both, but not in the same way; for the death of CHRIST was in the flesh, ours is a death to sin." St. Chrysostom.

[5] Our corrupt nature—our sinful habits. "He calls all malice the old man." St. Chrysostom.

[6] We have renounced them, mortified them, and, as it were, nailed them to the cross.

[7] The sinful body—vicious habits, which are represented as embodied, and having a distinct subsistence.

[8] Be slaves to sin.

[9] He only who truly dies to sin, obtains its pardon in baptism. "As he who is dead is thenceforward incapable of sinning, since he lies dead, so he who comes up from the baptismal font, having died there once, must remain altogether dead to sin." St. Chrysostom.

[10] Some manuscripts in cursive character, and some Latin fathers, present the punctuation of the Vulgate. The common text is represented by P. V. "he died to sin once." The force of the Greek adverb is "once for all." Christ died on account of sin, to expiate it. "He was not subject to sin, but He died for our sin; for He died in order to take it away, and cut it off, and destroy it." St. Chrysostom.

[11] Perpetually—for the glory of God.

11. So ye also reckon[1] that ye are dead indeed to sin, but alive to God,[2] in CHRIST JESUS our Lord.

12. Let not sin[3] therefore reign in your mortal[4] body, so as to obey its lusts.[5]

13. But neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God,[6] as those that are alive from the dead,[7] and your members as instruments of justice[8] unto God.

14. For sin shall not have dominion over[9] you; for ye are not under[10] law, but under grace.[11]

15. What then? shall we sin, because we are not under law, but under grace? God forbid.

16. Know ye not to whom ye yield yourselves as servants to

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[1] "He used this expression with great propriety, since the matter is not capable of being visibly exhibited." St. Chrysostom.

[2] Bound to live conformably to His law. "He that thus liveth, will attain to all virtue, having JESUS for his fellow-combatant." St. Chrysostom.

[3] Passion—sinful inclination. "He did not say, let not the flesh live and act, but let not sin reign; for He did not come to destroy nature, but to direct our choice: then showing that we are held under the power of evil by no force or necessity, but of our own will, He did not say, let it not tyrannize, which would indicate necessity, but let it not reign." St. Chrysostom.

[4] Corruptible—soon to perish. "This shows that the combats are temporary, and soon to pass away." St. Chrysostom.

[5] G. P. "Obey it in the lusts thereof." The Vulgate reading is conformable to the Alexandrian, Vatican, and Ephrem manuscripts, and to the ancient versions. St. Chrysostom read it as in the common text. He remarks: "It is no honour to gratify in all things the body in its caprice; on the contrary, it is the lowest bondage, and the greatest ignominy: for when it does what it will, then is the individual stripped of all liberty, but when it is restrained, he preserves his own dignity." St. Chrysostom.

[6] As victims.

[7] Living by grace—dead to sin.

[8] Virtue. "Therefore the body is not evil, since it may become an instrument of justice." St. Chrysostom.

[9] Sin shall exercise no irresistible sway.

[10] The want of the article leads us to understand the text of law in general. Christians are not, indeed, free from the moral law, but they are not wholly under it, since grace affords a remedy for transgression. They are not bound by the ceremonial law, under which the power of sin was great, "for the spirit was not at hand to help, nor was baptism yet given to deaden the passions." St. Chrysostom.

[11] Grace and pardon are now proffered to all, through JESUS CHRIST.

obey, ye are servants of him, whom ye obey, whether it be of sin unto death,[1] or of obedience unto justice?[2]

17. But thanks to God, that ye were servants of sin,[3] but ye have obeyed from the heart,[4] unto that form of doctrine in which ye have been instructed.[5]

18. Being then freed from sin, ye became servants of justice.[6]

19. I speak a human thing,[7] because of the infirmity of your flesh: for as ye have yielded your members to serve uncleanness and iniquity unto iniquity,[8] so now yield your members to serve justice unto sanctification.[9]

20. For when ye were servants of sin, ye were free from justice.[10]

21. What fruit, therefore, had ye then in those things of which ye are now ashamed? For the end of them is death.[11]

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[1] John viii. 34; 2 Pet. ii. 19. The slaves of sin, notwithstanding the profession of Christianity, shall be punished with eternal death. "I do not as yet speak of hell, he says, nor of that great torment, but of the shame in this life, since you become slaves, and willing slaves, and slaves of sin, and with this addition that you die again." St. Chrysostom.

[2] Obedience through grace to the Divine commandments secures our acceptance with God. It is the condition for entering into life.

[3] Having once been slaves of sin. The apostle thanks God for their deliverance from this bondage; "for it was not the power of man which rescued us from these evils, but thanks be given to God, who willed and accomplished our deliverance." St. Chrysostom.

[4] "He justly observed: Ye have obeyed from the heart; for ye were not necessitated or forced, but willingly and with eagerness ye abandoned your errors." St. Chrysostom.

[5] Allusion is made to the casting of metals in a mould. They gave themselves to be formed and trained by the apostles.

[6] As slaves rescued from a cruel master, and subjected to a kind lord, they had been rescued from sin, and had fallen under the mild control of God. They were now devoted to virtue. "He shows here two gifts of God—deliverance from sin, and the service of justice, which is preferable to all liberty; for God acted like one who rescues an orphan child from barbarians, who had carried him off into their country; not content with rescuing him from bondage, He becomes as an affectionate parent, and raises him to high honours." St. Chrysostom.

[7] "Accommodated to human views and weakness—borrowed from human reasonings, and the ordinary acts of men." St. Chrysostom.

[8] To the increase of guilt.

[9] To advance in holiness.

[10] You paid no regard to virtue. "When you lived in iniquity, and impiety, and the worst evils, you were so obedient as to do no good whatever." St. Chrysostom.

[11] Shame and remorse are the immediate consequences of sensuality; eternal death is its final punishment.

22. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification,[1] but the end everlasting life.

23. For the wages[2] of sin *is* death. But the grace[3] of God, life everlasting, in CHRIST JESUS our Lord.

CHAPTER VII.

Like a woman, whose husband is dead, we have been freed by Christ from the law, by which sinful inclinations were rendered more intense, that we may serve Christ in newness of spirit; but on occasion of the law, which condemns sin, sin made the greater effort and increased, although the law was holy and spiritual; nay even now, by the rebellion of the flesh, we are enticed, although against our will, to things which reason leads us to abhor, and which are contrary to the law.

1. Know ye not, brethren, (for I speak to those who know the[4] law,) that the law hath dominion over a man as long as he[5] liveth?

2. For the woman who hath a husband, whilst the husband liveth, is bound by the[6] law; but if her husband be dead, she is loosed from the law of the husband.

3. Therefore whilst her husband liveth, she shall be called[7] an adulteress, if she be with another man; but if her husband be dead, she is free from the law of the husband, so that she is not an adulteress, if she be with another man.

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[1] Holiness.

[2] The term is understood of meat-money, or an allowance given to soldiers for support. It is a figure for a reward strictly due, sin being deserving of death.

[3] Life everlasting is the gift of God. Grace prepares us for this boon. "He did not say, it is the reward of your good works, but the gift of God, to show that they had not been redeemed by themselves, and that they did not receive it as a debt, or recompense and return for their labours, but that all these things were done by grace." St. Chrysostom.

[4] He addresses the Jewish converts especially. The absence, however, of the article from the text leads Macknight to doubt, whether he may not include all law.

[5] The Rhemish translators have, "it liveth." The text may be rendered either way.

[6] 1 Cor. vii. 39. By the law of marriage.

[7] As being really such.

4. Therefore, my brethren, ye also are become dead to the law[1] by the body[2] of Christ, that ye may belong to another,[3] who is risen again from the dead, that we may bring forth fruit[4] to God.

5. For when we were in the flesh,[5] the passions of sins[6] which were by the law,[7] did work in our members, to bring forth fruit unto death.[8]

6. But now we are loosed from the law of death,[9] wherein we were held, so that we should serve in newness of spirit, and not in the oldness of the letter.[10]

7. What shall we say then? Is the law sin?[11] God forbid. But I did not know sin, but by the law: for I knew not lust, if the law did not say: Thou shalt not covet.[12]

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[1] The comparison would seem to require him to say, that the law was dead; but having established the principle, that death terminates the obligation of the law, he preferred saying, that they were dead to the law, fearing to shock their prejudices were he to say, that the law was dead. "He did not say so, although he intimated it in the proposition, but in the conclusion, in order to avoid giving pain, he introduces the woman as dead, saying: 'So, my brethren, ye also are dead to the law.'" St. Chrysostom.

[2] Immolated to redeem them from the power of the law. "He did not simply mention death; but he again introduced the cross as accomplishing this, thereby reminding us of our obligations." Idem.

[3] As to a new husband.

[4] Of good works.

[5] Living as carnal men—before our call to the faith.

[6] Sinful passions—passions exciting to sin. "Lest he might seem to accuse the flesh, he did not say, which our members produce, but which work in our members; showing thereby, that iniquity sprang from a different source, namely, from thoughts impelling us to sin, not from the members which are excited." St. Chrysostom.

[7] To which the law gave occasion.

[8] Spiritual and eternal.

[9] G. P. "that being dead." The Vulgate reading is conformable to the manuscripts of Clermont and St. Germain, and to two others. The common reading is supported by greater external authority. St. Chrysostom, on this verse, writes: "The chain that bound us is broken, and destroyed, so that nothing now holds us fast."

[10] Not according to the legal precepts now antiquated.

[11] Is it sinful—evil?

[12] Exod. xx. 17; Deut. v. 21. The apostle, in his own person, represents each individual man. The guilt of internal desires was made manifest by the prohibition, without which we should not have a clear and strong sense of it. "It was not so well known," observes St. Chrysostom, "for they who lived before the law, knew that they sinned; but men learned it more accurately from the law, when it was given, on which account they were involved in greater guilt. He does not speak of utter ignorance, but he means fuller knowledge."

8. But sin[1] taking occasion by the commandment, wrought in me all lust. For without the law sin was dead.[2]

9. And I lived without law once.[3] But when the commandment came, sin revived.

10. And I died: and the commandment, which was unto life,[4] was found to be to me unto death.[5]

11. For sin,[6] taking occasion through the commandment, seduced,[7] and by it killed me.[8]

12. Therefore the law indeed is[9] holy, and the commandment holy, and just, and good.

13. Was then that which is good, made death to me? God forbid. But sin, that it might appear sin,[10] by that which is good hath wrought death to me: that sin might become sinful above measure by the commandment.

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[1] Sin is here personified; it means corrupt inclination. "Concupiscence is increased by the prohibition, when the grace of the Redeemer is not at hand." St. Augustin.

[2] It was comparatively powerless, until the knowledge of the prohibition excited it: "You see," cries St. Chrysostom, "how he gradually shows, that the law not only is an accuser of sin, but also in some measure prepares for it. This, as he proves, was not through its fault, but through the fault of the ungrateful Jews."

[3] As the apostle speaks in the person of the human race, he is thought by St. Chrysostom to refer to the state of mankind, before the Mosaic law was promulgated. "Not even Adam, nor any other man, seems to have ever lived without the natural law, for God in creating him, implanted His law in him." The text, if understood of the apostle himself, may refer to his childhood, before he was instructed in the law.

[4] The commandment was directed to preserve the life of the soul, by guarding her against evil, and to prepare her for eternal life.

[5] By reason of human weakness.

[6] Sinful inclination—lust. "Sin, that is thy sloth and evil disposition, used what was good, for a contrary purpose; but the fault was not on the part of the physician, but of the patient, who rashly applied the medicine. God did not give the law with a view to inflame lust, but rather to extinguish it. The contrary, however, happened, not through its fault, but our own." St. Chrysostom.

[7] Led me astray by the lure of pleasure. "This sweetness is found to be the occasion of sin through the commandment. When sought, it disappoints us, and turns to bitterness." St. Augustin.

[8] Deprived me of spiritual life.

[9] 1 Tim. i. 8.

[10] That its sinful nature may be manifested. Lust is called sin, because it springs from original sin, and it impels to sin. "Then every one becomes conscious of his deadly state, when he is unable to fulfil what he knows to be justly commanded; and he sins the more by his prevarication, than if there were no prohibition." St. Augustin.

14. For we know that the law is spiritual: but I am carnal,[1] sold under sin.[2]

15. For that which I work, I understand not.[3] For I do not the good which I will:[4] but the evil which I hate[5] that I do.

16. If then I do that which I will not, I consent to the law, that it is good.[6]

17. Now then it is no more I who do it,[7] but sin which dwelleth in me.

18. For I know that in me, that is, in my flesh, good dwelleth not. For to will is present with[8] me: but to accomplish that which is good, I find not.[9]

19. For the good, which I will, I do not: but the evil, which I will not, that I do.

20. Now if I do that which I will not, it is no more I who do it, but sin that dwelleth in me.[10]

21. I find then the law,[11] that, when I would do good, evil is present to me:

22. For I am delighted with the law of God according to the inward[12] man:

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[1] In his own person the apostle speaks of man in his fallen state. "He indicates man living under the law, or before the law." St. Chrysostom.

[2] As one who has sold himself, or as a slave sold by his former master. The figure shows the entire control which lust has over the mere animal man. "With death, he says, a crowd of passions entered in." St. Chrysostom. "Every one by sinning sells his soul to the devil, receiving in return the sweetness of temporal pleasure." St. Augustin.

[3] Fallen man does not fully understand the evil of his actions. "I am in darkness, he says, I am carried away, I suffer violence, I am led astray, I know not how." St. Chrysostom.

[4] G. P. omit "the good." Man often conceives holy purposes, which he fails to execute. Left to himself, he can do nothing that is supernaturally good.

[5] In yielding to his passions, man acts against his own conscience, so that he hates the evil which he performs. "The apostle does not take away free will, nor does he introduce a compulsory necessity; for if we sin, not by our own will, but by necessity, there would be no justice in the infliction of punishment for our deeds." St. Chrysostom.

[6] The speculative judgment approves what is naturally right.

[7] The irregular motions, which man experiences against his will, are not his actions; they must be ascribed to that evil inclination, which is the consequence of the fall of Adam.

[8] Is easy.

[9] Practicable.

[10] This is said only of motions entirely involuntary. It cannot be applied to actions performed with the consent of the will.

[11] The article marks the principle which the apostle proceeds to state.

[12] In my mind.

23. But I see another law[1] in my members, warring against the law of my mind, and making me captive[2] to the law of sin, which is in my members.

24. Unhappy man that I am, who shall deliver me from the body of this death?[3]

25. The grace of God[4] by JESUS CHRIST our Lord. Therefore I myself,[5] with my mind, serve the law of God; but with my flesh, the law of sin.

CHAPTER VIII.

The apostle infers, that those who, by baptism are ingrafted in Christ, are free from condemnation, such, namely, as do not follow the flesh, but the Spirit, which they have received—the spirit of adoption, which makes them children of God, and co-heirs with Christ of the glory which is to come; for the manifestation whereof not only all creation longs, being in the mean time subject to vanity, but those who have received the first fruits of the Spirit, expect it with certain hope, the Spirit strengthening them and instructing them how to pray. He declares, likewise, that the incomparable charity of God was manifested towards them in Christ, and affirms, that nothing can separate them from the charity of God, which is in Christ Jesus.

1. There is now, therefore, no condemnation[6] for those who are in CHRIST JESUS,[7] who walk not according to the flesh.[8]

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[1] Controlling power, impulse.

[2] Aiming at making me captive. "As the commandment is not evil, although sin took occasion from it, so neither is the nature of the flesh, although sin assails us through it." St. Chrysostom.

[3] By hypallage for, this body of death—this mortal body—this body which is an occasion of temptation and spiritual death.

[4] G. P. "I give thanks to God." The Vulgate reading is found in some ancient manuscripts, as in those of Clermont and St. Germain, and in many Latin fathers. Many eminent critics have espoused it. St. Chrysostom has the common reading, although his interpretation favours the other. "See how he shows that the aid of grace is necessary, and that the works of the Father and Son are common."

[5] He still speaks in the person of fallen man. He does not seem to describe his own state. The same person who resists the rebellion of the flesh, is in mind subject to God.

[6] There remains no guilt to be punished. The rebellion of the flesh cannot defile them, when they involuntarily suffer it. "He shows clearly that there is no condemnation on account of carnal inclinations, if we do not yield to them by sinning." St. Augustin, Prop. ep. Rom.

[7] Christians—believers in CHRIST, incorporated with him by baptism.

[8] This clause is wanting in five of the Uncial manuscripts. G. P. add: "but according to the spirit." The Alexandrian manuscript and those of Clermont

2. For the law of the spirit of life[1] in CHRIST JESUS hath freed me from the law of sin and death.[2]

3. For what was not possible to the law,[3] in that it was weakened through the flesh:[4] God[5] sending His own Son in the likeness of sinful flesh,[6] even of sin,[7] condemned sin in the flesh,[8]

4. That the justification of the law[9] might be fulfilled in us, who walk not according to the flesh, but according to the Spirit.

5. For they, who are according to the flesh, relish[10] the things that are of the flesh. But they, who are according to the Spirit, relish the things that are of the Spirit.

6. For the carnal mind[11] *is*[12] death: but the spiritual mind[13] life and peace.

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and St. Germain, as also the Peschito, Arabic (Erp.), and Armenian versions, are without this addition, which is borrowed from the fourth verse. Not all Christians are free from the guilt of concupiscence, but those only who walk not according to the flesh. "Because it might be objected that many sin even after baptism; on this account he hastens to qualify his statement, and he does not say simply, 'for those who are in CHRIST JESUS,' but for those who walk not according to the flesh." St. Chrysostom.

[1] The impulse to virtuous action proceeding from the Holy Spirit who gives life to the soul—the grace of the Holy Spirit. "He here calls the Spirit the law of the Spirit." St. Chrysostom.

[2] By pardoning past sin, and strengthening him to resist lust.

[3] This is rightly rendered by the Vulgate, as Bloomfield remarks; the genitive, which is in the text, after such adjectives as ἀδυνατος having the force of the dative.

[4] Through the frailty of those to whom it was proposed: "he does not ascribe weakness to the law, but to the flesh." St. Chrysostom.

[5] Accomplished.

[6] Made to the likeness of flesh. The likeness was true, but His flesh was sinless: "for CHRIST had not sinful flesh, but sinless, like to ours which is sinful, the same naturally as ours." St. Chrysostom.

[7] On account of the expiation offered,—the victim for sin, which was CHRIST.

[8] Destroyed its power—gave to man a power of resisting it: "as if he said, convicted it of having greatly sinned, and then condemned it." St. Chrysostom. Sin is represented as a culprit found guilty.

[9] That to which the law pointed; but which it could not accomplish: "the end, scope, object." St. Chrysostom.

[10] Think on—relish—love. The Rhemish translators have: "are affected to." It is difficult to express the full force of the term.

[11] Τὸ φρόνημα. Sentiment—affection. "He indicates the gross inclinations of the mind, and designates them by the worse name, as he is wont to style flesh even the whole man endowed with a soul." St. Chrysostom.

[12] The Hebrew writers frequently omit the verb. Carnal affection—inordinate love of the world brings death to the soul.

[13] Sentiment—affection inspired by the Holy Ghost. "He here indicates the spiritual disposition." St. Chrysostom.

7. Because the carnal mind is at enmity[1] with God: for it is not subject to the law of God: for neither can it be.[2]

8. And those, who are in the flesh,[3] cannot please God.

9. But ye are not in the flesh, but in the Spirit:[4] if, however, the Spirit of God dwell in you.[5] But if any man hath not the Spirit of CHRIST, he is not His.[6]

10. But if CHRIST *be*[7] in you, the body indeed *is*[8] dead, because of sin, but the Spirit liveth,[9] because of justification.

11. But if the Spirit of Him, who raised up JESUS from the dead, dwell in you; He, who raised JESUS CHRIST from the dead, will also quicken your mortal bodies,[10] because[11] of His Spirit who dwelleth in you.

12. Therefore, brethren, we are debtors[12] not to the flesh, to live according to the flesh.

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[1] Is opposed to God.

[2] Carnal affection—sensuality—is in essential opposition to the Divine law. "He thus styles gross earthly thoughts, tending to the things of this life, and to evil actions." St. Chrysostom.

[3] Who are slaves to sensuality. "By the flesh, he here means not the body, nor the substance of the body, but a carnal and worldly life, full of luxury and licentiousness, which makes the whole man flesh." St. Chrysostom.

[4] The pure of heart are not in the flesh, because they are not governed by carnal appetite. "The spiritual man is not even in the flesh, being already as an angel, soaring up to heaven, merely bearing around with him the body. As the iron in the fire becomes as fire, although it retains its own nature, so the flesh of the faithful, and of spiritual persons, is at length clothed with that power, and becomes altogether spiritual, crucified in every respect, and borne on the wings of the soul." St. Chrysostom.

[5] As Christians, they were presumed to be spiritual, but this depended on their care to preserve the grace of the Holy Spirit.

[6] He who has not the Holy Ghost, who is here called the Spirit of CHRIST, dwelling in him, does not belong to CHRIST—he has forfeited the privileges of his Christian profession.

[7] The verb is wanting in the text.

[8] The same ellipsis occurs. The body is dead, inasmuch as its lusts are mortified.

[9] Lit. "life." The spirit being justified, lives to God. "You see how many blessings flow from having the Holy Spirit—to belong to CHRIST, to have CHRIST Himself, to be a companion of angels in combat. For this is to deaden the flesh, to lead an immortal life, to have the pledges of resurrection, to pursue the career of virtue with facility." St. Chrysostom.

[10] All will rise, but the just are quickened and crowned.

[11] G. P. "By." Four Uncial manuscripts, many in cursive character, and the Peschito, Arabic (Erp.), and Sahidic versions, have the Vulgate reading, which Griesbach adopts.

[12] Bound.

13. For, if ye live according to the flesh, ye shall die: but if by the spirit ye mortify the deeds of the flesh,[1] ye shall live.

14. For whosoever are led by the Spirit of God,[2] they are the sons of God.

15. For ye have not received the spirit of bondage again in fear,[3] but ye have received the spirit of adoption of sons, wherein we cry, Abba (Father).[4]

16. For the Spirit Himself beareth witness to[5] our spirit, that we are the sons of God.[6]

17. And if sons, heirs also: heirs indeed of God, and joint heirs with CHRIST: yet so if we suffer together,[7] that we may be also glorified together.

18. For I think[8] that the sufferings of this time are not worthy[9] of the glory to come,[10] which shall be revealed in us.

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[1] G. P. "of the body." The Vulgate reading is supported by four Uncial manuscripts, and by the Slavonic version, and is conformable to the quotations of many Greek and Latin fathers.

[2] "He shows that he wishes Him (the Divine Spirit), to govern our life, as the pilot steers the ship, and the charioteer guides the horses. He subjects to His control not the body alone, but the soul herself: for he does not wish her to act of herself, but he puts her under the direction of the Spirit. Lest any trusting in the gift of baptism should be careless of their subsequent conduct, he says, that although you have received baptism, if you are not afterwards led by the Spirit, you forfeit the dignity with which you had been invested, and the prerogative of adoption. On this account he did not say: whosoever have received the Spirit, but 'whosoever are led by the Spirit of God,' that is, whosoever throughout their whole life, act thus, 'they are the sons of God.'" St. Chrysostom.

[3] 2 Tim. i. 7. As the Israelites at Mount Sinai. Christians are not under slavish subjection. "They were speedily punished or rewarded—they did all things through fear." Idem.

[4] Gal. iv. 5. With filial affection and confidence. The two terms, Syriac and Greek, are united, the former being familiar to the Jews, which is explained by the apostle for the Romans, who might not know its meaning.

[5] P. "with." The verb is compounded, and may be rendered, "testifies together with;" but it does not mean that the Holy Spirit unites with our spirit in testifying. The testimony is borne to our spirit.

[6] The Divine Spirit assures the faithful, that Christians are, by their vocation, the adopted sons of God. "Since the Spirit bears witness," cries St. Chrysostom, "what room is there for doubt? For if a man, or angel, or archangel, or any other such power, promised this, some might have doubted: but when the Supreme Being, who bestows it, testifies it to us by the very prayers which He commanded us to offer up, who can henceforward doubt our dignity?"

[7] With Christ.

[8] I judge. It does not imply mere conjecture.

[9] They bear no proportion to the glory of heaven.

[10] The words "to come" might be omitted, as the Greek term, which is thus translated, may be taken in connexion with the verb to be revealed.

19. For the expectation of the creature[1] waiteth for the revelation of the sons of God.

20. For the creature was made subject to vanity[2] not willingly,[3] but by reason of Him who made it subject in hope:[4]

21. Because the creature also itself shall be delivered from the bondage of corruption into the liberty[5] of the glory[6] of the children of God.[7]

22. For we know that every creature groaneth and travaileth in pain until[8] now.

23. And not only it, but ourselves also having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption[9] of the sons of God, the redemption of our body.[10]

24. For we are saved by hope.[11] But hope that is seen, is not hope; for what a man seeth, why doth he hope for?

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[1] Even the inanimate or brute creation, which is in an imperfect and suffering condition, may be said, by the figure of prosopopœia, to wait for a better state, such as will take place when the sons of God shall be crowned with glory.

[2] The material creation is subjected to many changes, which mark its corruptible condition. "Wherefore? For thee, O man. For because thou hast received a mortal and suffering body, the earth also was cursed, and it sent forth thorns and brambles." St. Chrysostom.

[3] By a bold figure, will is ascribed to the inanimate and brute creation. As all nature should tend to its own perfection, the apostle intimates that the defects and disorders perceptible in it, are not to be considered as necessarily inherent, but rather as decreed by God in punishment of original sin. "His discourse becomes emphatic, and he personifies the whole world, as even the prophets do, who represent the rivers as clapping their hands, and the hills as leaping, and the mountains as dancing; not that we should imagine them to be endowed with mind, or ascribe thought to them, but that we may learn the excellence of the blessings, which reach even to things which are inanimate." St. Chrysostom.

[4] Hope is figuratively ascribed to the creature, because its present imperfect state is to be succeeded by a perfect one. "On thy account it shall again be incorruptible, for this is the meaning of the words 'in hope.'" St. Chrysostom.

[5] "On account of the liberty." St. Chrysostom.

[6] The glorious liberty.

[7] The material creation shall share in the glory of the sons of God, inasmuch as it shall be freed from corruption, and appear in renovated beauty. 2 Peter iii. 13.

[8] The same figure is continued. The creature is represented as groaning with the pains of parturition, under the corruption which it suffers.

[9] We sigh for the full enjoyment of our privileges as adopted children. "Now our condition is uncertain to our last breath, for many who were children have become dogs and captives: but if we depart with good hope, then the gift will be permanent, and manifest, and great, no longer liable to change by death and sin." St. Chrysostom.

[10] Its exemption from misery and sinful inclination, "that is, perfect glory." Idem.

[11] Our salvation is as yet only in hope: "for we have offered to God this gift only, faith in His promises of future blessings." Idem.

25. But if we hope for that which we see not, we wait for it through patience.

26. And, in like manner also, the Spirit helpeth our infirmity :[1] for what we should pray for, as we ought, we know not: but the Spirit Himself asketh for us[2] with unspeakable groanings.[3]

27. And He who searcheth the hearts, knoweth what the Spirit desireth :[4] because according to God, He asketh for the saints.

28. And we know that all things[5] work together unto good to those who love God, to those who according to the purpose[6] are the called,[7] the saints :[8]

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[1] G. P. "infirmities." The singular number, as in the Vulgate, is preferred by Lachmann, conformably to the four chief manuscripts, and to the Peschito and Arabic versions: "He shows that even for this easy act (of hope) we enjoy great assistance." St. Chrysostom.

[2] By moving us to ask. St. Chrysostom understands it of a supernatural gift of prayer, vouchsafed to some individual for the general advantage. "He who had it, prayed for the whole multitude—standing, he prayed for all, and instructed all."

[3] With deep sighs—exciting in us a wearisomeness of life, a disgust of sensual enjoyments, a longing after heaven. "The soul which received this gift prayed to God with sighs and groans. He who was endowed with this grace, standing with much compunction, with many sighs coming from the heart, falling down before God, prayed for what was suited to all." Idem.

[4] The disposition or affection of the Spirit, "that is, of the spiritual man." Idem.

[5] Temptations and persecutions, as well as the ordinary events of life.

[6] Of God—His eternal counsel and gracious decree, as St. Augustin strongly maintains. St. Chrysostom, however, explains it of the free determination of man: "he says purpose, not to ascribe all to vocation." This difference arose from the difference of circumstances in which they were placed. St. Chrysostom sought to arouse the faithful from torpor, by reminding them that their salvation depended on the free determination of their own will, co-operating with Divine grace. St. Augustin, in order effectually to oppose the Pelagians, who ascribed all to the free choice of man, explained "the purpose" of the merciful counsel of God, by which He decreed to bestow the gifts of His grace on the objects of His gratuitous love. The union of both interpretations will guard us against the error of those who deny free will, and of those who assert its sufficiency for salvation. The same difference of exposition occurs throughout the sequel of this epistle, and the same mode of reconciling these illustrious doctors may be safely and successfully adopted.

[7] It is a noun, not a participle. Those who have been called by God to the faith, and to church membership by baptism: "the call was not attended with necessity or compulsion: all, therefore, were called, but all did not obey." St. Chrysostom. St. Augustin, writing after the rise of the Pelagian errors, restricted the meaning of these texts generally to those who were specially called, to exclude the Pelagian error, that the call of God was no more than the preaching of the Gospel, and that the free will of man, independently of any internal grace, determined faith, or unbelief.

[8] The epithet "saints" is not in the text.

29. For whom He foreknew,[1] He also predestinated to be conformable to the image of His Son,[2] that He might be the first-born among many brothers.[3]

30. And whom He predestinated, these He also called:[4] and whom He called, these He also justified: and whom He justified, these He also glorified.

31. What then shall we say to these things? if God be for us, who is against us?[5]

32. He who spared not even His own Son,[6] but delivered Him up for us all; how hath He not also with Him given[7] us all things?[8]

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[1] Whom He graciously regarded in His Divine foresight. The aorist in the latter place, and throughout, might be rendered in the present tense, since the apostle describes what God does—He calls, sanctifies, and glorifies those whom He foreknew and predestined from eternity.

[2] In purity of life, by dying to their passions, and in the patient endurance of sufferings, as afterwards in glory: "What the Only-Begotten was by nature, they became by grace." St. Chrysostom.

[3] Christ, at the head of the elect, deigns to appear as their eldest brother.

[4] The Divine decree, guided by foreknowledge, leads to the call to the faith, which is followed by actual justification, the preparation for glory. This is the order of Providence: but not all who are called, are justified, for few are chosen out of the many who are called, since many resist the call, and others fail in the necessary dispositions to profit by it. Not all who are justified are glorified, because many fall away in time of temptation. St. Chrysostom explains the glorification, of grace, adoption, and the gifts of the Holy Spirit; and the Syriac interpreter understands it of miraculous gifts attending the imposition of hands by the apostles. St. Augustin follows out his usual line of interpretation, and observes: "Not all who are called, are called according to the purpose; for this purpose appertains to the foreknowledge and predestination of God: nor did He predestine any one, unless He foreknew that he would believe, and follow His call." Exp. Prop. ad Rom.

[5] "The whole world—tyrants and populace, kindred and fellow-citizens—are against us: but far from hurting us, they become involuntary occasions of our being crowned, and instruments of many blessings; the wisdom of God turning their designs to our salvation and glory." St. Chrysostom.

[6] Not an adopted son. "He sufficiently intimates that our Lord is styled 'Only Begotten,' in a different sense from that in which He is styled 'first-born:' for where He is called 'only-begotten,' He has no brothers, but He is naturally the Son of God, the Word in the beginning, by whom all things were made. But in reference to the assumption of human nature, and the mystery of the Incarnation, by which He has vouchsafed to call us, who are not children by nature, to the adoption of sons, He is styled first-born with the addition of brethren." St. Augustin, Exp. Prop. ep. ad Rom.

[7] The text has the future tense: but Hellenistic writers use the tenses with great latitude.

[8] Since Christ died for all, Jew and Gentile can obtain through Him all things necessary for salvation.

33. Who shall bring accusation against the elect of God?[1] God who justifieth.[2]

34. Who is He that condemneth? CHRIST JESUS,[3] who died, yea who is risen also again, who is at the right hand of God, who also intercedeth for us.[4]

35. Who then shall separate us from the charity of CHRIST?[5] tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36. (As it is written: "For thy sake we are put to death all the day: we are accounted as sheep for the slaughter."[6])

37. But in all these things we overcome, because of Him who hath loved us.

38. For I am sure that neither death,[7] nor life,[8] nor angels,[9] nor principalities, nor powers,[10] nor things present, nor things to come,[11] nor might,[12]

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[1] Why allege the crimes committed by the Gentiles previous to baptism, since God mercifully cancels them?

[2] Who dares condemn those whom God justifies by pardoning them?

[3] G. P. omit "JESUS." It is, however, found in four Uncial manuscripts, and in the Memphitic, Ethiopic, and Armenian versions.

[4] No condemnation is to be feared if we flee to CHRIST, who died to expiate sins, and who being risen again, is in glory, and pleads, through His own blood, in our behalf. Heb. vii. 25.

[5] St. Chrysostom understands this as a mode of declaring the love which CHRIST bears to us: "for He who is life and the fountain of all blessings, and whose power is the same as that of the Father, and who raises up the dead, and gives life, and does all other things, how does He need prayer to help us? Having by His own power rescued us from a desperate state, and from condemnation, and made us just men and children of God, and led us forward to supernal honours, and accomplished things unhoped for, how should He need prayer for easier matters, after He had accomplished all things, and placed our nature on a royal throne? You see that everything shows that He is said to intercede for no other reason, but to show us the warmth and intenseness of His love for us." St. Chrysostom.

[6] Ps. xliii. 22.

[7] The terrors of death.

[8] The hope of life.

[9] Fallen angels strive to separate man from CHRIST. St. Chrysostom, however, understands it of good angels: "he said this, not that angels or the other powers would attempt it, but he wished to show his love for CHRIST in exaggerated language."

[10] These names may be given to angelic spirits, and even to demons; some understand them of the civil powers. "Neither the tyrant, nor mobs, nor troops of demons, nor the devil himself could prevail over them." St. Chrysostom.

[11] Present or future evils.

[12] This word is wanting in G. P., but it is found in the manuscripts of Clermont

39. Nor height,[1] nor depth,[2] nor any other creature, shall be able to separate us from the charity of God, which is in Christ Jesus our Lord.[3]

CHAPTER IX.

He asserts that the promises made by God to the sons of Abraham have not been defeated by the fall of the Jews, which he greatly laments, since the promises were not directed to the carnal descendants of Abraham, but to those, whether Jews or Gentiles, who, by the gratuitous election of God, are made children of Abraham, by faith. God has mercy on whom He wills, and hardens whom He wills. The Jews having sought justice not through the faith of Christ, whom they rejected, but by the works of the law, have been left in their iniquity, whilst the Gentiles are justified by the faith of Christ.

1. I speak the truth in Christ, I lie not: my conscience bearing me witness in the Holy Ghost:[4]

2. That I have great sadness and constant sorrow in my heart.

3. For I wished myself to be an anathema[5] from[6] Christ for my brethren, who are my kinsmen according to the flesh,

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and St. Germain. Simon judges it to have been originally here, since it is in the Alexandrian manuscript, and to have been transposed, and placed after the principalities. The same Greek term in the singular and plural form, is rendered fortitude and virtues.

[1] Elevation—prosperity.

[2] Humiliation—adversity.

[3] No external cause or agent can effect this separation, as long as our will and heart are opposed to it.

[4] This solemn asseveration is equivalent to an oath.

[5] The force of the phrase is to be as a thing separated, devoted, or accursed—as one excommunicated. The apostle may have felt ready to forego the consolation which he enjoyed by his union with Christ, if he could thereby secure the salvation of his countrymen, who were scandalized at the apparent failure of the prophecies. This shows the sincerity and intenseness of his affection for them; but he could not, under any circumstances, wish to forfeit the grace of Christ, or the hope of eternal beatitude. "I am tormented," he says, "on account of their loss, and were it possible to be separated and estranged from the band of Christ's followers, not from His love, God forbid! since he desired even this from love, but from that enjoyment and glory, I would consent to it, in order that my Lord should not be blasphemed. . . . . I would willingly forego the kingdom, and that ineffable glory, and I would endure the worst sufferings, regarding the consolation as far greater than the labour, if I did not hear Him whom I love blasphemed." St. Chrysostom.

[6] Simon thinks that the Hebrew preposition מ is represented by ἀπο, and that it should be rendered, "on account of." This would remove the chief difficulty,

4. Who are Israelites,[1] to whom belongeth the adoption of sons,[2] and the glory,[3] and the covenant,[4] and the giving of the law,[5] and the service,[6] and the promises:

5. Whose are the fathers,[7] and of whom is CHRIST, according to the flesh,[8] who is over all things God blessed for ever. Amen.[9]

6. Not as though the word of God hath failed.[10] For not all who are of Israel, are Israelites:[11]

7. Neither are they who are[12] the seed of Abraham, all children;[13] but "in Isaac shall thy seed be called:"[14]

8. That is, not they who are the children of the flesh[15] are the

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but it can scarcely be maintained. St. Chrysostom, taking the text as it stands, says, that the vehement love, which the apostle bore to CHRIST, prompted him to desire this separation.

[1] Carnally descended from Israel. Acts ix. 2; 1 Cor. xv. 9.

[2] To them, before all others, the privileges of sons would have been imparted, had they proved worthy of them.

[3] This is thought by some to refer to the Shekinah, or bright cloud over the ark of the covenant, from which the Divine will was made known to the people.

[4] G. P. "covenants." The Vulgate reading is supported but by few manuscripts. The Jews considered each repetition of the covenant made with Abraham as a new covenant.

[5] The law was given to them.

[6] The rites by which God was worshipped.

[7] The patriarchs.

[8] CHRIST, as man, is descended from the same source, and belonged to the nation of the Israelites. By saying, "according to the flesh," the apostle intimates that under another point of view he is not of them.

[9] CHRIST, with the Father and the Holy Ghost, is the ever blessed and Supreme God. "Amen." "So be it" is a confirmatory term, added by way of more solemn asseveration. Some regard this clause as a doxology: but the context does not prepare us for this view, since the exclamation: "let God, who is above all, be blessed for ever," would be an unnatural interruption of the statement of the apostle, no reason appearing why it should be introduced. On the contrary, having qualified his statement, that CHRIST was of the Israelitic nation, by adding according to the flesh, it was proper to refer to his Divine nature. Besides, when ἐυλογητὸς, "blessed" is used by way of predicate, with an optative verb expressed or understood, it always precedes the noun, according to Hebrew usage, as Jaspis remarks. See Ps. lxvii. 20, 36; 2 Cor. i. 3; Eph. i. 3. In the text θεος precedes.

[10] By their unbelief.

[11] In the sense of the promises.

[12] G. P. "Neither because they are." This is the reading of St. Chrysostom.

[13] All his children did not enjoy the prerogatives of sons.

[14] Gen. xxi. 12. The promise was to be fulfilled in the posterity of Isaac, not in Ismael, or the sons of Cethura.

[15] Natural descendants.

children of God; but they who are children of the promise, are counted for seed.[1]

9. For this word is of promise: "According to this time will I come; and Sara shall have a son."[2]

10. And not only she; but Rebecca also conceiving at once[3] of Isaac our father:

11. For when they were not yet born,[4] or had done any good or evil (that the purpose of God, according to election,[5] might stand.)

12. Not of works, but of Him who calleth, it was said to her:

13. "That the elder shall serve the younger,"[6] as it is written: "Jacob I have loved; but Esau I have hated."[7]

14. What shall we say then? is there injustice with God? God forbid.

15. For He saith to Moses: "I will have mercy on whom I have mercy; and I will show mercy to whom I will show mercy."[8]

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[1] By limiting the promises to the children of Isaac, God showed that natural descent was not to be regarded; but that His choice and call were to be attended to. Gal. iv. 28.

[2] Gen. xviii. 10. This is a promise of something not naturally to be expected.

[3] Gen. xxv. 21. G. P. "by one." V. ex uno concubitu. The ancient reading was probably concubitum, conformably to the Greek. The case of twin children of the same mother, is far stronger than that of children of the same father by different mothers, to show that the choice of God was alone to be regarded.

[4] After their conception.

[5] That it might clearly appear that God chose freely the heir of His promises, without regard to the natural order. "He referred the whole matter to the knowledge of God, with which no one dares contend, however frantic he may be. 'Before they were yet born,' he says, 'and had done anything good, it was said to the mother: The elder shall serve the younger.' He shows that nobility according to the flesh is of no account, but that we must regard virtuous disposition, which God knows before works." St. Chrysostom.

[6] Gen. xxv. 23.

[7] Mal. i. 2, 3. The term hatred among the Hebrews was sometimes used for a less degree of love. The preference of Jacob to Esau as heir, is thus expressed: "Why did God say so? Because He does not, as men, await the issue of things, to see who is good and who is otherwise, but before the events He knows who is wicked and who is good." St. Chrysostom.

[8] Exod. xxxiii. 19. The exercise of mercy towards one implies no wrong to him who is denied pardon. St. Chrysostom thus paraphrases the text: "It belongs not to thee, O Moses, to know who are worthy of compassion. Leave that to me."

16. Therefore it is not of him who willeth, nor of him who runneth, but of God who showeth mercy.[1]

17. For the Scripture saith to Pharao: "That for this purpose have I raised thee up, that I may show My power in thee, and that My name may be declared throughout all the earth."[2]

18. Therefore He hath mercy on whom He will, and whom He will He hardeneth.[3]

19. Thou sayest then to me: Why doth He yet complain? for who resisteth His will?[4]

20. O man, who art thou who answerest God?[5] Doth the work say to him who wrought it: Why hast thou made me thus?[6]

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[1] The object of the apostle is to prove, that the Gentiles may be made heirs of the promises by faith, without any injustice to the natural descendants of Abraham. As Isaac was preferred to the other children of Abraham, and Jacob to his elder brother, and as the exercise of mercy is declared by God Himself to be entirely dependent on His own gracious will, so the Gentiles may be chosen, rather than the Jews. The promises belong not to him who wills, or runs, of himself, but to him whom God mercifully calls to the faith. "Tell me, O Jew, who art perplexed with these difficulties, and canst solve none of them, why dost thou trouble us regarding the call of the Gentiles? I indeed can tell you why the Gentiles have been justified, whilst you have fallen away. What then is the reason? Because they indeed by faith, but you as by the works of the law." St. Chrysostom.

[2] Exod. ix. 16. The sovereign control of God in the dispensation of mercy, is confirmed by His economy in regard to the wicked. The worst sinners—the leaders of the enemies of His people—acquire power and station, under a mysterious arrangement of His Providence, which makes their attempts subservient to His higher purposes. Pharao was raised to the throne, although God foreknew his impiety and cruelty, which would give occasion to a display of Divine power. The hardness of the heart of Pharao, and of his advisers, was the occasion of great miracles. "He sufficiently intimated that the obduracy of the heart of Pharao was a consequence of his former secret impiety." St. Augustin, Prop. ep. Rom.

[3] God is said to harden the sinner, whom He abandons to the perverseness of his own heart. This is done by a secret but just judgment. The sinner by his hardness and impenitence, treasures up for himself wrath. Supra ii. 4.

[4] Who can resist it? The decree or absolute will of God cannot be resisted: He does not, however, will the death of the sinner, but rather that he be converted and live. Ezech. xviii. 23.

[5] The apostle chooses rather to confound the temerity of man than to satisfy the question. "He checks his untimely interference and excessive curiosity, and he bridles his tongue, teaching him to know what God is, and what is man, and how incomprehensible is His Providence, surpassing all conception, and worthy of all submission." St. Chrysostom.

[6] This figure is used to vindicate the supreme dominion of God over His creature; but without intimating that the similitude is to be applied in every respect.

21. Hath not the potter power over the clay, of the same lump to make one vessel indeed unto honour, and another unto dishonour?[1]

22. And if God, willing to show wrath,[2] and to make His power known, endured with much patience, vessels of wrath, fit for destruction,[3]

23. That He might show the riches of His glory on the vessels of mercy, which He prepared unto glory,[4]

There is an implied allusion to the creation of the first man out of the slime of the earth. "He does not here take away free will, but he shows how far we must submit to God: for we should not call God to account, no more than the clay." St. Chrysostom.

[1] As the potter can fashion the clay in various ways, and make vessels for ornament, or for mean uses, so the apostle affirms the unlimited control of God over man, which, however, must be exercised conformably to justice. There is a remarkable resemblance between this passage and the words of Wisdom: "The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge." Wisd. xv. 7. See also Is. xlv. 9; Jer. xviii. 6. In this last passage God declares His readiness to revoke His threats, if men be moved by them to repentance. In Eccli. xxxiii. 13, we read: "As the potter's clay is in his hand, to fashion and order it. All his ways are according to his ordering: so man is in the hand of Him that made him, and He will render to him according to his judgment." "Take care," says St. Chrysostom, "lest you imagine that this is said by the apostle in reference to the manner of creation, or to the necessity of the determination of the will, since it regards the freedom and diversity of the Divine dispensations: for if we understand it otherwise, many absurdities will then flow. If the determination of the will were here meant, He would be the author of good and evil alike, and man would be destitute of all efficiency, and Paul would be in contradiction with himself, since he everywhere crowns the free choice of man. His only object is to persuade the hearer to yield unreservedly to God, and not to demand of Him the reason of His decrees."

[2] To manifest His just vengeance against sinners.

[3] These words indicate Divine forbearance. These vessels of wrath were such by the abuse of their own free will The Greek term signifies, that they were fitted for destruction; but this is a Hebrew mode of speech equivalent to "fit." St. Chrysostom says of Pharao, that "he was prepared for destruction of himself, and by his own acts, for God omitted nothing necessary for his correction."

[4] The sentence is elliptical. What injustice is there in His forbearance followed by punishment, or in His exercises of mercy towards some, whilst justice is exercised towards others? The vessels of mercy are those who receive faith and other Divine gifts. "Since He awaited to lead Pharao to penance, and he repented not, He bore with him a long time, showing His forbearance and His power likewise, if he were disposed to profit in any way by His forbearance: He showed also His power in punishing him when impenitent." Idem.

24. Us whom also He called, not only of the Jews, but also of the Gentiles,[1]

25. As in Osee He saith: "I will call that which was not My people, My people; and her who was not beloved, beloved; and her who had not obtained mercy, one that hath obtained mercy.[2]

26 And it shall come to pass, in the place where it was said to them: Ye are not My people: there they shall be called the children of the living God."[3]

27. And Isaiah crieth out[4] for Israel: "If the number of the children of Israel be as the sand of the sea, the remnant shall be saved.[5]

28. For finishing and cutting short[6] the word in justice; because a short word shall the Lord make upon the earth."[7]

29. And as Isaiah foretold: "Unless the Lord of hosts had left us a seed, we had been as Sodom, and been like to Gomorrha."[8]

30. What then shall we say? That the Gentiles who followed

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[1] The apostle is labouring to account for the call to the faith. "He does not ascribe all to God, since if it were so, nothing would have prevented the salvation of all, but again shows His foreknowledge, and takes away the distinction of Jews and Gentiles." St. Chrysostom.

[2] Osee ii. 24; 1 Pet. ii. 10. The last clause is not here in the text, or in St. Chrysostom, although it is in the prophet.

[3] Osee i. 10. The apostle shows that the call of the Gentiles was foretold by the prophets. "Who is it that was not a people? The nations certainly." St. Chrysostom. Although the prophet might be supposed to predict the reconciliation of God with the Israelites, the prediction was doubtless also referred by the Holy Ghost to the conversion of the Gentiles.

[4] After the manner of the prophets, who taught publicly and solemnly.

[5] The small portion of the Jews, which escaped the sword of the Assyrians, and turned to God, was a type of those who would embrace salvation in Christ. Isai. x. 22. "Do you perceive," asks St. Chrysostom, "that he does not say that all will be saved, but such as are worthy to be saved? For I do not regard the multitude, he says, nor does the race so widely spread abroad interest me: I save only such as prove themselves worthy." St. Chrysostom.

[6] The participle is often put for the present indicative or future: God shall finish and cut short the matter justly.

[7] The terms may be understood of the determination and decision of a suit, and the execution of a decree: or simply of the bringing to an end, and putting in execution the Divine counsel. Calvin and Simon explain it of the Divine visitation, by which the Jews were reduced to a small number. St. Chrysostom applies it to faith, which is simple in its principle: "There is no need of a circuitous course, and of labour, and the affliction of legal works: salvation may be had by a compendious method, for such is faith." St. Chrysostom.

[8] Utterly destroyed.

not after justice have attained to justice, even the justice which is of faith.[1]

31. But Israel in pursuing the law of justice,[2] is not come unto the law of justice.[3]

32. Why? Because not by faith, but as it were by works;[4] for they stumbled at the stumbling-stone.

33. As it is written: "Behold I put in Sion a stumbling-stone, and a rock of scandal;[5] and whosoever believeth in Him, shall not be confounded."[6]

CHAPTER X.

The apostle prays for the Jews, who, he says, have zeal for God and the law, but not according to knowledge: for not knowing Christ, who is the end of the law, they sought justice by the works of the law. He treats of the difference of justice by the works of the law from that which is of faith, which is common both to Jews and Greeks believing in Christ. The faith of Christ has been preached everywhere, and embraced by the Gentiles, whilst the Jews repelled it.

1. Brethren, the will indeed of my heart, and prayer to God, is for them[7] unto salvation.

2. For I bear them witness, that they have zeal of God, but not according to knowledge.

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[1] The apostle reverts to the subject of his discourse, namely, the call of the nations. The Gentiles, although not seeking justice, obtained it through Divine mercy, being graciously called to the faith.

[2] Calvin takes it to be by hypallage for "the justice of the law."

[3] The Israelites relied on the legal observances for the attainment of justice, that they might be acceptable with God: but they did not attain to it. "What is the reason? Because not of faith, but as by works of the law. This is the manifest key to the whole passage." St. Chrysostom.

[4] G. P. "of the law." This is wanting in four of the chief manuscripts, and in the Memphitic version.

[5] Is. viii. 14; 1 Pet. ii. 7. CHRIST became such to the Jews by reason of their pride and unbelief.

[6] Is. xxviii. 16. The text has: "let him not hasten:" which may indicate that he may securely pursue his path: "Yea, see again how confidence and the general gift proceed from faith? for it is not said of the Jews only, but of the whole race of men: for every one, he says, whether Jew or Greek, Scythian or Thracian, or whosoever else believes, shall enjoy much confidence." St. Chrysostom.

[7] G. P. "for Israel." This is deemed a gloss. Six Uncial manuscripts and the ancient versions, as also the Greek and Latin fathers, have the pronoun.

3. For not knowing the justice of God, and seeking to establish their own,[1] they have not been subject[2] to the justice of God.

4. For the end of the law is CHRIST, unto justice to every one who believeth.

5. For Moses wrote, that the justice, which is of the law, the man who shall do it shall live in it.[3]

6. But the justice, which is of faith, saith thus: "Say not in thy heart,[4] who shall ascend into heaven?" that is, to bring CHRIST down.[5]

7. "Or who shall descend into the deep?"[6] that is, to call CHRIST again from the dead.

8. But what saith the Scripture?[7] "The word is nigh[8] in thy mouth, and in thy heart:" this is the word of faith, which we preach:[9]

9. That, if thou confess with thy mouth the Lord JESUS, and

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[1] G. P. "righteousness." The noun is not repeated in four Uncial manuscripts, or in the Memphitic or Armenian version: it was, however, read by St. Chrysostom.

[2] They did not subject themselves.

[3] Lev. xviii. 15; Ezech. xx. 11. G. P. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." The Vulgate reading is conformable to the Parisian manuscript, and to the Memphitic version, as also to the Latin fathers. St. Chrysostom had the other reading. Life could not be had by the mere observance of the law, since no one fulfilled it altogether, but it was imparted through CHRIST, who was to come, to such as studied to observe it, in faith and humble dependence on God.

[4] Deut. xxx. 12. Moses anticipates objections against the observance of the law, by stating that it is not necessary to mount the skies, or descend into the abyss, in order to fulfil it. "For what the apostle says here of faith, Moses spoke of the commandment, showing that they experienced in a high degree the Divine bounty; for you cannot say, that you must mount to heaven, or cross the wide ocean, in order to receive the commandments: since God has made easy for you those things which are great and important." St. Chrysostom.

[5] The apostle does not affirm that Moses had the incarnation of CHRIST in view, when he used this expression: but he employs this language to show that faith does not require the renewal of the Incarnation or Resurrection; but only the humble acknowledgment that they have taken place.

[6] Into the region of the departed.

[7] G. P. "what saith it?" The "Scripture" is mentioned in the manuscripts of Clermont and St. Germain, and in other manuscripts.

[8] G. P. "thee."

[9] The apostle thus applies the words of Moses in a sense which, although not the literal and primary meaning, was doubtless intended by the Holy Ghost.

believe in thy heart that God raised Him up from the dead, thou shalt be saved.[1]

10. For, with the heart, we believe unto justice:[2] but with the mouth confession is made to salvation.[3]

11. For the Scripture saith: "Whosoever believeth in Him,[4] shall not be confounded."

12. For there is no distinction between Jew and Greek: for the same Lord of all is rich[5] towards all who invoke Him.

13. For every one, whosoever shall invoke the name of the Lord, shall be saved.[6]

14. How then shall they invoke Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher?

15. But how shall they preach unless they be sent:[7] as it is written: "How beautiful the feet of those who preach[8] peace, who preach good things."[9]

16. But all do not obey the Gospel. For Isaiah saith: "Lord, who hath believed our report?"[10]

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[1] The Resurrection is specified as the great evidence of the truth of the Christian revelation. He who believes this, is supposed to embrace the entire doctrine of Christ.

[2] God requires us to believe, which is an act of the mind. The Hebrews ascribed to the heart intellectual operations, as well as the affections.

[3] The honour of the lips is also due to God. Our external profession must correspond with our convictions.

[4] This supposes that he lives according to his faith. Isai. xxviii. 16. The scope of the apostle is, to prove that Jew or Gentile can be saved through faith in Christ.

[5] Generous, bountiful. The Greek participle πλουτῶν is equivalent to the substantive verb with the adjective.

[6] Salvation is not secured by the mere invocation. The conduct must correspond. Joel ii. 32; Matt. vii. 21; Acts ii. 21.

[7] The apostle infers that the good tidings of salvation were to be proclaimed throughout the world: "Do you observe how he points out the preachers from the manner of preaching; for they went around saying nothing but those ineffable good things, and the peace which God offered to mankind." St. Chrysostom.

[8] Lit. "evangelize." I follow Wetham in rendering it "preach." The text may be literally understood of the messengers who brought to the captive Jews the news of their liberation, and of their return to their country.

[9] Isai. lii. 7; Nahum i. 15. Peace and good things, or blessings, are synonymous.

[10] Isai. liii. 1; John xii. 38. This is quoted to show that the unbelief of the Jews was predicted: "You object that all did not obey the Gospel. This also was foretold by Isaiah." St. Chrysostom.

17. Faith, then, *is* by hearing,[1] but hearing by the word of Christ.[2]

18. But I say: Have they not heard? And indeed their sound hath gone forth to all the earth, and their words unto the ends of the whole world.[3]

19. But I say: Hath not Israel known? Moses first saith: "I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you."[4]

20. But Isaiah is bold, and saith: "I was found by those who did not seek Me: I have appeared openly to those who sought Me not."[5]

21. But to Israel He saith: "All the day long have I spread My hands to a people that believeth not, and that contradicteth."[6]

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[1] Not by the letter of the Mosaic law, but by the preaching of the Gospel of Christ: "Since the Jews at all times sought miracles, and ocular evidence of the resurrection, and many longed for such proofs, he remarks that even the prophet foretold that we must believe, by hearing." St. Chrysostom.

[2] G. P. "of God." The Vulgate reading is found in three of the chief manuscripts, and in the Memphitic version. St. Chrysostom has the other reading.

[3] Ps. xviii. 5. This passage, which in its obvious sense means that the heavenly bodies announce the glory of the Creator to the utmost limits of the universe, is here quoted in its allegorical sense, to prove that the preaching of the Gospel was to extend to all nations. It was not designed to prove its actual diffusion at that time, although it was widely spread: "The world and the extremities of the earth heard; and you among whom the preachers spent so much time, and whence they were, did you not hear?" St. Chrysostom.

[4] Deut. xxxii. 21. The apostle shows, that God had forewarned the Israelites, that the nations which they despised, would become objects of His favour. "They saw those who before were despised by them enjoying numberless blessings: they should consequently know, that this is the nation of which Moses spoke." St. Chrysostom.

[5] Isai. lxv. 1. The prophet Isaiah also, with still greater clearness, predicted that God would reveal Himself to the Gentiles, which had been previously estranged from His worship. "Who then are they who did not seek? who are those who did not ask? It is plain that they are not the Jews, but the Gentiles, who never had known God." Idem.

[6] Ib. 2. The unbelief and opposition of the Jews, notwithstanding the gracious invitation of God to the faith, are strikingly declared.

CHAPTER XI.

God, of his own gratuitous election, reserved for Himself some of the Jewish people to be saved by faith in Christ, leaving the rest in their blindness, on account of their unbelief, according to the predictions of the prophets, and taking the Gentiles in their place through His gratuitous goodness. The apostle warns them not to glory over the Jews, who, although forsaken for a time, shall in the end be converted to Christ: and he bursts forth into expressions of admiration at the incomprehensible wisdom of God.

1. I say then: Hath God cast away His pepole? God forbid. For even I am an Israelite of the seed of Abraham, of the tribe of Benjamin:[1]

2. God hath not cast away His people whom He foreknew.[2] Know ye not what the Scripture saith of[3] Elias: how he appealeth to God against Israel?[4]

3. "Lord, they have slain Thy prophets,[5] they have dug down Thy altars, and I am left alone, and they seek my life."[6]

4. But what doth the Divine answer[7] say to him? "I have left to Myself seven thousand men, who have not bent the knees to Baal."[8]

5. So therefore at this time also a remnant is saved[9] according to the election of grace.[10]

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[1] From the fact that he himself is an Israelite, the apostle shows that God has not absolutely cast away all His people.

[2] "Who, He clearly knew, would be fit, and would receive the faith." St. Chrysostom.

[3] Lit. "in." In regard to, or, in the history of. The corresponding Hebrew preposition may be rendered: concerning.

[4] G. P. "saying." This is not found in six Uncial manuscripts, including the chief; or in the Memphitic, Arabic (Pol.), and Armenian versions; or in St. Chrysostom. Griesbach and other critics omit it.

[5] G. P. "and." This conjunction is wanting in four of the principal manuscripts, and in the Memphitic version.

[6] 3 Kings xix. 10.

[7] Oracle.

[8] 3 Kings xix. 18. "What has this to do with the present question? Much, by all means: for he shows thence that God is always wont to save the worthy, although the promise may regard the whole nation." St. Chrysostom.

[9] G. P. "There is a remnant." Their salvation is not expressed in the text.

[10] As God has freely chosen. The apostle affirms that the effectual call of some of the Israelites to the faith, must be traced to the free choice of God. "See," observes St. Chrysostom, "how each expression preserves its own dignity, and shows the grace of God, and the good dispositions of those who are saved: for by saying 'election,' he showed their fitness, and by saying 'grace,' he showed the gift of God."

6. But if by grace, not now of works:[1] otherwise grace is no more grace.[2]

7. What then? That which Israel sought, he hath not obtained: but the elected[3] have obtained it: and the rest were blinded:[4]

8. As it is written: "God hath given them the spirit of stupor:[5] eyes, that they may not see, and ears, that they may not hear,[6] until this present day."[7]

9. And David saith: "Let their table be a snare, and a trap, and a stumbling block, and a retribution to them.[8]

10. Let their eyes be darkened, that they may not see: and bow down their back always.[9]"

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[1] These converts did not owe their call to their works, which of themselves could have no supernatural value. The ceremonial observances did not entitle them to this call. "If by grace, you will ask: Why are not all saved? Because you are unwilling, for grace, although it be grace, saves the willing, not the unwilling, who constantly reject and war against it." St. Chrysostom.

[2] G. P. "But if it be of works, then it is no more grace, otherwise work is no more work." This clause is wanting in six Uncial manuscripts, including the Alexandrian and those of Clermont and St. Germain, as also in the Memphitic, Armenian, and Ethiopic versions, and in the most learned Greek fathers: on which account the critics reject it.

[3] Lit. "the election:" that is, the part chosen, the elect. The apostle speaks throughout this epistle of those who are chosen and called to the faith, his object, as explained by St. Chrysostom, being to show, that the promises made to the patriarchs were fulfilled in that portion of the Jews, who embraced the Gospel: "He says this with great emphasis, showing both the grace from above, and their own zeal: for not with a view of excluding free will, he says that they obtained, but to show the greatness of the blessings, and that the greater part was of grace, not the whole."

[4] Were left in blindness and obduracy. The term originally means: were made callous. The Hebrews usually ascribed all things to God, because all things are under the control and direction of His providence.

[5] V. Compunctionis. Martini: di stupidità. P. "slumber." R. W. "insensibility." The original term is explained of stupor by modern critics. Calvin adopts the Vulgate translation, and explains it as implying the bitterness of gall, and frenzy in the rejection of truth. St. Chrysostom understands the text, of a confirmed vicious habit, which is practically irresistible.

[6] Isaiah vi. 9; Matt. xiii. 14; John xii. 40; Acts xxviii. 26.

[7] The apostle adds this, applying the text to his own time.

[8] Ps. lxviii. 23. The Psalmist, having complained of his enemies, who had given him gall for food, and vinegar for drink, prayed that their table, that is their feasts, might become to them an occasion of ruin, in punishment of the evils, which they had inflicted on him. The apostle intimates, that the sacrifices and ceremonial observances had become such for the Jews.

[9] Under the image of a slave bending under a burden, the wretched condition of the Jews, punished by God, is exhibited. "Do you observe," asks St. Chrysostom,

11. I say, then: Have they so stumbled, that they should fall?[1] God forbid. But by their offence, salvation *is*[2] to the Gentiles, that they may be emulous of them.[3]

12. Now, if the offence of them be the riches of the world,[4] and the diminishing of them[5] the riches of the Gentiles, how much more their fulness?[6]

13. For I speak to you, Gentiles:[7] As long, indeed,[8] as I am apostle of the Gentiles, I will honour my ministry,[9]

14. If by any means I may provoke my flesh[10] to emulation,[11] and may save some of them.

15. For if the loss[12] of them be the reconciliation of the world:[13] what shall the receiving[14] be but life from the dead?[15]

"the precision with which the prophet foretold their unbelief, pointed to their contentious disposition, and manifested the vengeance which was to follow, and the enduring nature of the punishment?"

[1] Fall away for ever. The apostle consoles them with the hope of the final conversion of the Jews.

[2] Or is come. The verb is not expressed in the text. The unbelief of the Jewish nation gave occasion to the diffusion of the Gospel among the Gentiles.

[3] That the Jews might be excited to embrace the faith, seeing it professed by the Gentiles. "JESUS came to them: they did not receive Him, although He performed numberless miracles: on the contrary, they crucified him. He afterwards drew the Gentiles to the faith, that the honour thus bestowed on these might rouse those from indifference, and He might induce them to advance, taking occasion from the rivalry between them." St. Chrysostom.

[4] The occasion of the communication of grace and spiritual riches to the world.

[5] Loss—rejection.

[6] Their entire conversion would gladden all nations. "He said this to show that even the result would be principally and almost entirely owing to the grace and gift of God." St. Chrysostom.

[7] He excites their attention especially: "He passes from the Jews to the Gentiles, and he inserts some observations concerning them, with a view of showing, that all that which he says, is intended to inspire them with a spirit of moderation." Idem.

[8] G. P. "inasmuch as."

[9] Glory before God in its fruits—love its exercise.

[10] Those of my own nation. The tenderness of the expression is remarked by St. Chrysostom: "He does not say, my brethren, my kinsfolk, but my flesh."

[11] To embrace the faith likewise.

[12] Rejection—the casting of them away, on account of their unbelief: "They indeed, were cast away on account of their folly: we have been saved by faith and grace from above." St. Chrysostom.

[13] The occasion of the reconciliation of the Gentiles with God.

[14] Of them—their admission to the church.

[15] They should rise to life—their resurrection should fill the nations with joy.

16. And if the first fruits be holy, the lump[1] also: and if the root be holy, even the branches.[2]

17. And if some of the branches be broken, and thou, being a wild olive, art grafted on them, and made partaker of the root and of the fatness of the olive,[3]

18. Glory not against the branches. But if thou glory, thou bearest not the root, but the root thee.[4]

19. Thou wilt say, then: The branches were broken off, that I might be grafted on.[5]

20. Well: because of unbelief they were broken off.[6] But thou standest by faith:[7] be not high-minded, but fear.

21. For if God hath not spared the natural branches: lest perhaps He also spare not thee.

22. See then the goodness and the severity of God: on those, indeed, who are fallen, severity: but towards thee, the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off.[8]

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[1] The first fruits here designate the dough first made into bread. Numbers xv. 17, 21. This was offered to God; which oblation gave to the whole lump of dough, from which it was taken, a character of holiness, as offered to God. Applying this to the Jews, he ascribes a certain external character of holiness to the nation, since the patriarchs and other servants of God might be considered their first fruits. The converts to Christianity might be viewed in the same light. "He here styles first fruits and root Abraham, and Isaac, and Jacob, the prophets, the patriarchs, and all who flourished under the ancient dispensation; but he styles branches the believers descended from them." St. Chrysostom.

[2] If their ancestors were holy, so the descendants were capable of holiness: "If the root be holy, and they are not holy, they are far from the root." St. Chrysostom.

[3] The fall of the Jews and conversion of the Gentiles are represented under this similitude. It was not, however, usual to ingraft wild olive on the garden olive; but the garden olive was ingrafted on the wild. The apostle employs the image of ingrafting, and applies it as his subject demands, without reference to the ordinary process.

[4] The promises made to Abraham were the source to which the Christian's faith was referred. This patriarch might be considered the root of Christianity.

[5] The Gentile seemed to imagine that the rejection of the Jews was necessary for his adoption into the family of God.

[6] The apostle shows that the Jews forfeited their privileges through their own fault.

[7] This intimates that the Gentile convert cannot ascribe his favourable position to personal merit.

[8] The apostle applies this remark to the individual, by which the uncertainty of perseverance is clearly declared: "for His (God's) favours are not irrevocable, if you become negligent." St. Chrysostom.

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.[1]

24. For if thou wast cut out of the natural wild olive, and contrary to nature, wast grafted into the good olive, how much more shall they, who *are*[2] natural, be grafted into their own olive?[3]

25. For, I would not have you ignorant, brethren, of this mystery[4] (that ye may not be wise in your own conceits), that blindness in part[5] hath happened in Israel, until the fulness of the Gentiles should come in,[6]

26. And so all Israel should be saved,[7] as it is written: "Out of Sion shall come He who shall deliver, and shall turn away impiety from Jacob.

27. And this is My covenant unto them:"[8] when I shall have taken away their sins.

28. According to the Gospel indeed, enemies for your sake:[9] but, according to election, most dear for the sake of the fathers.[10]

29. For the gifts and calling of God are without repentance.[11]

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[1] Individual Jews may abjure their infidelity, and obtain admission to the church. "See how great is the freedom of the will! how great the power of self-determination! for none of these things is unchangeable, neither your goodness, nor his perversity." St. Chrysostom.

[2] The verb is understood.

[3] It was easier for the Jew than for the heathen to accept the Christian revelation, since it was but the development of the Abrahamic covenant.

[4] Secret and sublime truth.

[5] In regard to a portion of the nation: "He says that the entire nation has not fallen away, since many have embraced the faith, and many more will embrace it." St. Chrysostom.

[6] Until the multitude of the nations should embrace the faith.

[7] The general conversion of the Jews is to take place after the conversion of the Gentiles.

[8] Isaiah lix. 20.

[9] The Jews became enemies to God by rejecting the Gospel. This furnished an occasion that the Gentiles might embrace it, God mercifully proffering to these the blessings which the Jews rejected.

[10] As descendants of the patriarchs, they were objects of Divine favour. They were a chosen race. Although they displeased God by their unbelief, they were not altogether deprived of the privileges promised to their fathers.

[11] The gifts of vocation—those which accompany it, or, which are included in it, may be understood, according to the figure hendiadis, familiar with Hellenistic writers. God does not repent of the gifts which He has decreed to bestow: He does not retract His gracious call. All His promises to the race of Abraham shall be verified, however unworthy individuals may prove of them.

30. For as ye also in times past did not believe God, but now ye have obtained mercy through[1] their unbelief:

31. So they also now have not believed, for your mercy,[2] that they also[3] may obtain mercy.

32. For God hath concluded all[4] in unbelief, that He may have mercy on all.

33. O! the depth of the riches of the wisdom and knowledge of God![5] how incomprehensible are His judgments,[6] and unsearchable His ways![7]

34. For who hath known the mind of the Lord? or who hath been His counsellor?[8]

35. Or who hath first given to Him, and recompense shall be made him?

36. For of Him, and by Him, and in Him,[9] are all things: to Him glory for ever. Amen.

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[1] By occasion of.

[2] That you might avail yourselves of their fall, to sue for mercy.

[3] Their descendants.

[4] The neuter noun is in St. Irenæus and in four Uncial manuscripts, as well as in the Vulgate. In the common text it is masculine. God is said to shut up all in unbelief, because He suffers various classes of men at different times to disbelieve, glorifying His mercy in pardoning the repentant believer. It is not, however, the act of God which causes unbelief, but the perverseness of the human heart—the pride of man. "He rebukes and shows them to be unbelievers, not that they should continue in unbelief, but that He might save some by exciting them to rival others." St. Chrysostom.

[5] O the unfathomable depth of Divine wisdom.

[6] Counsels—decrees.

[7] Means to execute them.

[8] "Who hath forwarded the Spirit of the Lord? or who hath been his counsellor, and hath taught him?" Is. xl. 13. See also Wisdom ix. 13; 1 Cor. ii. 16.

[9] God is the source of all creatures—by His will and power they were called into existence, and in Him and for Him they subsist.

CHAPTER XII.

He instructs the Romans to withdraw themselves from the vanities of the world, and give themselves wholly to God, not priding themselves on the gifts which they had received, or passing their bounds; but like members of the same body, directing all things to the good of the neighbour, to do good even to their enemies.

1. I beseech you therefore, brethren, by the mercy[1] of God, that you present your bodies[2] a living victim,[3] holy, pleasing to God,[4] your rational worship.[5]

2. And be not conformed to this world, but be ye reformed in the newness of your mind:[6] that ye may prove[7] what is the good, and acceptable, and perfect[8] will of God.

3. For I say by the grace which is given me,[9] to all who are among you: Not to think[10] more highly than it behooveth to think; but to think soberly, and to every one[11] according as God hath divided the measure of faith.[12]

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[1] Lit. "mercies." The Hebrews use the plural.

[2] Yourselves.

[3] The apostle exhorts the faithful to offer themselves as living victims to God, being consecrated to His service. Philip. iv. 18.

[4] Lev. i. 9; xiii. 17.

[5] This is said by way of contrast with the immolation of brute animals. The Christian is a rational victim, mentally offered. "What is the reasonable worship? A spiritual ministry; a life conformed to CHRIST." St. Chrysostom.

[6] He wishes them to conform their conduct to the maxims in which they have been instructed.

[7] Know practically. The Greek term is used of trying metals.

[8] These epithets contain a climax. The will of God is good in itself. We should obey the Divine commandments, and aspire after perfection, doing always what may be more agreeable to God. Eph. v. 17; 1 Thess. iv. 3. St. Chrysostom thinks that the apostle refers to the Christian code, as contrasted with the Jewish.

[9] The grace of the apostolate; the light which God shed on him for the instruction of the faithful.

[10] There is in the Greek a *paronomasia*, or play on words, which is preserved to some extent in the Latin, but is with difficulty expressed in English. The first Greek term means high or proud sentiment; the second is simply expressive of sentiment; the last means a moderate or correct mode of thinking. Some probably aspired after church offices, or affected superior knowledge. "The apostle, imitating his Master, recommends humility, the parent of all good." St. Chrysostom.

[11] These words might be transposed so as to read: "divided to every one." Such transpositions are frequent in the writings of this apostle.

[12] Faith is essentially the same, being an unreserved assent to Divine revela-

4. For as in one body we have many members, but all the members have not the same office;

5. So we, being many,[1] are one body in CHRIST, and every one members one of another.

6. And having gifts differing according to the grace which is given us: whether prophecy, according to the rule[2] of faith,

7. Or ministry, in ministering,[3] or he who teacheth, in doctrine,[4]

8. [5]He who exhorteth, in exhorting,[6] he who giveth, in simplicity,[7] he who ruleth, with carefulness,[8] he who showeth mercy, in cheerfulness.[9]

9. Love,[10] without dissimulation, hating evil,[11] cleaving to good:

10. Loving[12] one another with brotherly love: anticipating one another in honour:[13]

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tion: but it is more or less firm and enlightened, according as God vouchsafes His light. God ordinarily gives more abundant light to those whose office requires them to unfold to others the Christian truths. 1 Cor. xii. 11; Eph. iv. 7. "Because the distribution of gifts had led many among them and among the Corinthians, to indulge in arrogance, observe how he lays open the cause of the disease, and insensibly removes it; for, in saying that it behooveth to think with soberness, he added, according as God hath divided to each one the measure of faith, he here styles faith a gift." St. Chrysostom.

[1] Who are many.

[2] Lit. "analogy." Prophecy is here the gift of teaching under supernatural illumination. 1 Cor. xiii. 2. This must necessarily be regulated by the known principles of Christian revelation: otherwise fanaticism and enthusiasm might lead ardent minds astray.

[3] The term literally means "deaconship," and is sometimes applied to the distribution of alms, but sometimes to the highest offices of the Christian ministry. The gift is directed to the proper discharge of the office. "Here he mentions what is universal, for the apostleship is styled deaconship, and every spiritual work is deaconship." St. Chrysostom.

[4] This may be applied to an ordinary uninspired teacher of revealed truth.

[5] G. P. "or." It is wanting in four Uncial manuscripts.

[6] This is another office of the Christian preacher, to stimulate the faithful to the practice of virtue.

[7] The distributer of alms should act with simplicity, that is, generosity: "For it is not enough to give, but it is necessary to do so generously." St. Chrysostom.

[8] Every superior, especially an ecclesiastic, should show diligence in his charge.

[9] He who relieves the sick or suffering, should do it cheerfully: "Why do you exercise compassion reluctantly, and lose the fruit of your good work?" St. Chrysostom.

[10] The sentence is elliptical. Let your love be unfeigned.

[11] Be ye utterly hating evil. The preposition prefixed to the verb, has an intensive force, as St. Chrysostom remarks. Amos v. 15.

[12] Affectionate. Eph. iv. 3; 1 Pet. ii. 17.

[13] Eager to show respect, one towards the other.

11. Not slothful in solicitude:[1] fervent in the Spirit: serving the Lord:[2]

12. Rejoicing in hope: patient in tribulation: instant in prayer:

13. Communicating to the necessities of the saints:[3] pursuing hospitality.[4]

14. Bless ye those who persecute you: bless ye, and curse not.

15. [5]Rejoice with those who rejoice,[6] weep with those who weep:

16. Being of one mind, one towards another:[7] not high-minded,[8] but consenting[9] to the humble. Be not wise in your own conceits.

17. Rendering to no man evil for evil: providing good things not only before God, but also before all men.[10]

18. If it be possible, as much as is in you, having peace with all men.[11]

19. Not revenging yourselves, dearly beloved, but give place

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[1] Not failing in the vigilance incumbent on those who are charged with the care of others. P. "Not slothful in business." This sense is quite unsupported by the context, as Bloomfield remarks.

[2] As devoted bondmen. The Protestant translators here follow the Vulgate. The common Greek has καιρῷ, but the manuscripts of Clermont, St. Germain, and St. Chrysostom support the other reading.

[3] By almsgiving.

[4] Eagerly exercising it. Heb. xiii. 2; 1 Pet. iv. 9. "He does not say practising, but pursuing; to teach us not to wait that the needy should apply to us, but to anticipate their application, and seek them out." St. Chrysostom.

[5] The text is in the infinitive mood. It behooveth, or some such verb, must be understood. Sympathy in the joys and sorrows of others is a result of strong affection.

[6] G. P. "and." The conjunction is wanting in three Uncial manuscripts, and in the Armenian version.

[7] Entertain towards each other such dispositions as you would desire should be cherished towards you: treat your inferiors as if they were your equals. "If a poor man come into your house, treat him familiarly; do not assume an air of superiority on account of your riches." St. Chrysostom.

[8] See v. 3. Not affecting superior knowledge; not exalting oneself. "By these expressions he again rebukes arrogance, and bids pride and haughtiness be far away." St. Chrysostom.

[9] The verb signifies to be dragged away together with a crowd, but it is used for yielding, or consenting to. The apostle wishes us to condescend to the lowest, and relieve them as far as in our power.

[10] The Christian must not give unnecessary cause of censure by imprudence, even with upright intentions. 2 Cor. viii. 21.

[11] The apostle intimates that despite of all our efforts, we may not secure peace with others. Heb. xii. 14. "Do what depends on you, and give no one any occasion of war and contention, whether he be Jew or Greek; but if you see piety assailed, do not prefer harmony to truth; but resist manfully unto death." St. Chrysostom.

unto wrath:[1] for it is written: "Revenge is mine; I will repay, saith the Lord."

20. But[2] "if thy enemy hunger, feed him: if he thirst, give him to drink. For doing this, thou shalt heap coals of fire on his head."[3]

21. Be not overcome by evil, but overcome evil by good.

CHAPTER XIII.

He exhorts inferiors for conscience sake to obey their superiors, although they be invested with mere civil authority, and to give to all what belongs to them. He treats of the love of the neighbour, to which the whole law is reduced, and of the time of grace, that the darkness of the law being dissipated, abandoning their vices, they may embrace the Christian virtues.

1. Let every soul[4] be subject to higher powers:[5] for there is

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[1] Divine vengeance. Deut. xxxii. 35; Eccl. xxviii. 1, 2, 3; Matt. v. 39; Heb. x. 30. "Whose wrath?" asks St. Chrysostom; "the wrath of God?" We are commanded to leave the exercise of vengeance to God. Self-defence is permitted to us, and recourse to the public tribunals, to restrain crime, is allowed; but private retaliation is forbidden, as well as every vindictive feeling.

[2] G. P. "therefore." The Alexandrian and Vatican manuscripts, and the Memphitic version, are without this particle.

[3] Prov. xxv. 21. This may have reference to the severity of Divine justice. The Christian, by abstaining from revenge, leaves his offender to the chastisement of God, which, like hot coals, shall fall upon him, to torture and destroy him: "He does not merely threaten, but he represents the punishment in vivid language; for he does not say: Thou wilt be revenged of him; but, Thou wilt heap burning coals on his head." St. Chrysostom. St. Augustin, however, explains it of the beneficial effects of kindness, which may enkindle love in the heart of an enemy.

[4] Every one. It is a Hebrew form of speech. "He shows that this is commanded to all, both to priests and monks, not to laymen only. Although thou wert an apostle, although thou wert an evangelist and prophet, or any other." St. Chrysostom.

[5] Wisdom vi. 4; 1 Peter ii. 13. The apostle speaks especially of the civil authorities.

no power but from God:[1] and those that are,[2] are ordained by God.[3]

2. Therefore he who resisteth the power, resisteth the ordinance of God. And they who resist, bring on themselves damnation:[4]

3. For princes are not a terror to the good work,[5] but to the evil. Wilt thou then not be afraid of the power? Do good, and thou shalt have praise from the same.

4. For he is the minister of God[6] to thee for good. But if thou do evil, fear: for he beareth not the sword in vain.[7] For he is the minister of God: an avenger unto wrath[8] on him, who doeth evil.

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[1] Whatever may be the immediate source of power, whether popular will, or personal ambition, or conquest, its original source is God, who wills that men live in society, and gives to rulers the necessary authority to preserve social order. "Is every ruler constituted by God? I do not say this, the apostle observes; for I am not now speaking of individual rulers, but of government itself; and I say that the wisdom of God has decreed that there should be magistrates, and rulers, and that some should govern, and others obey, and that all things should not be left to proceed by chance, and without order; so that the people be carried to and fro, like the waves of the sea. Therefore he did not say: There is no ruler but from God; but he spoke of the thing itself: There is no power but from God." St. Chrysostom.

[2] G. P. "the powers that be." Five of the chief manuscripts, and the ancient versions omit the noun, which is marked as suspected by Schott.

[3] God has decreed that there must be authorities charged with the care of government, and His providence so controls all things, that the actual rulers of nations must be regarded as governing under Him. This does not suppose any special sanction of their power, or their acts, beyond what order and justice demand.

[4] G. P. "shall receive to themselves damnation." This may be understood of temporal and eternal punishment. The Vulgate interpreter renders it in the present tense, according to the known latitude, which Hellenistic writers observe in the use of the tenses.

[5] G. P. "works." Lachmann and Schott, on the authority of five Uncial manuscripts, and the versions and fathers, have the singular. The work is put for him who does it.

[6] This is a sublime character in which the civil magistrate is presented, as clothed with power from God. "He is therefore in both respects worthy of regard, because he is sent by God, and for this special duty." St. Chrysostom.

[7] To no purpose. The sword is the symbol of the power of inflicting death. Decapitation was a very general mode of punishment. The apostle implicitly sanctions capital punishment. "Lest hearing again of punishment, and chastisement, and the sword, you revolt, he tells you again, that he fulfils the law of God." St. Chrysostom.

[8] For the execution of Divine justice.

5. Therefore be ye subject of necessity,[1] not only for wrath,[2] but also for conscience sake.[3]

6. For on this account also ye pay taxes: for they are ministers[4] of God, serving[5] unto this purpose.

7. Render therefore to all their dues:[6] to whom tribute, tribute: to whom custom, custom: to whom fear, fear: to whom honour, honour.[7]

8. Owe no man anything, but to love one another:[8] for he who loveth the neighbour, hath fulfilled the law.[9]

9. For: "Thou shalt not commit adultery: thou shalt not kill: thou shalt not steal:[10] thou shalt not covet:" and if there be any other commandment,[11] it is comprised in this word: "Thou shalt love thy neighbour as thyself."

10. The love of the neighbour worketh no evil.[12] Love, therefore, is the fulfilling of the law.[13]

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[1] G. P. "ye must needs be subject." Four Uncial manuscripts and the Gothic version have the imperative. No stress need be laid on the necessity.

[2] Through fear of temporal punishment.

[3] Because God requires obedience to the constituted authorities, which guard order and justice. "Not only because by resisting, you oppose God, and bring down on yourself great evils from God and man, but because the ruler is a benefactor in a high degree, being the guardian of peace and political order." St. Chrysostom. St. Augustin explains it as meaning: "That you may be certain in your conscience, that you act through love of him, to whom you are subject by the command of our Lord."

[4] *Λειτουργοὶ ϑεοῦ.* Those who are charged with the worship of God were so called. The civil magistrates sometimes shared in these functions.

[5] Lit. "persevering."

[6] What is due to them. Matt. xxii. 21.

[7] Reverential fear and respect are due to those in power.

[8] This debt cannot be fully discharged.

[9] Regarding the neighbour, as appears from the examples, which he subjoins.

[10] G. P. "Thou shalt not bear false witness." This clause is cancelled by Griesbach, on the authority of seven Uncial manuscripts, and of the Peschito and Sahidic versions, as well as of some Greek and Latin fathers. The apostle did not undertake to give a complete enumeration. In the order of the commandments he approaches the Greek arrangement, although he does not strictly follow it. Exod. xx. 14; Deut. v. 18.

[11] This form of speech is equivalent to: every other commandment. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8.

[12] G. P. "Love worketh no ill to his neighbour." Clement of Alexandria has the Vulgate reading.

[13] Love of the neighbour withholds us from inflicting injury, and impels us to do him good. It implies, therefore, the perfect fulfilment of the law regarding him: it is its sum and perfection.

11. And that,[1] knowing the time:[2] that it is now the hour for us to rise from sleep.[3] For now our salvation[4] is nearer than when we believed.[5]

12. The night[6] is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light.[7]

13. As in the day let us walk becomingly:[8] not in banquetings and drunkenness, not in chambering and wantonness, not in contention and jealousy:

14. But put ye on the Lord Jesus Christ,[9] and make not provision for the flesh in its lusts.[10]

CHAPTER XIV.

Those who are strong in faith ought to cherish those who are still weak, and not despise them. No one ought to judge another on account of the distinction of meats or days, knowing that we all have the same Lord, to whom we both live and die, to whom also each of us has to give an account for himself: and although no meat is any longer unclean, no one ought to eat anything either so as to cause offence to his brother, or to act against his own conscience.

1. Now him that is weak in faith receive ye,[11] not in subtile disputations.[12]

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[1] "Do ye," or some like phrase, is understood.

[2] The circumstances in which we are placed.

[3] This image of awakening from sleep, is to urge them to serve God with renewed fervour, casting off all slothfulness. "The resurrection is nigh, the formidable judgment is nigh, the day on which the fire will be as a burning furnace, is nigh." St. Chrysostom.

[4] To be secured in death.

[5] When we came to the faith.

[6] Of unbelief and carnal life. Luke xxi. 34.

[7] The dress to be worn in the day, or the weapons to be used in defending ourselves against attacks.

[8] The Greek term contains an allusion to a dress that fits well.

[9] By imbibing His maxims, and imitating His virtues. Gal. v. 16; 1 Peter ii. 11. "He who is clothed with Him, possesses all virtues." St. Chrysostom.

[10] Do not follow carnal inclination to gratify lust.

[11] The Greek term here means kind reception and treatment, as of a brother Christian. The apostle wishes the enlightened Christian to treat his weaker brother with condescension and forbearance, although he may labour under some erroneous persuasion, in regard to minor matters.

[12] G. *μὴ ἐις διακρίσεις διαλογισμῶν.* V. non in disceptationibus cogitationum. Not engaging him in subtile reasonings, nor embarrassing him by matters unnecessary to his spiritual welfare, and dangerous to his weakness. Not indulging

2. For one believeth that he may eat all things:[1] but let him who is weak, eat herbs.[2]

3. Let not him who eateth, despise him who eateth not; and let not him who eateth not, judge him who eateth: for God hath received him.[3]

4. Who art thou, who judgest another man's servant?[4] To his own lord he standeth, or falleth:[5] but he shall stand: for God is able to make him stand.[6]

5. For[7] one man judgeth between day and day:[8] and another judgeth every day:[9] let each one abound in his own sense.[10]

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in strife about matters indifferent in themselves. The apostle, as St. Chrysostom remarks, refers especially to the distinction of meats, to which many Jewish converts tenaciously adhered.

[1] The Gentile convert, or the enlightened Jewish convert.

[2] The Jewish convert who scrupled to use any of the meats forbidden by the Mosaic law.

[3] God took on him the defence of the convert, who used his Christian liberty. The same verb is here used as in the first verse. It may be explained also of the Divine call to the faith and to church membership.

[4] As to interfere in the judgment and punishment of the bondman of another is unwarrantable, so the Christian ought not to judge his brother—the bondman of God. James iv. 13. This regards things which depend on the intention of the individual.

[5] To stand in judgment means to be acquitted, or to succeed in the process; to fall is to be condemned.

[6] The apostle maintains that each of those of whom he speaks, may be justified by the circumstances, according to his motives of action.

[7] This particle, which is wanting in the common text, is in two of the chief manuscripts, and in the Memphitic version.

[8] Attending to the legal festivals.

[9] The enlightened Christian knows that this distinction is abolished, and that all days are alike before God. Yet the first day of the week was specially set apart from the apostolic times for Divine worship, and other festivals were instituted to celebrate the Christian mysteries.

[10] Let each one follow his own judgment in matters left free by the prudent economy of the church. "He thus dissipated the fears of those who observed the distinction, by saying, that the matter was indifferent; and he checked the ardour of those who attacked them, by showing that it was not necessary constantly to urge this matter. Writing to the Galatians, he rigorously requires of them knowledge and perfection in these things: but here he does not use the same severity, because the faith was recently planted among them. Let us not then extend to all things the maxim: let each one abound in his own sense: for when dogmas are in question, hearken to what he says: "If any one preach to you other than ye have received, though he were an angel, let him be anathema." St. Chrysostom.

6. He who respecteth the day, respecteth it unto the Lord:[1] And[2] he who eateth, eateth to the Lord:[3] for he giveth thanks to God. And he who eateth not, to the Lord he eateth not,[4] and he giveth thanks to God.[5]

7. For none of us liveth to himself,[6] and no man dieth to himself.[7]

8. For whether we live, we live to the Lord:[8] or whether we die, we die to the Lord.[9] Whether, therefore, we live or die, we are of the Lord.

9. For to this end CHRIST died and rose again:[10] that He may have dominion both of the dead and of the living.

10. But why judgest thou thy brother? or why dost thou despise thy brother? For we shall all stand before the judgment-seat of CHRIST.[11]

11. For it is written: "I live, saith the Lord, that every knee shall bow to Me: and every tongue shall praise God."[12]

12. Therefore every one of us shall render an account for himself to God.

13. Let us therefore no more judge one another: but judge ye

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[1] In a religious spirit—through reverence for the Divine institutions. G. P. add: "and he that regardeth not the day, to the Lord he doth not regard it." This clause is wanting in seven Uncial manuscripts, and in the Ethiopic and Memphitic versions.

[2] G. P. omit the conjunction, which, however, is found in all the chief manuscripts and versions, and is therefore restored by Griesbach.

[3] Under a conviction that it is agreeable to the liberty of the Gospel. He thanks God for all His gifts, and thus every creature is sanctified by prayer and thanksgiving.

[4] He abstains through respect for the Mosaic enactments.

[5] He thanks God for the knowledge of His law, whereby he is enabled to shun legal defilement, which was attached to the use of forbidden meats.

[6] No true Christian lives after his own fancy, for his own pleasure and interests.

[7] Our death is dependent on God, who directs it to His glory.

[8] According to His law, and for His glory.

[9] In submission to His will—in hope of His mercy.

[10] G. P. "both died, and rose, and revived." The first conjunction is wanting in six of the chief manuscripts, and in the ancient versions. The last verb is suspected by Schott, being wanting in two Uncial manuscripts, and placed differently in others.

[11] 2 Cor. v. 10.

[12] Isai. xlv. 24; Philip. ii. 10. The prophet has: "every tongue shall swear:" but this was deemed an act of praise and homage to God. The prophet speaks in the name of Jehova, the Supreme Being. St. Paul applies the words to CHRIST, whose Divinity is thus declared.

this rather, that ye put not a stumbling-block, or a scandal[1] in a brother's way.

14. I know and am confident in the Lord JESUS, that nothing is of itself common,[2] but to him who thinketh that anything is common, to him it is common.[3]

15. For,[4] if because of meat,[5] thy brother be grieved: thou walkest not now according to charity. Do not with thy meat destroy him, for whom CHRIST died.[6]

16. Let not then our good[7] be ill spoken of.[8]

17. For the kingdom of God is not meat and drink;[9] but justice and peace, and joy in the Holy Ghost:[10]

18. For he, who in this[11] serveth CHRIST, pleaseth God, and is approved by men.

19. Therefore let us pursue[12] the things, which are of peace:[13] and let us observe[14] one towards another, the things which are of edification.[15]

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[1] The two terms express the same idea.

[2] Unclean.

[3] On account of his conscientious conviction.

[4] Five Uncial manuscripts, as also the Memphitic, Syriac, and Philoxenian versions have this particle, which is adopted by Lachmann.

[5] If he take scandal from the Christian liberty which the other uses—if his perseverance in the faith be endangered, by witnessing the disregard of the Mosaic enactments. "Do you not value your brother sufficiently to abstain from meats, in order to promote his salvation? CHRIST did not refuse to become as a slave, and to die for his sake: will you not forego the use of meats, in order to save him?" St. Chrysostom.

[6] 1 Cor. viii. 11.

[7] G. P. "your good." The first personal pronoun is in the Coptic and Syriac versions, as well as in the Vulgate. "In this place he styles 'good' either faith, or the hope of rewards hereafter, or perfect piety." St. Chrysostom.

[8] Lit. "blasphemed."

[9] The reign of CHRIST in the soul, or the attainment of glory, does not depend on the legal distinction of meats: "as if he said: If you eat, does this lead you to the kingdom?" St. Chrysostom.

[10] These are the fruits produced in the soul.

[11] G. P. "in these things." Six Uncial manuscripts, the Memphitic version, and many Greek and Latin fathers, have the singular, which is approved by Lachmann. He who in this respect serves CHRIST by studying justice, is pleasing to God.

[12] Study.

[13] Which promote harmony.

[14] This verb is not in the text: but it is in the manuscripts of Clermont and St. Germain.

[15] Which tend to strengthen one another in religious feeling.

20. Destroy not the work of God[1] for meat. All things indeed are clean: but it is evil for the man, who eateth with offence.[2]

21. It is good not to eat flesh, and not to drink wine,[3] nor[4] wherein thy brother is offended, or scandalized, or weakened.[5]

22. Hast thou faith?[6] Have it to thyself before God: Blessed is he who judgeth not himself in that which he approveth.[7]

23. But he who distinguisheth,[8] is condemned, if he eat: because not of faith.[9] For all that is not of faith[10] is sin.

CHAPTER XV.

The strong ought to bear and correct the imperfections of the weak, not seeking their own interests, but those of the neighbour, and cherishing mutual peace. Christ preached to the Jews in virtue of the promises made to the fathers; but the apostles preached to the Gentiles through the mercy of God, not in virtue of previous promises. Paul excuses himself for having written freely to the Romans as the apostle of the Gentiles, showing how he discharged this office. He says, that he will visit them also, after he shall have delivered to the church at Jerusalem the alms with which he had been entrusted by the Macedonians, and asks them to pray for him in the mean time.

1. Now we who are strong, ought to bear the infirmities of the weak, and not to please ourselves.[11]

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[1] What God has wrought in the soul of the believer,—faith and obedience. Do not, on account of the legal distinction of meats, expose him to fall away.

[2] 1 Tit. i. 15. Giving occasion to the spiritual ruin of his weak brother.

[3] The drinking of wine used in libations to the gods gave scandal.

[4] Anything.

[5] These three verbs are of nearly the same import. Wherever the action, although in itself lawful, is likely to expose our weak brother to spiritual ruin, it should be omitted through charity, when no urgent cause exists for its performance. 1 Cor. viii. 13.

[6] An enlightened belief in Christian revelation, which gives a strong persuasion of the lawfulness of the act in question. "Here he designates by faith, not that which regards dogmas, but that which concerns the matter in question." St. Chrysostom.

[7] Who does not condemn in his mind the action which he undertakes to perform.

[8] Who discriminates between meats, or who doubts of the lawfulness of using them.

[9] Not acting with a full conviction of the lawfulness of the act.

[10] All that is not done under such conviction is sinful.

[11] Not indulge self-complacency—not seek our own pleasure.

2. Let every one of you[1] please[2] his neighbour unto good, to edification.[3]

3. For Christ did not please Himself,[4] but as it is written: "The reproaches of those who reproached Thee, fell upon Me."[5]

4. For what things soever were written,[6] were written for our instruction: that by patience and the consolation of the Scriptures, we may have hope.[7]

5. Now the God of patience,[8] and of comfort grant you to be of one mind[9] one towards another, according to Jesus Christ.

6. That unanimously with one mouth[10] ye may honour God, and the Father[11] of our Lord Jesus Christ.

7. Wherefore receive[12] one another, as Christ also received you[13] unto the glory of God.[14]

8. For[15] I say that Christ Jesus was minister[16] of circumcision for the truth of God, to confirm the promises of the fathers:

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[1] G. P. "of us." St. Chrysostom has the same reading as the Vulgate.

[2] Study to please.

[3] Our condescension must be confined to what is morally correct, and it should be directed to the spiritual advantage of our neighbour. Otherwise it may be culpable weakness.

[4] He did not seek His own gratification. On the contrary, for our sake He subjected Himself to reproach and suffering: "He could have avoided reproaches. He could have escaped the sufferings which He endured, if He wished to regard His own satisfaction; but He would not; having regard to our interest, He disregarded His own convenience." St. Chrysostom.

[5] The enemies of His Divine Father heaped insults on Him.

[6] G. P. "before." The verb in both places is compound in the common text, and in St. Chrysostom: in the latter place it is in its simple form in six Uncial manuscripts, and the ancient versions. The Vulgate has it simple in both places. All the ancient Scriptures, whatever may have been their direct end, were intended for the instruction of Christians, by their prophetic relation to Christ.

[7] Our hope is nourished by suffering, and by the Divine promises contained in Scripture.

[8] Who gives us power of endurance, consoling and strengthening us.

[9] Of similar kind disposition one towards the other. 1 Cor. i. 10.

[10] Conjointly.

[11] G. τὸν θεὸν καὶ πατέρα. Who is God, and who is also Father of our Lord Jesus Christ. The conjunction is better omitted in English.

[12] Graciously—kindly.

[13] G. P. "us." Seven Uncial manuscripts and the versions generally have the Vulgate reading. The apostle reminds the Gentile converts of the special grace of their call to the faith.

[14] To Christian privileges, which qualify us for glory.

[15] G. δὲ P. "now." The Vulgate reading is supported by the seven chief manuscripts, and by the Gothic version.

[16] Lit. "deacon." Christ ministered to the circumcised Jews—taught them,

9. But that the Gentiles glorify God for mercy,[1] as it is written: "Therefore will I praise thee among the Gentiles, O Lord, and will sing to Thy name."[2]

10. And again he saith: "Rejoice, ye Gentiles, with His people."[3]

11. And again: "Praise the Lord, all ye Gentiles: and glorify Him, all ye people."[4]

12. And again Isaiah saith: "There shall be a root of Jesse, and He who shall rise up to rule the Gentiles, in Him the Gentiles shall hope."[5]

13. Now the God of hope[6] fill you with all joy, and peace in believing: that ye may abound in hope, and in the power[7] of the Holy Ghost.

14. And I myself also, my brethren, am assured[8] of you, that ye also are full of love, filled with all knowledge,[9] so that ye are able to admonish one another.

15. But I have written to you, brethren, more boldly in some sort,[10] as it were, putting you in mind, because of the grace, which is given me of God,

16. That I should be the minister[11] of CHRIST JESUS among the Gentiles: sanctifying[12] the Gospel of God, that the oblation[13] of the

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and died to redeem them, in order to fulfil the promises made to the patriarchs, and thus to vindicate Divine truth.

[1] Not in virtue of a strict promise on the part of God, since the promises were made to the race of Abraham. "The Jews indeed had promises, although they were unworthy; but you had not even these; you were saved through mere mercy." St. Chrysostom.

[2] 2 Kings xxii. 50; Ps. xvii. 50.

[3] Deut. xxxii. 49. This is quoted according to the Septuagint.

[4] Ps. cxvi. 1.

[5] Is. xi. 10. Septuagint. The root of Jesse is here taken for what springs from the root, namely, Him who was to rise and rule the Gentiles. "He adduced all these testimonies, to show that all must unite in glorifying God, and to check the Jew, that he may not rise up against the Gentile, since all the prophets call on these." St. Chrysostom.

[6] In whom you hope—who inspires hope.

[7] Grace. [8] Confident. [9] Of sacred things. [10] In some measure.

[11] "Λειτόυργος, *a sacred minister*, *a priest*, which is the perpetual signification of λειτόυργειν and its derivatives, in the Greek versions of the Old Testament." Bloomfield.

[12] G. ἱερουργοῦντα. As a sacred minister enacting the Gospel—imparting the blessings which he proclaimed. "Nothing is more certain," says Calvin, "than that Paul here alludes to the sacred mysteries which are performed by the priest." St. Chrysostom thus explains the mind of the apostle: "To proclaim and announce the Gospel is my priesthood: I offer this sacrifice."

[13] It implies sacrificial oblation. The Gentiles themselves were an offering pre-

Gentiles may be made acceptable, and sanctified in the Holy Ghost.[1]

17. I have therefore glory in CHRIST JESUS before God.[2]

18. For I dare not speak any of those things which CHRIST worketh not by me,[3] for the obedience of the Gentiles,[4] by word and deeds :[5]

19. In the power of signs and wonders, in the power of the Holy Ghost :[6] so that from Jerusalem round about unto Illyricum, I spread[7] the Gospel of CHRIST.

20. And I have so preached this Gospel, not where CHRIST was named, lest I should build on another man's foundation,[8] but as it is written :

21. " They to whom He was not spoken of, shall see : and they who have not heard, shall understand."[9]

22. For which cause also I was hindered very much from coming to you, and I have been prevented hitherto.

23. But now having no longer place in these countries,[10] and having a desire these many years past to come to you :

24. When I shall begin to[11] take my journey into Spain,[12] I hope

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sented to God by the apostle : "That the souls of the disciples be acceptable." St. Chrysostom.

[1] The believers are as victims consecrated by the Holy Ghost.

[2] In the things which regard God. The apostle only glories that he may be serviceable to others.

[3] He makes no vain boast, he states only facts. "Observe how earnestly he labours to show that all things are of God, and nothing of himself : for whether I speak, or act, or perform miracles, it is He who doth all things—the Holy Ghost doth all things." St. Chrysostom.

[4] To lead the Gentiles to embrace the faith.

[5] G. P. "deed."

[6] G. P. "Spirit of God." Six of the chief manuscripts, and many in cursive characters, as well as the Memphitic, Armenian, and Philoxenian versions, with the quotations of several Greek and Latin fathers, support the Vulgate reading, which is adopted by Griesbach.

[7] Lit. "I filled."

[8] This is stated merely to show the efficacy of the Divine word by his ministry. "He says this to show that he was a stranger to vain-glory, and to instruct them that he undertook to write to them, not from a love of glory, or with a view to be honoured by them, but to fulfil his ministry, exercise his priesthood, and through love of their salvation." St. Chrysostom.

[9] Is. lii. 15.

[10] Opportunity to preach.

[11] "Begin to" are not in the text.

[12] G. P. "I will come to you." These words are wanting in seven of the chief manuscripts and in the ancient versions, as also in St. Chrysostom ; and are rejected by most critics.

that as I pass, I shall see you, and be brought on my way thither by you, if first in part I shall have enjoyed you.

25. Now therefore I shall go to Jerusalem to minister[1] to the saints.[2]

26. For they of Macedonia and Achaia have thought fit to make some contribution for the poor saints who are in Jerusalem.

27. For it hath pleased them:[3] and they are their debtors. For[4] if the Gentiles have been made partakers of their spiritual things, they ought also to minister[5] to them in carnal things.

28. Therefore when I shall have accomplished this, and consigned to them this fruit,[6] I will go by you into Spain.

29. And I know, that coming to you, I shall come in the abundance of the blessing of the Gospel of CHRIST.[7]

30. I beseech you, therefore, brethren, by our Lord JESUS CHRIST, and by the charity of the Holy Ghost,[8] that ye help me in your prayers for me to God,[9]

31. That I may be delivered from unbelievers, who are in Judea, and that the oblation of my service[10] may be acceptable in Jerusalem to the saints.

32. That I may come to you with joy, by the will of God, and may be refreshed[11] with you.

33. Now the God of peace[12] be with you all. Amen.

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[1] G. *διακονῶν*, giving relief.

[2] To the faithful.

[3] The same verb as in the preceding verse is here repeated.

[4] 1 Cor. ix. 11. The converted Gentiles should manifest their gratitude to God for the spiritual gifts, which had been extended to them, by aiding their distressed brethren from among the Jews, whose religious communion they shared.

[5] G. *λειτουργῆσαι*. The term is used by Hellenistic writers for the exercise of the priestly office: "I do not doubt," says Calvin, "that Paul intimates that it is a kind of sacrifice, when the faithful give of their substance to relieve the distress of their brethren."

[6] Of charity.

[7] He felt confident that God would bless specially his ministry among them. The Gospel is not mentioned in the Alexandrian or Clermont manuscripts.

[8] G. P. "The Spirit." The word "Holy" is not in the text.

[9] This shows the value of mutual intercession. God grants to His ministers special graces at the solicitation of the faithful. The Greek term means "to strive together with me," as in the P. V.

[10] The text has simply my ministry or deaconship—the alms of which he was the bearer.

[11] G. "may rest with you." The Clermont and St. Germain manuscripts agree with the Vulgate.

[12] God who bestows peace.

CHAPTER XVI.

The apostle sends salutations to some among the Romans, on account of their distinguished qualities, and he directs that others should be shunned. He mentions others who salute the Romans.

1. And I commend to you Phœbe, our sister,[1] who is deaconess[2] of the church, which is at Cenchrea :[3]

2. That ye receive her in the Lord,[4] as becometh saints; and that you assist her[5] in whatsoever business she shall have need of you;[6] for she also hath assisted[7] many, myself also.

3. Salute Prisca[8] and Aquila, my helpers[9] in CHRIST JESUS;

4. (Who for my life have laid down their own necks :[10] to whom not I only give thanks, but all the churches of the Gentiles:)

5. And their domestic church.[11] Salute Epenetus my beloved, who is the first fruits[12] of Asia[13] in Christ.

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[1] In Christ.

[2] The text has διάκονον, which the Vulgate renders, "in ministerio." This class of Christian females was entrusted with the instruction of females, and with various offices in connexion with their baptism. Pliny mentions that he put two to the torture, "quæ ministræ dicebantur." Ep. x. 97.

[3] The port of Corinth on the Asiatic side.

[4] In a religious, kind spirit.

[5] Stand by her.

[6] She is thought to have had some business at the imperial court.

[7] Lit. hath been the patroness, or advocate. She appears to have been a lady of great influence, who had rendered important services.

[8] G. P. "Priscilla." The Vulgate reading is supported by eight Uncial manuscripts, and by many versions and fathers.

[9] Lit. fellow-labourers.

[10] As if laying down their heads on the block in his stead. It is a strong expression for putting themselves in imminent danger. "It is probable that there were numberless dangers under Nero, who even ordered all the Jews to quit Rome." St. Chrysostom.

[11] The congregation which was wont to assemble in their house. Before the erection of churches, the houses of believers were used for sacred purposes.

[12] St. Chrysostom remarks: "He is so styled, either because he was the first of all to believe, or because he displayed greater piety than all the rest."

[13] G. P. "Achaia." Bloomfield remarks: "Several ancient manuscripts, and some editions and fathers read Ασιάς, which is preferred by Grotius, Mill, Bengel, Whitby, Koppe, and Rosenmuller, and has been received by Griesbach. Indeed, it is so well supported both by external and internal evidence, that there is every probability it is the true reading."

6. Salute Mary,[1] who hath laboured much[2] among you.[3]

7. Salute Andronicus, and Junia, my kinsmen and fellow-prisoners,[4] who are of note among the apostles,[5] who also were in CHRIST[6] before me.

8. Salute Ampliatus, my beloved in the Lord.

9. Salute Urban, our helper in CHRIST JESUS, and Stachys my beloved.

10. Salute Apelles, approved in CHRIST.[7]

11. Salute those who are of the house of Aristobulus.[8] Salute Herodion, my kinsman. Salute those of the house of Narcissus, who are in the Lord.

12. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis, the beloved, who hath laboured much in the Lord.

13. Salute Rufus,[9] the elect in the Lord, and his mother and mine.[10]

14. Salute Asyncritus, Phlegon, Hermas,[11] Patrobas, Hermes, and the brethren who are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympias, and all the saints who are with them.

16. Salute one another with a holy kiss.[12] All[13] the churches of CHRIST salute you.

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[1] She was probably a Jewish convert, as the name was Hebrew.

[2] In works of piety and zeal. "He shows that together with the word of instruction, she ministered in other things, in dangers, in money, in travels." St. Chrysostom.

[3] G. P. "on us." The Vulgate reading is conformable to four Uncial manuscripts, including those of Clermont, and St. Germain.

[4] We know not in what circumstance. St. Chrysostom thinks that they are called fellow-prisoners, because they had shared his dangers.

[5] This term was sometimes taken in a less strict sense, for a zealous labourer in the promulgation of the Gospel. 2 Cor. viii. 23; Phil. ii. 25. As the article is here used, many think that it must be strictly understood, and that the meaning is, that these persons were favourably known and highly respected by the apostles.

[6] Were Christians.

[7] Tried, practically known to be devoted to CHRIST.

[8] His domestics, or some of his family.

[9] The son of Simon, the Cyrenean. Mark xv. 21.

[10] The apostle bore her the affection of a son.

[11] He is believed to be the author of the work called "Pastor."

[12] This recommendation seems to have been intended to revive their mutual charity, which had suffered from contention. A vestige of this usage, which became a part of the ceremonial of the church, remains in the kiss of peace given at solemn mass.

[13] G. P. omit "all;" but Griesbach inserts it in the text, on the authority of

17. Now I beseech you, brethren, to mark those who cause dissensions[1] and scandals[2] contrary to the doctrine which ye have learned, and to avoid them.[3]

18. For such persons do not serve[4] Christ our Lord,[5] but their own belly;[6] and, by sweet words and flattery,[7] they seduce the hearts of the innocent.

19. For your obedience is published[8] in every place.[9] I rejoice therefore in you.[10] But I would have you to be wise in good, and simple in evil.[11]

20. And the God of peace crush[12] Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

21. Timothy,[13] my helper, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22. I, Tertius, who have written the epistle,[14] salute you in the Lord.

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three Uncial manuscripts, and of the ancient versions and fathers generally. The apostle spoke in the name of all the churches, since they had occasion to express to him their good wishes towards the Romans. These salutations were added to the letter, probably after the apostle had read it to the Corinthians. As he was acquainted with many Jewish Christians, then residing at Rome, and with some others, who had visited the East, he thought proper to name them affectionately.

[1] Divisions. "Whence comes dissension? From dogmas contrary to the doctrine of the apostles. Whence are such dogmas? From gluttony and other passions." St. Chrysostom.

[2] Occasions of strife.

[3] Avoid their society. The solicitude of the apostle for the harmony of the brethren, caused him to insert this admonition, amidst these friendly salutations.

[4] G. P. "Jesus." Schott marks it as manifestly spurious. The Vulgate reading is supported by the three chief manuscripts, and by several versions.

[5] Although they affect zeal for His honour.

[6] They were voluptuaries.

[7] The two Greek terms here used are nearly synonymous.

[8] As their faith, so also their docility and obedience were celebrated. Their confiding piety might expose them to the wiles of artful men.

[9] G. P. "unto all *men*."

[10] G. τὸ ἐφ' ὑμίν. P. "on your behalf." The article is wanting in seven Uncial and several cursive manuscripts.

[11] He wished them to be well instructed in faith, that they might embrace what was good, and be guileless and strangers to evil, so as to practise no deceit.

[12] The text is in the future. The apostle desired that Satan, the author of strife, might be speedily crushed under their feet, by their union and love. There is an allusion to the prophecy. Gen. iii. 15.

[13] The bishop to whom he addressed two epistles.

[14] The amanuensis. Writing, as it was then practised, was a special profession, which required great labour and skill.

23. Cajus, my host, and of the whole church,[1] saluteth you. Erastus, the treasurer[2] of the city, saluteth you, and Quartus, a brother.

24. The grace of our Lord JESUS CHRIST be with you all. Amen.

25. Now, to Him who is able to confirm[3] you according to my Gospel, and the preaching of JESUS CHRIST,[4] according to the revelation of the mystery[5] kept secret in the eternal times,[6]

26. (Which now is made manifest by the Scriptures of the prophets,[7] according to the command of the eternal God,[8] to the obedience of faith) known among all nations,[9]

27. To God, the only wise;[10] through JESUS CHRIST, to whom[11] honour and glory for ever and ever. Amen.[12]

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[1] Of Corinth.

[2] The Greek term literally denotes an administrator of a house. Already Christians were found in the higher classes of society.

[3] Strengthen in faith.

[4] The Gospel of CHRIST, which Paul preached.

[5] This was the announcing of the great mystery of the incarnation.

[6] This is a strong expression for eternity, or for all past time.

[7] These served to show that it was no novelty, although now for the first time openly declared.

[8] As God commanded.

[9] Published everywhere, embraced by many in the various countries.

[10] Some words are understood,—be glory.

[11] To God through CHRIST.

[12] G. P. "Written to the Romans from Corinthus, and sent by Phœbe, servant of the church at Cenchrea." This, although correct, is deemed an addition to the text, it being wanting wholly, or in part, in the ancient manuscripts.

INTRODUCTION

TO THE FIRST EPISTLE TO THE CORINTHIANS.

The First Epistle to the Corinthians was written from Ephesus, about the year of our Lord, 56—or, as Olshausen insists, 59. Corinth, the capital of Achaia, and of all Greece after the fall of Athens, and Lacedemon, had received the faith, by the preaching of St. Paul, about the year 52. Having first addressed the Jews, with but little success, the apostle turned to the Gentiles, and during a year and a half occupied himself with their instruction. St. Peter is believed to have visited this church at a subsequent period, and Apollo, likewise, preached there. When St. Paul came to Ephesus, after visiting Jerusalem, and Antioch, and the provinces of Upper Asia, Stephanus, Fortunatus, and Achaicus came to him to report the state of the Church, and obtain his directions on various matters of importance. They were made the bearers of his reply.

In the beginning of this Epistle, the apostle adverts to the divisions which had sprung up amongst them, the root of which was a vain affectation of human wisdom, quite foreign to the preaching of the Gospel, which was in simplicity, but confirmed by Divine prodigies. He reminds them of the disregard of worldly distinctions manifested by Almighty God, in calling to the faith, for the most part, persons of humble condition in life, undistinguished by any personal endowment. He points out the light in which they should view their teachers, whose recompense would depend on their faithful discharge of the high ministry entrusted to them. An enormous scandal—incest of the worst kind—had taken place in Corinth, to punish which the apostle exercises the authority given him by CHRIST, and cuts off the chief delinquent from the communion of the Church. He shows the impropriety of Christians having recourse to heathen tribunals, to obtain redress for alleged wrongs, and urges the adjustment of all differences by Christian judges. He dwells on the guilt of impurity, and specifies the obligations of the married state, whilst he declares the excellence of celibacy. The rules to be followed in regard to the use of meats offered to idols are distinctly laid down; the right of the ministers of the Gospel to be supported by the faithful is maintained; and the uncertainty of salvation is insisted on; the example of the Israelites, most of whom perished in the desert, being used to show, that favours already received from God, give no security as to our final acceptance. The apostle complains of abuses in the assemblies for worship, points out the manner in which women should appear in prayer, and recalls to the minds of all the eucharistic institution. He states the variety of gifts by which the faithful were distinguished, and the various offices in the Church. Having inculcated the necessity and excellence of charity, he proceeds to give rules for the proper use of the supernatural gifts, which were then common among the faithful. He then dwells on the proofs of the resurrection of CHRIST, and explains the doctrine of the resurrection of all men. Finally, he gives some directions about the alms to be collected for the Christians in Jerusalem, and concludes with salutations.

The matters treated of are evidently of the highest importance, whether we consider the prevention of schism, by abstracting from the personal qualifications of the preachers of the Gospel, and fixing our faith in CHRIST, whom they announce; or the instructions on the domestic relations and public worship; or the enforcement of the doctrine of the general resurrection. The chapter on charity is deserving of especial attention; it should be treasured up in our memory, and made the subject of frequent meditation. Without this virtue, no Divine gift, no good work done by us, can avail to salvation.

THE FIRST EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

Paul gives thanks to God for the gifts bestowed on the Corinthians; but grieves that there were schisms among them concerning those from whom they had received baptism, rejoicing that he himself had baptized but few, having been sent to preach the Gospel; and showing that the wisdom of the world is reproved, and that the simple are chosen: as even salvation arises from the death of Christ, the preaching of which is esteemed folly by the world, but is power and wisdom to believers; for God has chosen the contemptible things of the world, lest any one should glory in himself.

1. Paul, apostle of Jesus Christ, called,[1] by the will of God, and Sosthenes the brother,[2]

2. To the Church of God, which is at Corinth, to those who are sanctified[3] in Christ Jesus, to the saints called,[4] with all who invoke the name[5] of our Lord Jesus Christ, in every place, theirs and ours.[6]

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[1] This term marks his Divine vocation, not merely the title by which he was known among men.

[2] Some take him to be the ruler of the synagogue at Corinth, who was beaten before the tribunal of Gallio. Acts xviii. 17. The article is thought to mark him as a distinguished Christian; but others take it to be equivalent to the possessive pronoun.

[3] By baptism.

[4] By Divine grace.

[5] Who worship Him. The invocation of His name is, by *synecdoche*, taken for worship in general.

[6] These pronouns in the Vulgate are referred to place; but in the text they

3. Grace to you and peace from God our Father, and the Lord Jesus Christ.

4. I give thanks to my[1] God always for you, for the grace of God, which is given you in[2] Christ Jesus:

5. That in all things ye are made rich in Him, in all utterance,[3] and in all knowledge:[4]

6. As the testimony of Christ was confirmed in[5] you:

7. So that nothing in any grace is wanting to you,[6] waiting for the revelation[7] of our Lord Jesus Christ,

8. Who[8] also will confirm you to the end without crime,[9] in the day[10] of the coming of our Lord Jesus Christ.

9. God *is* faithful,[11] by whom ye are called to the fellowship[12] of His Son Jesus Christ our Lord.

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,[13] and that there

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may be referred to Lord, as if he said: "our Lord—theirs and ours." It was so understood by St. Chrysostom. "Although this letter is written to the Corinthians only, nevertheless, he makes mention of all the faithful throughout the whole earth, showing that the Church throughout the world should be one, although separately existing in different places, and especially that the Church of Corinth should be one. Although they are separated locally, they are united in their common Lord, wherefore the apostle joining them, added: 'ours and theirs.'" Hug thinks that the apostle refers to the faithful Corinthians, whether actually at Corinth, or in his own company.

[1] St. Chrysostom observes: "Through great affection, he seizes on and appropriates Him to himself, as even the prophets were wont to do: 'O God, my God.'"

[2] By union with Him.

[3] Endowed with a facility of declaring the mysteries of faith.

[4] Internally illustrated.

[5] By interior light and extraordinary gifts—by their acceptance of it, and their unwavering faith.

[6] So that you are deficient in no gift—you abound in supernatural gifts.

[7] At the end of time, when He shall come to judge all mankind.

[8] God, whom he thanks, v. 4. By the figure *hyperbaton*, which is familiar with the apostle, the relative depends on a remote antecedent.

[9] Preserve you blameless.

[10] To appear such in judgment. The common Greek does not mention "the coming," which, however, is found in the manuscripts of Clermont and St. Germain. These omit "the day." The Vulgate combines both readings.

[11] To His promises. He is consistent in the exercise of His goodness. 1 Thess. v. 24.

[12] To share His merits, to become members of His mystical body. "How great is the gift!" cries St. Chrysostom.

[13] Preserve harmony of speech.

be no schisms[1] among you: but that ye be perfect[2] in the same mind, and in the same judgment.[3]

11. For it hath been signified to me of you, my brethren, by those who are of Chloe,[4] that there are contentions among you.

12. Now this I say,[5] that every one of you saith: I indeed am[6] of Paul: and I of Apollo:[7] and I of Cephas: and I of Christ.[8]

13. Is Christ divided?[9] Was Paul crucified for you?[10] or were ye baptized in the name of Paul?[11]

14. I give God thanks,[12] that I baptized none of you, but Crispus,[13] and Cajus:

15. Lest any one say, that ye were baptized in my name.[14]

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[1] Divisions, parties.

[2] This term originally signifies to repair a broken vessel, or mend a torn garment. It is used, Matt. iv. 21, of the mending of nets.

[3] Unity of sentiment and mutual affection are earnestly recommended.

[4] Of the household of Chloe, which is generally thought to be the name of a woman. The apostle points to his informants, that he may not be thought to adopt vague rumours; yet, as St. Chrysostom remarks, he abstains from naming the individuals, lest he give occasion to pain or suffering, on the part of those whose zeal prompted them to give the information.

[5] I mean.

[6] The follower, or adherent. They rallied under leaders with an attachment savouring of partisanship. "He condemns as the worst enemies of our faith," says Calvin, "those who draw away disciples after them, in order to split up the Church into sects."

[7] Acts xviii. 24.

[8] "He does not blame them for taking their name from Christ, but he complains that all did not do so. And I think that he added this of himself, with a view to show the weightiness of the charge, as if Christ were thus appropriated to a party, although they did not designate themselves in this manner." St. Chrysostom.

[9] Are His doctrine, mission, passion, different for the various classes just enumerated? "Did Christ," says Pyle, a Protestant, "institute more than one religion, or preach different and contradictory doctrines, as your different sects of philosophy are wont to do?"

[10] Christ alone redeemed us.

[11] The Greek has, ἐις: "unto the name." This preposition, however, is often used for "in." The phrase may be understood of being baptized under his invocation, or on a pledge to be his follower.

[12] This is a popular way of expressing his satisfaction.

[13] Acts xviii. 8.

[14] Lest occasion of schism should arise. G. P. "that I had baptized." The Vulgate reading is found in the Alexandrian and Ephrem manuscripts, and in several ancient versions.

16. And I baptized also the household of Stephanas:[1] but I know not if I baptized any other.[2]

17. For CHRIST sent me not to baptize,[3] but to preach: not in wisdom of speech,[4] that the cross of CHRIST[5] be not made void.[6]

18. For the word[7] of the cross to those indeed who perish[8] is foolishness: but to those who are saved, that is to us,[9] it is the power of God.[10]

19. For it is written: "I will destroy the wisdom of the wise, and the prudence of the prudent I will reject."[11]

20. "Where *is* the wise? where *is* the scribe? where *is* the disputer of this world?"[12] Hath not God made foolish the wisdom of this world?

21. For seeing that in the wisdom of God[13] the world by wisdom

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[1] They were the first converts in Achaia. Infra xvi. 15. The meaning is Stephanas, with his family, children, and slaves.

[2] This may be a mode of affirming that he baptized no other; or the apostle may have been uncertain whether he baptized any other of the Corinthians. Inspiration does not necessarily impart a knowledge of all things, but it prevents error in any actual statement.

[3] The chief object of his mission was to preach, for which his natural talents, and the extraordinary circumstances of his conversion, peculiarly qualified him. He, however, was authorized to baptize, as the facts which he states show. The Hebrews often speak as if excluding what is secondary to another object.

[4] Not delivering sublime theories, like the philosophers. Infra ii. 1, iv. 13; 2 Pet. i. 16.

[5] The doctrine of a crucified Redeemer.

[6] Be not deprived of its influence.

[7] Doctrine.

[8] It is accounted folly by unbelievers, who thus reject salvation.

[9] Believers, who are in the way of salvation.

[10] A manifestation of Divine power. Rom. i. 16.

[11] Isai. xxix. 14. The quotation is from the Septuagint. The words have direct reference to the evil advisers of Ezechias. God threatens to defeat their counsels, in punishment of their self-confidence. The apostle applies this to the worldly wise, who could not embrace the humiliating doctrines of revelation.

[12] Isai. xxxiii. 18. "Where is the learned? where is he that pondereth the words of the law? where the teacher of little ones?" This text was apparently had in view by the apostle, who cites it freely. In its primary sense it refers to the officers of Sennacherib, who enrolled the soldiers, exacted the tributes, and provided for the strength of the walls by erecting fortifications. See 4 Kings xviii. 18. As applied by the apostle, the disputer seems to mark any theorist who indulges speculation as to the origin of things, or as to the Divine counsels. By the wise or learned man, the philosopher may be understood; by the scribe, the learned Jew. "He at once rebukes both Jews and Greeks." St. Chrysostom.

[13] As displayed in all creation, and as manifested by the light of reason.

knew not God; it pleased God by the foolishness[1] of preaching to save those who believe.

22. For both the Jews ask for signs,[2] and the Greeks seek after wisdom:

23. But we preach CHRIST crucified: to the Jews indeed a stumbling-block,[3] and to the Gentiles[4] foolishness:[5]

24. But to the called,[6] Jews and Greeks, CHRIST the power of God, and the wisdom of God:[7]

25. For the foolishness[8] of God is wiser than men: and the weakness[9] of God is stronger than men.

26. For see your calling,[10] brethren, that not many wise[11] according to the flesh, not many mighty,[12] not many noble:[13]

27. But the foolish things[14] of the world hath God chosen, that He may confound the wise: and the weak things[15] of the world hath God chosen, that He may confound the strong:

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[1] Apparent.

[2] G. P. "a sign." The plural form is in seven Uncial manuscripts and the ancient versions. Griesbach admits it.

[3] An occasion of unbelief.

[4] G. P. "Greeks." Griesbach adopts the Vulgate reading, which is supported by eight Uncial manuscripts, and by the Peschito and other ancient versions.

[5] The doctrine of redemption appeared utterly absurd to the heathen.

[6] The faithful.

[7] Divine wisdom and power are recognised by believers in the mystery of redemption. It was wise to heal the disorders of pride and corruption by examples of humiliation and suffering. Divine power was shown forth in the miracles which CHRIST performed, and in His resurrection. "It is a great evidence of power and wisdom to persuade men by means apparently adverse. So the cross appears a stumbling-block, yet it does not repel, but it draws men to the faith." St. Chrysostom.

[8] Apparent. God is infinitely wise; but the means which He adopts for His high purposes are regarded by some men as absurd. "The apostle speaks of the cross, not as it is, but as it appears to be; for he answers conformably to their opinion." St. Chrysostom.

[9] God is all-powerful. He is a rock of strength. No human efforts avail against His counsels.

[10] From what classes of society you have been called to the faith.

[11] Not many were of the class of philosophers.

[12] In high station.

[13] Of high birth.

[14] Those whom worldlings regard as fools. The neuter gender is often used for the masculine. "It is the greatest evidence of victory, that He conquers by means of illiterate men." St. Chrysostom.

[15] Persons destitute of power and influence.

28. And the base[1] things of the world, and the contemptible hath God chosen, and the things that are not,[2] that He might bring to nought those things which are:

29. That no flesh may glory in His sight.

30. But of Him are ye in CHRIST JESUS, who is made unto us wisdom from God, and justice,[3] and sanctification, and redemption;

31. That as it is written: "Let him who glorieth, glory in the Lord."[4]

CHAPTER II.

Paul showeth that he preached Christ and Him crucified, with great modesty and with simple words to the Corinthians; although he spoke to the perfect even a wisdom hidden from the world, which can only be known by the spirit of God: for the sensual man doth not understand the things which are of God.

1. And I, brethren, when I came to you, came not in loftiness of speech,[5] or of wisdom, announcing to you the testimony of CHRIST.[6]

2. For I judged not[7] myself to know anything among you, but JESUS CHRIST, and Him crucified.[8]

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[1] Ignoble—persons of low estate. "He called not merely the illiterate, but the poor, the low, the abject, in order to humble the powerful." St. Chrysostom.

[2] That have no social importance—that are counted for nothing. "He showed His great power by casting down the great ones of the earth, by means of men who seemed of no account." St. Chrysostom.

[3] The source of wisdom and the meritorious cause of every blessing. Jer. xxiii. 5.

[4] Jer. ix. 23, 24; 2 Cor. x. 17.

[5] Supra i. 17.

[6] G. P. "of God." The phrase of the Vulgate is the same as before, ch. i. 6.

[7] P. "I determined." Olshausen rejects this translation, and insists that it means: "I judged in myself."

[8] He laid no claims to that knowledge which was prized by the Corinthians. He set no value on it; but preached as if all his knowledge was confined to the mystery of redemption, "being altogether destitute of external wisdom." St. Chrysostom.

3. And I was with you in weakness and fear, and[1] much trembling:[2]

4. And my speech and my preaching *was* not in the persuasive words of human wisdom, but in the showing of spirit and power:[3]

5. That your faith might not be in the wisdom of men, but in the power of God.

6. But we speak wisdom among the perfect;[4] yet not the wisdom of this world,[5] nor of the princes of this world,[6] who come to nought:[7]

7. But we speak the wisdom of God, in a mystery,[8] which[9] is hidden, which God ordained before the world[10] unto our glory,[11]

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[1] G. P. "in." The preposition is wanting in three Uncial manuscripts, and in the Memphitic version.

[2] On account of the persecutions of the Jews. Acts xviii. 12. "Did Paul fear dangers? Undoubtedly he feared them, and his fear was great: for although he was Paul, he was, nevertheless, a man. This was no dishonour to Paul; it was the weakness of nature, and it affords evidence of his strong determination, since although he feared death and stripes, under the influence of fear he did nothing unworthy of himself." St. Chrysostom.

[3] In the manifestation of the spirit with which God strengthened him to announce the revealed mysteries; in the fervour of his preaching, and its efficacy, through the concurrence of Divine grace; also in the wonders, whereby God confirmed it. "These unlettered men preaching such things, being put in chains, and banished, overcame those who drove them away. How? Was it not by communicating faith through the Spirit? For this is a manifest proof. For tell me, who is there who seeing the dead raised to life, and the devils chased away, would not embrace the faith?" Idem.

[4] Christians, especially the more enlightened and fervent. "He calls perfect those who believe: for they are perfect, who seeing that human things are very weak, despise them, feeling convinced that they are of no real advantage to them." Idem.

[5] Not profane philosophy.

[6] Not such as is patronised by secular rulers. Allioli, however, understands the philosophers themselves to be called rulers, by reason of their influence and authority in matters on which they theorized.

[7] Whose power is transient, whose systems of teaching will soon be exploded.

[8] In the secret counsel of God. "Why does he style it mystery? Because neither angel, nor archangel, nor any other created power knew it, before its accomplishment." St. Chrysostom.

[9] Which wisdom.

[10] The manifestation of the Divine wisdom in the preaching of the Gospel was foreordained of God in His eternal counsels. "Paul is desirous to show that God always loved us, even of old, when we were not yet born; for if He had not loved us, he would not have predestined riches for us." Idem.

[11] Sanctification and happiness.

8. Which none of the princes of this world knew:[1] for if they had known it, they would never have crucified the Lord of Glory.[2]

9. But, as it is written: "That eye[3] hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for those who love him:"

10. But to us, God hath revealed by His Spirit: for the Spirit searcheth all things, yea, the deep things[4] of God.

11. For what man knoweth the things of a man, but the spirit of a man, which is in him? So also the things of God no man knoweth, but the Spirit of God.

12. Now we have received not the spirit of this[5] world, but the Spirit which is of God, that we may know[6] the things which are given us by God:

13. Which things also we speak in words not dictated by human wisdom,[7] but dictated by the Spirit,[8] comparing spiritual things with spiritual:[9]

14. But the natural[10] man receiveth not[11] the things which are of

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[1] Pilate and Herod did not recognise the Incarnate Wisdom, did not know Christ, to be the Son of God.

[2] The all-glorious Lord. They were blinded by their malice, pride, and love of popularity. "The apostle opportunely styled him Lord of Glory; for whilst the cross appears to be a matter of ignominy, he shows that it was an occasion of great glory: but much wisdom was needed, not only to know God, but also to learn this dispensation of God." St. Chrysostom.

[3] Isaiah lxiv. 4. "From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for thee." The apostle applies to the revealed mysteries and blessings of the Gospel what the prophet said of temporal favours, the types of better things.

[4] The unfathomable counsels of the Deity lie open to the Holy Spirit, who is omniscient, being identified in nature with the Father and the Son.

[5] G. P. "the."

[6] Value properly.

[7] Supra i. 17, ii. 1, 4; 2 Pet. i. 16.

[8] G. P. "Holy Ghost." The epithet is wanting in six Uncial manuscripts, and in the ancient versions. Griesbach rejects it.

[9] Or teaching them to those who are spiritual: that is, communicating the knowledge of Divine things to those whom the Spirit of God disposes to receive it. The Greek verb, as used by Hellenistic writers, means to teach. Calvin explains it of "adapting" the style of his discourse, to the sublime simplicity of the doctrine. St. Chrysostom says: "When anything is spiritual and difficult, we borrow testimonies from spiritual things."

[10] He who is guided only by natural impulse, or reason.

[11] V. "percipit." The Greek means to receive. "The natural man indulges altogether in cold reasoning, and does not feel that he needs aid from on high; which

the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined.[1]

15. But the spiritual man judgeth all things:[2] and he himself is judged of no man.[3]

16. For who hath known the mind of the Lord, who may instruct him?[4] But we have[5] the mind of CHRIST.

CHAPTER III.

Paul could not preach to the Corinthians the high mysteries of faith: for they contended about those who were merely ministers, since God alone can give an increase of grace and virtues, and Christ alone is the foundation of faith: on which who has built up well or ill, will be manifest on the day of judgment. The temple of God, which we are, must not be violated, nor must we glory in the ministers of God.

1. And I, brethren, could not speak to you as to spiritual *men*,[6] but as to carnal.[7] As to little ones in Christ,

2. I fed you with milk,[8] not meat:[9] for ye could not[10] as yet, but neither indeed can ye now: for ye are yet carnal.

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is madness. For God gave wisdom, that you may learn, and receive aid from Him, not that you should deem it all-sufficient: for even the eyes are beautiful, and useful, but if you would see without light, their beauty or strength is of no avail." St. Chrysostom.

[1] Judged of. Faith rests on divine revelation.

[2] According to the maxims of religion.

[3] He is not subject to condemnation, since he acts on correct principles. "*Indicatur*," which is in some editions of the Vulgate, seems to be a mistake. The same Greek verb occurs at the close of v. 14, and twice in v. 15. St. Chrysostom explains the text thus: "The sentiment which we entertain in regard to these things is derived from CHRIST; we have spiritual knowledge in regard to things of faith, so that no one can censure us."

[4] To set him right. Isaiah xl. 13; Wisdom ix. 13; Romans xi. 34. The Septuagint use the Greek term, which is here employed, for instructing.

[5] We know what CHRIST has taught. This may be understood in a special manner of the apostles.

[6] Men advanced in knowledge and virtue.

[7] Imperfect men.

[8] G. P. "and." The conjunction is not found in the Alexandrian and Parisian manuscripts, or in the Memphitic version. Griesbach rejects it.

[9] He gave them instructions accommodated to their weakness. He did not unfold to them the sublimer doctrines.

[10] Receive this solid food,—this instruction in the higher doctrines of faith.

3. For whereas there is among you envying and contention:[1] are ye not carnal, and[2] walk according to man?[3]

4. For when one saith: I indeed am of Paul. And another: I am of Apollo: are ye not men?[4] What then is Apollo? and what is Paul?[5]

5. [6]Ministers of Him, whom ye have believed, and to every one as the Lord hath given.[7]

6. I planted,[8] Apollo watered,[9] but God gave the increase.

7. Therefore neither he who planteth is anything, nor he who watereth, but He who giveth the increase, God.

8. Now he who planteth, and he who watereth, are one.[10] And every man shall receive his own reward according to his own labour.[11]

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[1] G. P. "and divisions." These words are wanting in the above-quoted manuscripts and versions, as also in the Ethiopic and Armenian versions, and in some Greek and Latin fathers. St. Chrysostom has the last term in the singular number.

[2] The negative particle of the preceding clause is understood, as is usual with Hellenistic writers: "walk ye not!"

[3] After the manner of men, who are influenced by passion.

[4] Still subject to human imperfections. G. P. "carnal." This reading is not found in the principal manuscripts or versions, and is rejected by Lachmann and Schott. It was probably inserted by way of explanation. It is found in St. Chrysostom.

[5] G. P. "Who then is Paul, and who is Apollos?" The order of the Vulgate, which is conformable to all the chief manuscripts, is adopted by Lachmann and Schott.

[6] G. P. "but ministers by whom ye believed." The first particle is cancelled by Griesbach, on the authority of seven manuscripts, and the Memphitic, Ethiopic, and Armenian versions. The term *deacons* is here applied to both Paul and Apollo, "because they did not merely preach, but ministered; for the former term denotes speech, the latter implies action." St. Chrysostom.

[7] According as God has given grace and other gifts for the office of teaching: "for they had not anything of themselves, but from God, who had communicated it to them." St. Chrysostom.

[8] Gave the first knowledge of Christ to the Corinthians. "I was the first to cast the seed of the word." St. Chrysostom.

[9] Followed up the labours of Paul, by training the faithful to the practices of religion: "lest the seed should die away in temptation, Apollo added his own efforts." St. Chrysostom.

[10] One thing; labouring for one object. "He styles them one, because they can do nothing without God, who gives the increase." St. Chrysostom.

[11] Psalm lxi. 13; Matt. xvi. 27; Rom. ii. 6; Galat. vi. 5.

9. For we are labourers[1] with God: ye are God's husbandry, ye are God's building.

10. According to the grace of God, which is given me, as a wise architect,[2] I have laid the foundation: and another buildeth thereon. But let every one take heed how he buildeth thereupon.

11. For other foundation no man can lay, but that which is laid, which is CHRIST JESUS.[3]

12. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble,[4]

13. Every man's work shall be manifest: for the day of the Lord[5] shall declare it, because it shall be revealed in fire:[6] and the fire shall try every man's work, of what sort it is.[7]

14. If any man's work abide[8] which he hath built thereupon, he shall receive a reward.[9]

15. If any man's work burn, he shall suffer loss:[10] but he himself shall be saved: yet as by fire.[11]

16. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?[12]

17. But if any man violate[13] the temple of God, him shall God destroy.[14] For the temple of God is holy, which ye are.[15]

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[1] Co-operating with God for the salvation of men; making known His truths, imparting His gifts through the sacraments.

[2] The apostle does not say this in self-commendation; but to insinuate the solidity of the foundation which he had laid. "He here styled himself wise, not with a view of extolling himself, but to present an example to them, and to show that a wise man must lay one foundation. For observe his moderation: according to the grace of God which is given me." St. Chrysostom.

[3] As Redeemer, Teacher, and Lord; His doctrine and institutions.

[4] These, according to St. Chrysostom, are symbols of works. Perfect works may be represented by gold, silver, and precious stones; good works done in an imperfect manner, may be likened to wood, hay, and stubble.

[5] G. P. omit, "of the Lord." The day of judgment.

[6] Fire is to precede the last judgment.

[7] This implies a comparison with a building in flames.

[8] If it bear the action of the fire, if it remain uninjured.

[9] The workman shall be well rewarded.

[10] Lit. "be fined."

[11] As a man escaping through the fire.

[12] This appeal to the sanctity of the Christian is directed against those who practically forget it. The apostle is preparing those whom he addresses for the case of the incestuous Corinthian.

[13] Lit. "corrupt." This corruption implies bad conduct.

[14] The same verb is used in the text.

[15] Infra vi. 19; 2 Cor. vi. 16.

18. Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise.[1]

19. For the wisdom of this world is foolishness with God. For it is written: "I will catch the wise in their own craftiness."[2]

20. And again: "The Lord knoweth the thoughts of the wise, that they are vain."[3]

21. Let no man, therefore, glory in men.

22. For all things are yours,[4] whether Paul, or Apollo, or Cephas,[5] or the world, or life, or death, or things present, or things to come:[6] for all things are yours.

23. And ye are Christ's,[7] and Christ is God's.[8]

CHAPTER IV.

Judgment must not be passed rashly on the ministers of God: the Corinthians are reproved for boasting of their ministers, and of the gifts which they had received, as if they were their own; and who indulging in pride, despised even the apostles, although Paul had begotten them in Christ. He states that he will shortly come to Corinth, to rebuke the pretended apostle.

1. Let a man so regard us as ministers[9] of Christ, and dispensers[10] of the mysteries of God.[11]

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[1] He checks pride, by declaring that self-distrust and docility are the means to attain to true wisdom. He has those particularly in view, who, inflated with a false philosophy, caused divisions in the church. See St. Chrysostom. He wishes them to lay aside all pretensions to wisdom, and embrace humility, in order to be truly wise unto salvation.

[2] Job v. 13.

[3] Ps. xciii. 11.

[4] Directed to your benefit and salvation.

[5] The highest ministers of religion are employed for the benefit of the faithful. Their office makes them the servants of all.

[6] All the vicissitudes and events of life are designed to advance your spiritual welfare.

[7] Bound to serve Him.

[8] His only begotten Son, seeking the glory of the Father. As man, He refers all things to Him, and His office as Redeemer is directed to lead the elect to Him.

[9] G. ὑπηρέτας—servants. 2 Col. vi. 4.

[10] G. οἰκονόμους, administrators—stewards. The apostle prescribes this consideration as a remedy or preventive of partisan attachment to leaders.

[11] The revealed truths, and the institutions of Christ—the sacraments.

2. Here now it is required among[1] the dispensers, that a man be found faithful.

3. But to me it is of the least account to be judged by you, or by the day of man:[2] but neither do I judge myself.[3]

4. For I am not conscious to myself of anything;[4] yet I am not hereby justified: but He that judgeth me, is the Lord.

5. Therefore judge not before the time, until the Lord come,[5] who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God.[6]

6. But these things, brethren, I have in a figure transferred to myself and Apollo,[7] for your sakes, that in us ye may learn not[8] above what is written,[9] to be puffed up one against the other for another.[10]

7. For who distinguisheth thee?[11] And what hast thou, that thou hast not received? But if thou hast received, why dost thou glory, as if thou hadst not received?[12]

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[1] Lit. "In." Fidelity is demanded in every steward.

[2] By any other human judgment. "The day" is put elsewhere emphatically for the day of judgment. "The day of man" may mean the judgment of men, as days were appointed for the trial of culprits; or an allusion may be made to the transitory character of human judgments, since men soon pass away. Lest the Corinthians should take on themselves to judge their instructors, he shows his indifference to the erring judgments of men.

[3] He did not rest his innocence on his own consciousness. "Observe that this does not savour of arrogance: for he does not say that he himself is able to form an accurate judgment." St. Chrysostom.

[4] Of no failure in his duties towards them—of no weighty offence against God, since his call to the ministry.

[5] CHRIST is said to come for each one in death, since the soul appears before Him in judgment. The knowledge of the secrets of the heart, or omniscience, is ascribed to Him.

[6] According to his deserts, he will be rewarded by CHRIST the Judge, who is God. Lit. "the praise," namely, such as he deserves.

[7] The apostle applied his remarks to himself and Apollo, avoiding to name the leaders under whom the factions rallied, in order to correct the evil without wounding their pride.

[8] G. P. "to think *of men*." Schott suspects this to be an interpretation. It is wanting in the Alexandrian and Cambridge manuscripts, as well as in the Vulgate.

[9] Contrary to what he had enjoined in the beginning of this letter. He may, however, allude in general to texts of Scripture which prescribe humility.

[10] Contending in a proud spirit for a favourite teacher.

[11] This seems to be addressed to the teacher. "He passes," says St. Chrysostom, "from the subjects to the rulers."

[12] Every gift, whether for personal sanctification, or for the benefit of others,

8. Now ye are full:[1] now ye are become rich:[2] ye reign[3] without us: and I would to God ye did reign,[4] that we also might reign with you.[5]

9. For I think, that God hath set forth[6] us apostles the last,[7] as men condemned to death:[8] because we are made a spectacle to the world, and to angels, and to men.[9]

10. We[10] fools for CHRIST'S sake, but ye wise[11] in CHRIST, we weak, but ye strong,[12] ye honourable,[13] but we vile.[14]

11. Even unto this hour we both hunger and thirst,[15] and are naked,[16] and are buffeted, and are wanderers.[17]

12. And we labour working with our own hands:[18] we are reviled, and we bless: we are persecuted, and we suffer *it*.

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comes from God. "These good works are not your own, but the fruits of Divine grace. If you allege your faith, it is the result of the Divine call: if you allege the forgiveness of sins, Divine gifts, the faculty of instructing others, miraculous powers, you have received all from Him." St. Chrysostom.

[1] As guests after a banquet.

[2] With heavenly gifts.

[3] These teachers acted without care or restraint, as persons possessing unlimited authority, which the apostle compares with kingly dominion. He castigates their pride, by describing their self-sufficiency and self-glorification, in terms of severe irony.

[4] United with CHRIST by grace.

[5] He wishes them to live and act in such a way that he could join in their triumph, and that as one family, father and children, all might finally reign with CHRIST in glory.

[6] Placed—set.

[7] The lowest among men.

[8] As criminals condemned to fight with the beasts—*bestiarios*—who, if they escape in the first struggle, are obliged to enter on another, until they fall dead.

[9] An object of astonishment by their sufferings.

[10] The verb must be supplied. The phrases are elliptical after the manner of the Hebrew writers. The apostles were deemed fools by unbelievers, because they preached the doctrine of a crucified Redeemer; even some of the teachers spoke disparagingly of them.

[11] This appears ironical. They fancied themselves wise, and probably affected to adorn their preaching with a vain display of secular learning.

[12] "That is, we are driven away and persecuted, but you enjoy security and great honour." St. Chrysostom.

[13] Distinguished—honoured—covered with glory.

[14] Despised.

[15] Occasionally, as Providence permitted.

[16] Ill clad.

[17] Wander from place to place, as having no fixed abode. I have restored the Rhemish translation.

[18] Acts xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8.

13. We are slandered, and we entreat: we are made as the refuse[1] of this world, the offscouring of all even until now.

14. Not to confound you do I write these things: but as my dearly beloved children I admonish *you*.[2]

15. For if ye have ten thousand tutors[3] in CHRIST, yet not many fathers. For in CHRIST JESUS by the Gospel, I have begotten you:[4]

16. I beseech you, therefore, be ye followers of me, as I also *am* of CHRIST.[5]

17. For this cause I have sent to you Timothy, who is my dearest son,[6] and faithful in the Lord: who will put you in mind of my ways,[7] which are in CHRIST JESUS, as I teach everywhere in every church.

18. As if I would not come to you,[8] so some are puffed[9] up.

19. But I will come to you shortly, if the Lord will:[10] and I will know[11] not the speech of those who are puffed up, but the power.[12]

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[1] The vilest men chosen as victims by the Pagans to expiate the sins of the people; or the filth of the city carried away by scavengers.

[2] The pronoun is understood.

[3] Lit. "pedagogues." The pedagogue was a guide of children to and from school. He watched over their conduct. St. Paul speaks of their teachers as many; but uses this for an indefinite number.

[4] He first led them to the faith.

[5] G. P. omit the comparison; but the words are explained by St. Chrysostom, and they were also in a manuscript used by Stephen. "Say not to me that I cannot imitate you: for you are a teacher and a leader. There is not so great a difference between me and you, as there is between CHRIST and me: yet I have imitated Him."

[6] In CHRIST.

[7] They appeared to have forgotten some of his doctrines, or the spirit in which he taught. "He did not say: he will teach you, lest they should be mortified, having learned from himself." St. Chrysostom.

[8] As if they had no reason to fear being punished. "He shows that their arrogance resembled the boldness of children, who in the absence of the teacher become fearless." St. Chrysostom.

[9] Proudly excited.

[10] The apostle did not foreknow all things, and therefore spoke conditionally.

[11] Make proof of—put to the test.

[12] Observe their virtue and constancy, or rather see whether God confirm their preaching by wonderful works. "We prevailed, he says, by miracles, not by fine speeches: the greatest proof which we furnished of the divinity of our doctrine, and of our announcement of the heavenly kingdom, being the miracles which we perform through the power of the Spirit. If then those who are now puffed up wish to be esteemed great, when I come, let them show whether they have such power." St. Chrysostom.

20. For the kingdom of God is not in speech, but in power.

21. What will ye? shall I come to you with the rod,[1] or in charity, and the spirit of meekness?

CHAPTER V.

He reproves the Corinthians for tolerating one that lived publicly in incest: whom he, although absent, delivered to Satan, admonishing them that, purging out the leaven of vice, they celebrate the passover with purity of heart: nor will he have them to associate with Christians that are publicly scandalous.

1. It is absolutely heard that there is fornication[2] among you, and such fornication as the like is not[3] among the heathens, so that one hath his father's wife.[4]

2. And ye are puffed up;[5] and ye have not rather mourned,[6] that he who hath done this deed might be taken away from among you.[7]

3. I indeed[8] absent in body, but present in spirit, have already judged as though I were present, him who hath so done,

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[1] Of ecclesiastical authority. "It is the language of one who has ascended to the chair of instruction, and thence speaks to them: of one who has received all power." St. Chrysostom.

[2] The term in Scriptural use is applicable to every species of impurity. Lev. xviii. 7, 8; xx. 11.

[3] G. P. "as is not so much as named." The verb is wanting in seven Uncial manuscripts, and the Memphitic, Ethiopic, and Armenian versions. Griesbach expunges it.

[4] His stepmother. It appears that his father was still alive, since the apostle speaks of him who suffered the wrong. 2 Cor. vii. 12. It was not unheard of among the heathens, that a son should have his stepmother for wife, after the death of his father.

[5] Not on this account, but in vain contentions about their teachers.

[6] They ought to have been so deeply afflicted at the scandal, as to give themselves no rest until they obtained its removal, or the expulsion of the delinquent from the church.

[7] "The power of excommunication," says Calvin, "is proved by this passage." The apostle does not speak of excommunicating her; probably because she was a heathen: or because he thought it sufficient to punish the principal delinquent.

[8] G. P. "as." This particle is wanting in the chief manuscripts and versions.

4. In the name[1] of our Lord Jesus Christ, ye being gathered together,[2] and my spirit, with the power of our Lord Jesus,[3]

5. To deliver such a one to Satan[4] for the destruction of the flesh,[5] that the spirit may be saved[6] in the day of our Lord Jesus Christ.[7]

6. Your glorying is not good.[8] Know ye not that a little leaven corrupteth[9] the whole mass?

7. Purge out[10] the old leaven, that ye may be a new paste, as ye are unleavened.[11] For our passover,[12] Christ, is sacrificed.

8. Therefore let us feast, not with old leaven, nor with the leaven

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[1] By the authority.

[2] The apostle represents himself as acting with their presumed concurrence. He would have wished to have presided in an assembly of the Corinthians, and pronounced sentence, after a public investigation of the fact.

[3] That power was communicated to him, and could be most suitably exercised in such an assembly. G. P. add "Christ," which, however, is not found in the chief manuscripts and versions.

[4] Excommunication had this effect, by casting the offender from the church, and depriving him of all spiritual privileges. He was separated from Christ, and given over to the power of the enemy. Demoniac obsession appears to have accompanied this solemn act in the apostolic age. "Wishing to affect him more sensibly, he gives him over to Satan: and this was pleasing to God, so that he was punished in the flesh." St. Chrysostom.

[5] The unhappy man was likely to be reduced to a state of great bodily affliction and weakness, by this humiliation and punishment.

[6] The censures of the Church are designed by present humiliation to move the sinner to penance, and thus secure his salvation. "The Church," says Calvin, "by chastising sinners with severity, does not spare them in this world, that God may spare them."

[7] G. P. "The Lord Jesus." The chief manuscripts and versions have the Vulgate reading.

[8] In regard to your teachers.

[9] G. P. "leaveneth the whole lump." The ancient manuscript of Clermont has the Vulgate reading. The apostle speaks of old or bad leaven, to which he compares vice. Gal. v. 9. "If he remain unpunished, and his sin be unavenged, he will corrupt others." St. Chrysostom.

[10] G. P. "therefore." This is wanting in the manuscripts and versions generally, and is cancelled by Griesbach. The apostle orders them to cast from them the scandalous sinner, whose crime infects the whole body, that they may be as a new paste, free from corruption. There is an allusion to the precept of the Mosaic law, to put away all leaven from their dwellings during the paschal solemnity.

[11] By their vocation to Christianity they were bound to be free from the leaven of vice. "He does not say this, as if all were pure, but as it becomes you to be." St. Chrysostom.

[12] The ancient victim was the type of Christ.

of malice and wickedness, but with unleavened bread[1] of sincerity and truth.

9. I have written to you in the letter,[2] not to keep company with fornicators.

10.[3] Not altogether with the fornicators of this world, or with the covetous, or the extortioners, or with idolaters: otherwise ye must needs go out of this world.[4]

11. But now I have written to you, not to keep company: if any one who is called a brother is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not so much as to eat.[5]

12. For what have I to do to judge those[6] who are without?[7] Do not ye judge those who are within?[8]

13. For those who are without God will[9] judge.[10] Put away the wicked one[11] from among yourselves.

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[1] The noun is not in the text, but it must be understood.

[2] This seems to refer to a former letter, which, as Calvin observes, is no longer extant. "No doubt," he says, "many others have been lost." Some suppose that the present letter is meant.

[3] G. P. "Yet." This is cancelled by Lachmann, on the authority of manuscripts and versions.

[4] He did not command them to avoid unbelievers infected with vice, for they were innumerable. Besides, the examples of professors of Christianity were far more dangerous.

[5] This prohibition was designed to preserve them from the influence of bad example, and to correct the delinquent. It is still obligatory on all whose personal weakness renders the danger proximate, or whose familiarity would encourage others in sin.

[6] G. P. "also." Lachmann cancels it, on the authority of the chief manuscripts and versions.

[7] The heathens, or others unbaptized. "As long as they despised the doctrine of Christ, it would be vain to propose to them the commands of Christ, since they knew Him not." St. Chrysostom.

[8] The members of the Church were accustomed to be called to judgment by their prelates, when any charge of immorality was preferred against them, conformably to Matt. xviii. 17.

[9] G. P. "judgeth." The future is decidedly preferable, as Olshausen avows.

[10] G. Καὶ. P. "Therefore." This is cancelled by Griesbach, on the authority of seven of the chief manuscripts, and of the ancient versions.

[11] The incestuous man.

CHAPTER VI.

He rebukes them for litigating before heathen judges; and enumerates certain sins which exclude from the kingdom of heaven. He states that some things are lawful which are not expedient, and he shows that fornication should be shunned for many reasons.

1. Dare any of you having a matter against another, go to be judged before the unjust,[1] and not before the saints?[2]

2. Know ye not that the saints shall judge this world?[3] And if the world shall be judged in[4] you, are ye unworthy to judge the smallest matters?[5]

3. Know ye not that we shall judge angels?[6] how much more things of this world?[7]

4. If therefore ye have judgments of things pertaining to this world:[8] set them to judge who are the most despised[9] in the church.

5. I speak to your shame. Is it so that there is not among you one wise man,[10] who is able to judge between his brethren?[11]

6. But brother goeth to law with brother; and that before unbelievers.

7. Now indeed it is plainly a fault[12] in you, that ye have law-

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[1] The heathen judges.

[2] Christians.

[3] In the general judgment the apostles will sit on thrones of judgment, to judge the twelve tribes of Israel. All Christians by the homage which they render to revelation, may be considered as concurring with CHRIST in His condemnation of unbelievers, as the Ninevites, and the Queen of Saba shall rise in judgment against the Jews.

[4] This may be equivalent to "by," as the Hellenistic writers use prepositions with great latitude: it may, however, be so understood that CHRIST will judge the world, in them, condemning unbelievers by their example.

[5] Secular concerns—temporal interests, which are trivial, in regard to eternity.

[6] The demons. Christians will unite with CHRIST in their condemnation.

[7] Things appertaining to common life—things of this world.

[8] Disputes about secular matters.

[9] Despised as good for nothing. The apostle insinuates that the lowest Christians are capable of judging of secular interests: or rather, that those who were looked on with contempt by some, were fully competent to determine suits of such trivial importance.

[10] The Jews called a judge *wise*.

[11] Between brother and brother. Lit. "between his brother." "It is very shameful if the priest cannot effect a reconciliation even among brothers, so that they must run to those who are without." St. Chrysostom.

[12] A defect. It is not sinful to seek justice by legal means: but it is sinful unnecessarily to have recourse to the public tribunals, when private efforts, through the mediation of friends, might have procured redress. Scandal was given to the heathen, when the Christians appeared before them, complaining of wrongs inflicted by their brethren. Matt. v. 39; Luke vi. 29; Rom. xii. 17; 1 Thess. iv. 6.

suits one with another. Why do ye not rather take wrong? why do ye not rather suffer fraud?[1]

8. But ye wrong, and defraud: and that brethren.[2]

9. Know ye not, that the unjust shall not possess the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers,

10. Nor the effeminate, nor sodomites, nor thieves, nor covetous men, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

11. And such some of you were: but ye are washed,[3] but ye are sanctified,[4] but ye are justified[5] in the name[6] of our Lord JESUS CHRIST, and the Spirit of our God.[7]

12. All things[8] are lawful to me, but all things are not expedient:[9] all things are lawful to me, but I will not be brought under the power of any.[10]

13. Meat[11] for the stomach, and the stomach for meats: but God will destroy both it and them:[12] but the body *is* not for fornication,[13] but for the Lord, and the Lord for the body.[14]

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[1] Suffer yourselves to be stripped of your property.

[2] They sinned against charity, as well as justice.

[3] From the defilement of those sins. Baptism was the means of this purification.

[4] By grace, and the communication of the Holy Spirit.

[5] Acquitted of previous guilt, and rendered just before God.

[6] By His authority—by the administration of His sacraments.

[7] The Divine Spirit, who is of the Father and the Son, and who is the same God, regenerated them in baptism, and strengthened them, when hands were laid on them with prayer, by the prelates of the church.

[8] All things not morally wrong.

[9] The meaning is: Many things are lawful which are not expedient.

[10] The text may be understood of any person or any thing; but the latter interpretation is preferable. The apostle intimates that in the use of things lawful in themselves, we should not suffer ourselves to be carried away by our desires, which we should regulate and control.

[11] G. P. "meats."

[12] God has created food for our nourishment, and adapted our stomachs to its reception; but both the food and the stomach are perishable: wherefore we should not give ourselves over without restraint to the gratification of our appetite.

[13] The phrase is elliptical, after the manner of Hellenistic writers. The body was not formed for irregular and vague indulgence. The laws of nature, by which sexual intercourse must be regulated, are divinely sanctioned. The body should be "holy to God," controlled in all things by His law: "For it was not formed in order that it should live licentiously and commit fornication; as the stomach was not made to be glutted, but that it should follow CHRIST as head, and that He, as Lord, should preside over the body." St. Chrysostom.

[14] Blessing it in its lawful functions, and destining it for glory, in the resurrection.

14. Now God both hath raised up the Lord, and He will raise us up by His power.[1]

15. Know ye not that your bodies are members of CHRIST?[2] Shall I then take the members of CHRIST, and make them the members of a harlot?[3] God forbid.

16. Or know ye not, that he who is joined to a harlot, is made one body? "For they shall be (he saith) two in one flesh."[4]

17. But he who is joined to the Lord is one spirit.[5]

18. Flee fornication. Every sin[6] that a man doeth, is without the body: but he who committeth fornication, sinneth against his own body.[7]

19. Or know ye not, that your members[8] are the temple of the Holy Ghost,[9] who is in you, whom ye have from God, and ye are not your own?[10]

20. For ye are bought[11] with a great[12] price. Glorify and bear[13] God in your body.[14]

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[1] "Since the power of Him who raised Him up, is worthy of belief, he silences opposition." St. Chrysostom.

[2] By baptism we are incorporated in His mystical body, of which He is the head.

[3] "Nothing is more awful than this expression." St. Chrysostom.

[4] Gen. ii. 24; Matt. xix. 5; Mark x. 8; Ephes. v. 31. This was said of the marriage union; but it is verified in all sexual intercourse.

[5] By communion of thought and affection. "He becomes one spirit, although he be clothed with the body; for since nothing corporeal, nothing gross, nothing earthly, is in him, he is merely clothed with the body; since the soul and spirit have the entire government, God is thus glorified." St. Chrysostom.

[6] Most sins are directed against others, or have external objects. Impurity injures and dishonours the body.

[7] Using it against the law of nature.

[8] G. P. "your body." Some manuscripts have: "your bodies."

[9] Supra iii. 17; 2 Cor. vi. 16.

[10] You belong to CHRIST. "He does not interfere with the freedom of our choice, but He leads us away from iniquity, and shows the care of the Lord." St. Chrysostom.

[11] Infra vii. 23; 1 Peter i. 18.

[12] The adjective is not in the text.

[13] This verb is in some manuscripts noted by Griesbach, as also in St. Chrysostom, but it is not in the chief manuscripts and versions. The force of the Greek term is "to take up," and it implies that Christians should honour God, by taking on them to represent Him in the purity of their lives.

[14] G. P. "and in your spirit, which are God's." These words are rejected by Griesbach and other critics, being wanting in seven of the chief manuscripts and in the ancient versions. They are found in St. Chrysostom.

CHAPTER VII.

He instructs the Corinthians in regard to marriage, and its use, and the indissolubility of the bond, recommending celibacy to those who are unmarried, and showing how a believer ought to act towards an unbelieving consort. He states that each one should abide in the state of life in which he was at the time of his call to the faith. He prefers virginity to marriage; and says that a wife is free, on the death of her husband, to marry whom she pleases in the Lord.

1. Now concerning the things whereof ye wrote to me:[1] It is good[2] for a man not to touch a woman:[3]

2. But because of fornication,[4] let every man have[5] his own wife, and let every woman have her own husband.

3. Let the husband render the debt[6] to the wife: and the wife also in like manner to the husband.

4. The wife hath not power over her own body,[7] but the husband. And in like manner, the husband, also, hath not power over his own body, but the wife.

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[1] The Corinthians had consulted the apostle by letter, on matters appertaining to purity. "They had written," says St. Chrysostom, "to inquire of him whether it be necessary to abstain from conjugal intercourse." Calvin avows that from the very commencement of the Church an extraordinary esteem had been conceived for the state of celibacy.

[2] The text is literally, "beautiful." The apostle lays down the general principle, that entire continence is in itself excellent.

[3] The touch may be taken by the figure *litotes*, for intercourse, or in its strictest sense, for the slightest sensual familiarity.

[4] The text is in the plural number, but some manuscripts have the singular. The Protestant translation here follows the Vulgate. The meaning is: on account of the danger of impurity.

[5] St. Jerome observes that this regards those who are already married, whom the apostle directs to retain their consorts. His allowance of a wife to each man implies a prohibition of having more than one. "This passage," says Calvin, "is directed against polygamy."

[6] G. P. "due benevolence." Griesbach and other critics have adopted the reading of the Vulgate, which is found in seven of the principal manuscripts, and in the ancient versions. The apostle orders the marriage duty to be complied with, in conformity with the Divine ordinance. See also 1 Peter iii. 7.

[7] All self-gratification, on the part of either husband or wife, is sinful. Their marriage rights are mutual and equal. "In other things, he says, let the husband have privilege; but where chastity is in question, not so: in this both are equal, and there is no prerogative." St. Chrysostom.

5. Defraud not[1] one another, except perhaps by consent[2] for a time, that ye may give yourselves to[3] prayer, and return together[4] again, lest Satan tempt you for your incontinency.

6. But I speak this by indulgence, not by way of command.

7. For I would that all of you[5] were as myself:[6] but every one hath his peculiar gift from God: one indeed so, but another so.[7]

8. But I say to the unmarried, and to the widows: it is good for them, if they so continue even as I.

9. But if they do not[8] contain themselves, let them marry. For it is better to marry than to burn.[9]

10. But to those who are married, not I command, but the Lord, that the wife depart not from the husband:[10]

11. And if she hath departed,[11] to remain unmarried, or to be reconciled to her[12] husband.[13] And let not the husband put away the wife.

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[1] Deprive—deny.

[2] It is then no longer fraud.

[3] G. P. "fasting and." The ancient manuscripts and versions have not these words, which were probably borrowed from Matt. xvii. 21. The critics have rightly expunged them. Continence is recommended to married persons in times of solemn prayer and public humiliation, such as Lent, as also when their own devotion may prompt them by mutual consent, especially before holy communion. "By consent, says Grotius, the abstinence might be perpetual, for '*volenti non fit injuria.*' And that such abstinence was practised by the early Christians, is plain from the ecclesiastical writers." Bloomfield.

[4] P. "come together."

[5] G. P. "all men."

[6] Calvin avows, that "this passage shows that at that time he was single." He also admits, that the apostle teaches that celibacy is desirable, if in the power of those who embrace it, but that each one must examine his own capability.

[7] This literally corresponds with the text and Vulgate. The Protestant version, to which the recent editions of the Rhemish have been conformed, is free: "one after this manner, another after that."

[8] P. "cannot." This translation implies more than the text expresses, and was made with a view to maintain the impossibility of continency for some persons.

[9] With lust.

[10] Matt. v. 32, xix. 9; Mark x. 7; Luke xvi. 16. "Because he is about to recite the law clearly enacted by Christ, not to dismiss the wife unless for adultery; on this account, he says: 'Not I.'" St. Chrysostom.

[11] Even for weighty cause.

[12] Lit. "to the husband." The article is, however, equivalent here to a possessive pronoun. In giving a close translation, I have not forgotten this; but I have preferred being strictly literal, when the English language would at all admit it.

[13] This is of strict obligation, if she departed without cause.

12. For to the rest[1] I say, not the Lord.[2] If any brother hath an unbelieving wife,[3] and she consent to dwell with him, let him not put her away.

13. And if any faithful[4] woman hath an unbelieving husband, and he consent to dwell with her, let her not put away the husband:[5]

14. For the unbelieving husband is sanctified[6] by the believing[7] wife, and the unbelieving wife is sanctified by the believing[8] husband; otherwise your children should be unclean,[9] but now they are holy.[10]

15. But if the unbeliever depart, let him depart:[11] for the

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[1] To such as are married to unbelievers.

[2] The apostle thus distinguishes his own recommendations from the positive commands of God. He spoke, nevertheless, under the guidance of the Spirit of God, counselling, but not commanding. "Lest you should think that his counsels are merely human, he added: 'I think that I also have the Spirit of God.'" St. Chrysostom. Olshausen, on v. 32–34, observes: "The following words are so strong, as in fact to incline to the belief, that the apostle gives an objective preference to celibacy, as the Catholic Church maintains."

[3] Whom he married before his conversion. "He does not now speak of those who are as yet unmarried, but of those who are married; for he does not say, If any one wishes to take an unbeliever, but if any one hath an unbeliever, that is, if any one after his or her marriage, embrace the doctrine of piety, whilst the consort continues in unbelief, yet consents to cohabit, let no separation be made." St. Chrysostom.

[4] The epithet is wanting in G. P.

[5] G. P. "him." The four chief manuscripts and the ancient versions have the Vulgate reading. The text supposes that the Christian woman might, from religious motives, be disposed to take active measures to procure a separation.

[6] In the marriage relation, which is legitimate, and in the occasion which is afforded him of coming to the knowledge of salvation.

[7] G. P. omit this adjective, which, however, is found in the manuscripts of Clermont and St. Germain, and in the Syriac version.

[8] The same remark applies here.

[9] Were the union unlawful, the offspring would be unholy—spurious.

[10] The children were lawful. "He calls them holy, that is, not unclean." St. Chrysostom.

[11] The apostle here intimates, that in case of the refusal of the unbeliever to live in peace with the believer, and of his wanton desertion, the believer is free from the marriage bond, which was not altogether strong, by reason of the unchristian state of one party. It is a principle of ecclesiastical jurisprudence, that, in such case, the tie is dissolved, and the Christian is allowed to contract a new marriage. This, however, is confined to cases in which the unbeliever is without baptism, since the marriage of baptized persons, whatever be their personal unbelief, is valid. "If he orders you to sacrifice, or to join him in impiety on account of your marriage, or to depart from him, it is better that the marriage be dissolved, than that piety should suffer." St. Chrysostom.

brother, or sister, is not under bondage[1] in such *cases:* but God hath called us in peace.[2]

16. For how knowest thou, O woman, whether thou shalt save the husband?[3] or how knowest thou, O man, whether thou shalt save the wife?

17. But as the Lord hath distributed[4] to every one, as God hath called every one,[5] so let him walk, and as[6] I teach[7] in all the churches.[8]

18. Is any man called being circumcised?[9] let him not conceal the circumcision.[10] Is any man called uncircumcised?[11] let him not be circumcised.[12]

19. Circumcision is nothing, and uncircumcision is nothing:[13] but the observance of the commandments of God.

20. Let every man abide in the calling in which he was called.[14]

21. Wast thou called being a bondman?[15] care not:[16] but if thou mayest be made free, use it rather.[17]

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[1] He is not bound to yield truth and salvation to the arbitrary wishes of the unbeliever. "If he quarrel and fight daily on this account, it is better to be separated." St. Chrysostom.

[2] To the enjoyment of peace of conscience—religious tranquillity.

[3] The hope of leading the unbeliever to Christianity, might be pleaded as a warrant for weak condescension to his prejudices; but the apostle shows that his conversion could not be counted on with certainty.

[4] Distributed His gifts. G. P. "But as God hath distributed to every one, as the Lord hath called." Griesbach and Schott prefer the Vulgate reading, which is conformable to seven of the chief manuscripts, and to several ancient versions.

[5] From whatever class, Jews or Gentiles, each was called to the faith. Eph. iv. 1.

[6] G. P. "so." "*Sicut*" is probably a mistake. It may have been *sic.*

[7] G. P. "ordain." The manuscripts of Clermont and St. Germain support the Vulgate.

[8] The apostle did not give special rules to the Corinthians on these points; but he prescribed the same rules everywhere, so that they should be readily embraced and followed.

[9] A Jew.

[10] By a surgical operation the circumcision was in a measure concealed, the skin being drawn over the part circumcised. P. "let him not become uncircumcised." Bloomfield observes, that "uncircumcised no one ever could become."

[11] A Gentile.

[12] In the particular case of Timothy, whose mother was a Jew, the apostle modified the application of this rule.

[13] Either is of no account in reference to salvation.

[14] The convert from heathenism should not adopt circumcision: the Jew should not seek to conceal it.

[15] In the state of bondage.

[16] Be not unhappy on account of this servile condition.

[17] St. Chrysostom takes it as an advice to continue in bondage: "that is,

22. For he who was called in the Lord being a bondman, is the freedman of the Lord: in like manner he who is called, being free, is the bondman of CHRIST.

23. Ye are bought with a price,[1] be not made the slaves of men.[2]

24. Brethren, let every man wherein he was called, abide therein with God.

25. Now concerning virgins[3] I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful.[4]

26. I think therefore that this is good for the present necessity,[5] because it is good for a man so to be.

27. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.[6]

28. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless such shall have tribulation of the flesh.[7] But I spare you.

29. This therefore I say, brethren: The time is short; it remaineth, that they also who have wives, be as if they had none:

30. And they who weep, as though they wept not: and they who rejoice, as if they rejoiced not: and they who buy, as though they possessed not:

31. And they who use this world, as if they used it not: for the scene[8] of this world passeth away.

'rather serve.' Why does he direct him who can obtain his liberty to remain in bondage? In order to show that servitude is of no detriment to him, but is rather a benefit." St. Chrysostom.

[1] Supra vi. 20; 1. Pet. i. 18.

[2] Yield not to their caprice. Do not renounce truth or duty, in order to gratify them. "It is evident that he does not abolish slavery, save that which, proceeding from sin, extends to those who are free, which is very dreadful, even if he who suffers it is free." St. Chrysostom.

[3] Men or women, single persons.

[4] Being favoured, rendered worthy, made faithful in the discharge of the ministry.

[5] St. Chrysostom remarks: "he gives as a reason the pressing necessity, the shortness of time and tribulation." Theophylact understands it of the distress incidental to the marriage state.

[6] This is said by way of counsel.

[7] The temptations incidental to sensual enjoyment—the cares and trials attendant on families.

[8] As in a theatre the scene shifts—the enjoyments of life are transient; wherefore we should not set our hearts on them. Martini renders the text by *scena*, which corresponds with the Greek.

32. But I would have you to be without solicitude. He that is unmarried, careth for the things of the Lord, how he may please God.

33. But he who is married is solicitous about the things of the world, how he may please the wife, and he is divided.[1]

34. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy in body and spirit. But she that is married, thinketh of the things of the world, how she may please the husband.

35. And this I speak for your profit: not to cast a snare upon you,[2] but for that which is becoming, and which may enable you to attend upon the Lord without hindrance.[3]

36. But if any man think that he seemeth dishonoured with regard to his virgin,[4] as being over age, and it must so be, let him do what he will:[5] he sinneth not, if she marry.[6]

37. For he who hath determined, being steadfast in his heart, having no necessity, but having power of his own will, and hath judged this in his heart, to keep his virgin, doth well.[7]

38. Therefore both he who giveth his virgin in marriage, doth well: and he who giveth her not, doth better.[8]

39. A woman is bound by law,[9] as long as the husband liveth,

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[1] These last words are united with the following verse in the common Greek text; but Calvin and Schott adopt the division of the Vulgate. The Protestant translation runs thus: "There is this difference also between a wife and a virgin."

[2] Like a noose cast around the neck. The apostle, in recommending celibacy, does not mean to induce those to embrace it, who might not have grace for so high a calling.

[3] One of the chief advantages of holy celibacy is to leave the heart free for communion with God. Even Calvin acknowledges that the apostle teaches, that "celibacy is better than marriage, inasmuch as it affords greater liberty to serve God without hindrance."

[4] His daughter. Parents exercised great control in disposing of their children in marriage.

[5] Let him follow his inclination to give her in marriage. It is unnecessary to refute the licentious meaning which libertines have given to this text.

[6] G. P. "let him do as he will, he sinneth not: let them marry." The girl and her suitor.

[7] This supposes the free consent of the daughter to remain in this state.

[8] The father who devotes his child to God in holy virginity, does better than he who gives her in marriage, because virginity is a more excellent state: but the dispositions and calling of each one must be regarded.

[9] By the marriage-bond.

but if her husband be dead, she is free:[1] let her be married to whom she will, only in the Lord.[2]

40. But more blessed shall she be, if she so remain,[3] according to my counsel: and I think[4] that I also have the Spirit of God.

CHAPTER VIII.

Although it be not unlawful in itself to eat of things offered to idols, since an idol has no virtue or power, such things nevertheless should not be eaten, either against conscience, or with offence to the weak: nor is a man better on account of his eating or not eating them.

1. Now concerning things sacrificed to idols,[5] we know that we all have knowledge.[6] Knowledge puffeth up,[7] but charity edifieth.[8]

2. And if any man think that he knoweth anything, he hath not yet known,[9] as he ought to know.

3. But if any man love God, the same is known[10] by Him.

4. But as for the[11] meats, which are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God,[12] but one.

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[1] Rom. vii. 2.

[2] Provided he be a Christian, and she marry in the fear of God.

[3] In holy widowhood.

[4] This is a mild mode of affirmation.

[5] Idol-meats; meats of victims.

[6] This seems directed to meet the objection, that an idol was a fiction of fancy. The apostle admits that all Christians know this; but he combats the inference drawn by some in favour of the indiscriminate use of meats offered in sacrifice.

[7] Knowledge serves to nourish pride. "I do not forbid you, he says, to acquire perfect knowledge, but I wish you to combine it with love; since otherwise it is of no advantage, but of much injury." St. Chrysostom.

[8] Contributes to form the heart to virtue.

[9] G. P. "nothing." Schott marks it as suspected, it being wanting in the chief manuscripts.

[10] Approved, beloved.

[11] G. P. "the eating of."

[12] G. P. "none other." The ancient manuscripts and versions have not "other:" which is therefore cancelled by Schott, after Lachmann.

5. For although there be who are called gods, either in heaven, or on earth (for there are many gods, and many lords) :[1]

6. Yet to us *there is but* one[2] God, the Father, of whom *are* all things, and we unto Him :[3] and one Lord JESUS CHRIST ;[4] by whom *are* all things, and we by Him.

7. But the knowledge[5] is not in all. For some until this present with conscience of the idol,[6] eat as a thing sacrificed to idols :[7] and their conscience being weak, is defiled.[8]

8. But meat doth not commend us to God. For neither if we eat, shall we abound ; nor if we eat not, shall we want.[9]

9. But take heed lest perhaps this your liberty[10] be a stumbling-block[11] to the weak.

10. For if a man see him[12] who hath knowledge, sit at meat in

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[1] In the opinion of the heathen.

[2] The manner of writing is elliptical. "If you say, that since one God is mentioned, the term God does not suit the Son, observe that even the same thing may be said regarding the Son, for He is called one Lord ; yet we do not on that account allege that the term Lord is peculiar to Him: so that 'one' has the same force when applied to the Son and to the Father ; and as the naming of the Son 'one Lord' does not exclude the Father from being Lord, in the same manner as the Son is Lord, so the naming of the Father 'one God,' does not exclude the Son from being God, even as the Father is one God." St. Chrysostom.

[3] We must tend to Him, and finally rest in Him.

[4] As Mediator.

[5] The article denotes special knowledge. All have not full knowledge of the revealed doctrines, and of the lawfulness of certain acts in special circumstances. All have not enlightened faith, by which they can determine for themselves, that the participation of idol-meats is without sin, whenever it does not imply participation in the worship, or does not give scandal.

[6] "They still tremble and fear the idols, up to the present, that is, with the same dispositions as before." St. Chrysostom.

[7] Their conscience dictating to them, that to eat of the offering is to share in the worship, they sin by acting contrary to its dictates.

[8] Of itself.

[9] This objection, as Calvin observes, is put in the mouth of a defender of the liberty to eat such meats. The fact of having eaten of certain food, does not of itself renders us more or less acceptable in the sight of God. The morality of the act depends on external circumstances, and the disposition of the mind. The apostle wished to impress on the Christian, whose knowledge emboldened him to eat of meats indiscriminately, that no advantage accrued to him before God from the use of his liberty ; and that the less enlightened Christian, who abstained from a false scruple, lost nothing.

[10] Liberty of action.

[11] An occasion of error and sin.

[12] G. P. "thee which hast."

an idol's temple; shall not his conscience, being weak, be emboldened[1] to eat those things which are sacrificed to idols?

11. And the weak one[2] will perish through thy knowledge, the brother[3] for whom CHRIST died.

12. Now when you sin thus against the brethren, and wound[4] their weak conscience, ye sin against CHRIST.

13. Wherefore if meat scandalize my brother, I will not eat flesh[5] ever,[6] lest I scandalize my brother.

CHAPTER IX.

In order to take away all occasion of offence, Paul did not accept support from the Corinthians, to whom he preached, although he proves by many arguments that he might have done so lawfully: but he became all to all, in order to lead all to the worship of God. Exhorting the Corinthians to imitate those who run in the race-course, or strive on the wrestling-ground, he says that he also subdues his body.

1. Am I not free? Am I not an apostle?[7] Have I not seen our Lord JESUS CHRIST?[8] Are ye not my work in the Lord?[9]

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[1] Built up.

[2] G. ὁ ἀσθενῶν, "he who is infirm."

[3] G. ὁ ἀδελφὸς. P. "the weak brother." It is plain from the text, with which the order of words in the Vulgate corresponds, that it should be rendered as above. The apostle shows the sinfulness of exposing to danger, by reason of superior knowledge, a weak man—even a brother, for whom Christ died. Rom. xiv. 15. "Two things render you inexcusable for causing this injury—he is weak—he is a brother—and the third is more awful—what can it be? CHRIST did not hesitate to die for him, and you will not condescend to his weakness." St. Chrysostom.

[4] This is a figurative expression for the occasion of sin furnished to them, by offering violence to their convictions.

[5] The apostle applies the case to himself, and professes his willingness to abstain entirely from meat, rather than give scandal. Rom. xiv. 21. "If any of those things which are free and allowed, be an occasion of scandal, I will abstain even from these, not for one or two days, but during the whole period of my life." St. Chrysostom.

[6] G. ἐις τον αἰῶνα.

[7] G. P. have the order inverted; but Griesbach and Schott follow the order of the Vulgate, which is conformable to the Alexandrian and Vatican manuscripts, and to the ancient versions. Beza, Grotius, Bengel, Pierce, and Vater prefer the Vulgate reading.

[8] In vision on the road to Damascus.

[9] Brought by his labours to the faith.

2. And if to others I be not an apostle, yet to you I am: for ye are the seal of my apostleship in the Lord.[1]

3. My defence with those, who call me to an account,[2] is this:

4. Have we not the right to eat and drink?

5. Have we not the right to lead about a sister woman,[3] as also the rest of the apostles and the brethren of the Lord, and Cephas?[4]

6. Or I only and Barnabas, have not we the right to do this?[5]

7. Who ever serveth as a soldier at his own charges? who planteth a vineyard, and eateth not of its fruit? who feedeth a flock, and eateth not of the milk of the flock?

8. Speak I these things according to man?[6] or doth not the law also say the same?

9. For it is written in the law of Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."[7] Doth God take care for oxen?[8]

10. Or doth He say this indeed[9] for our sakes? For these

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[1] Their conversion, especially as being brought about by miracles, was a proof that he was a true apostle, whose labours God blessed. This was as a seal, by which his mission was attested. "I performed prodigies, I taught you, I exposed myself to dangers, I led a blameless life." St. Chrysostom.

[2] As judges, questioning a culprit.

[3] "A sister," simply expresses the idea. Tertullian observes: "He does not point to wives led about by the apostles, but merely to women, who served them in the same way as those who accompanied our Lord." Monogamia. "It was a Jewish custom long established, and not exposed to censure, that women furnished their teachers with food and raiment from their own resources. Paul, however, abstained from it among the Gentiles, who were likely to take scandal from it." St. Jerome, in c. xxvii. Mat.

[4] His example is particularly insisted on, on account of his eminent office: "Observe his wisdom; he puts the chieftain last, for it was not so wonderful that he should show the others acting so, as the chief, and him who was entrusted with the keys of heaven." St. Chrysostom. "Peter himself," says Calvin, speaking in the name of Paul, "who by the consent of all is first, allows himself this privilege."

[5] G. P. "to forbear working." Tertullian has the Vulgate reading.

[6] Reasoning as men are wont to reason, or from an interested feeling.

[7] Deut. xxv. 4; 1 Tim. v. 18. This was the usage of the East, as it still is. The command of the law was intended to inculcate humanity towards brutes: but it had a higher design likewise.

[8] Divine Providence extends even to the sparrow, nay, to every minute insect: but they are not special objects of God's care, as man is, His rational creature, reflecting His own image.

[9] G. P. "or saith He it altogether for our sakes?" Bloomfield disapproves of the version of πάντως, which he thinks here means specially.

things[1] are written for our sakes. Because[2] he who plougheth, should plough in hope: and he who thresheth, in hope to receive fruits.[3]

11. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?[4]

12. If others[5] be partakers of your power,[6] why not we rather?[7] Nevertheless we have not used this power; but we bear[8] all things, lest we should give any hindrance to the Gospel of Christ.[9]

13. Know ye not, that they who work in the sanctuary,[10] eat of the things which are of the sanctuary: and they who serve the altar, partake with the altar?

14. So also the Lord ordained, that they who preach the Gospel should live by the Gospel.[11]

15. But I have used none of these things.[12] Neither have I written these things, that they should be so done unto me: for it is good for me to die rather, than that any man should make my glory void.[13]

16. For if I preach the Gospel, it is no glory to me:[14] for necessity lieth on me, for wo is to me, if I preach not the Gospel.[15]

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[1] The nominative is not expressed in the text.

[2] P. "that." Bloomfield says that this version cannot be sustained. He prefers with the Vulgate: "because." The hope of a plentiful harvest cheers the ploughman in his labours.

[3] G. P. "that he that thresheth in hope, should be partaker of his hope." Schott cancels "in hope," on the authority of many manuscripts. There is great variety in the readings. The meaning of the apostle is, that as the farmer is encouraged by the hope of the harvest, so the evangelical labourer is entitled to support from those for whom he labours, and may justly look forward to it, and demand it.

[4] Not by way of compensation, which would be simony, but as a necessary maintenance. Rom. xv. 27.

[5] Secondary teachers.

[6] Have got power over you—a share of your property.

[7] Their original apostle.

[8] Endure patiently all privations.

[9] Prevent its diffusion, by appearing interested. Some peculiar circumstances determined him to observe this course towards the Corinthians.

[10] Deut. xviii. 1. G. P. "which minister about holy things:" who are engaged in sacred duties.

[11] By the free offerings of those to whom it is preached.

[12] None of the rights which he claimed for the preachers of the Gospel.

[13] Take from him the subject of his just complacency. He gloried in the Lord, that he had preached the Gospel, without receiving any pecuniary aid from the Corinthians.

[14] As in a matter done without necessity.

[15] He would be grievously delinquent, if he neglected to do what God positively required of him.

17. For if I do this willingly, I have a reward:[1] but if against my will, the dispensation is entrusted to me.[2]

18. What then is my reward?[3] That preaching the Gospel I give the Gospel[4] without charge, that I abuse not my power in the Gospel.

19. For whereas I was free from all,[5] I made myself the servant of all, that I might gain the more.

20. And I became to the Jews as a Jew, that I might gain the Jews.

21. To those who are under the law, as if I were under the law,[7] whereas myself was not under the law,[8] that I might gain those who were under the law. To those who were without the law,[9] as if I were without the law (whereas I was not without the law of God,[10] but was in the law of CHRIST),[11] that I might gain those who were without the law.

22. To the weak I became weak, that I might gain the weak. I became all to all, that I might save all.[12]

23. And I do all things[13] for the Gospel's sake, that I may be made partaker thereof.[14]

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[1] With God.

[2] He discharged the office entrusted to him—he was steward of the Supreme Lord. In doing his duty, and accepting pecuniary aid, he would have merited no great praise. "This is to be understood, not as if he did anything unwillingly: God forbid! but as being bound in the things enjoined on him, in contrast with the liberty spoken of in receiving support." St. Chrysostom.

[3] How can I merit recompense from God?

[4] G. P. "of CHRIST." These words are wanting in the four chief manuscripts, and in several ancient versions.

[5] Under bondage to no man; free from any degrading dependence.

[6] To gain a greater number of persons to the faith.

[7] Conforming to its observances.

[8] His conscience did not oblige him to observe it. These words are not in the common Greek text, or in the Protestant version, but are acknowledged to be genuine by Griesbach, and other critics, on the authority of seven manuscripts, and several versions. They are found in St. Chrysostom.

[9] The Gentiles.

[10] G. P. "to God." The ancient manuscripts and versions have the genitive, which Schott, Lachmann, and other critics, adopt.

[11] G. P. "to CHRIST." The same remark is here applicable.

[12] This condescension was practised in things indifferent, and without prejudice to principle. G. P. "that I may by all means save some." The Vulgate reading "all," is supported by four of the chief manuscripts, and by the Peschito, Arabic (Erpen.), and Ethiopic versions.

[13] G. P. "this." "The most critical authorities decidedly prefer *πάντα* to *τοῦτο*." Olshausen.

[14] Sharer in its blessings: that he might have a title to glory, for having

24. Know ye not that they who run in the race, all run indeed, but one receiveth the prize?[1] So run that ye may obtain.

25. And every one who striveth for the mastery,[2] refraineth himself from all things,[3] and they indeed, that they may receive a perishable crown:[4] but we an imperishable.[5]

26. I therefore so run, not as at an uncertainty:[6] I so fight, not as one beating the air.[7]

27. But I chastise my body,[8] and bring it under subjection,[9] lest perhaps, when I have preached to others, I myself become reprobate.[10]

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laboured in its diffusion. The image of a partnership between him and the Gospel, or its professors, is here presented: "that I might share with those who believe in the Gospel." St. Chrysostom.

[1] The Isthmian games, which were celebrated at Corinth, are alluded to by the apostle, to excite his disciples to strenuous efforts in the Christian career. "He does not say this, as if even here one only out of many should be saved: God forbid! but in order to insinuate that we must use great efforts." St. Chrysostom.

[2] There were five kinds of agonistic games, boxing, running, wrestling, leaping, and quoiting. The Greek term may be rendered champion, or agonistes. The game alluded to by St. Paul is the *pancratium*, in which wrestling and boxing were combined.

[3] Practises general abstinence. During the space of ten months the candidates for these games were subjected to rigorous diet, and abstinence from sensual pleasures. The apostle insinuates that the Christian should imitate this austerity.

[4] Of laurel.

[5] The glory of heaven.

[6] Not as one relaxing his efforts through despondency of reaching the goal.

[7] Wasting his strength to no purpose, missing his adversary.

[8] Bruise it, as a champion striking his adversary and blackening his eye. Calvin says, that it here means "to treat after the manner of a slave, for he testifies that he does not indulge himself, but that he restrains his inclinations: which is impossible unless the body be subdued, and being withheld from its desires, be forced to obey, as a wild and stubborn horse."

[9] Treat it as a slave.

[10] The Greek term is thought to contain an allusion to base coin. The reprobate are rejected, because they bear not the character of true followers of Christ. "If Paul, who taught so many men, feared to become a reprobate, and feared it after he had preached, and become an angel, and undertaken the charge of the world, what should we say?" St. Chrysostom.

CHAPTER X.

By commemorating the ingratitude of the Jews, who were often punished by God for various sins, he deters the Corinthians from imitating them. He treats of human temptations, and of the help of God in temptations: not only must idolatry be shunned, but also the table of those who eat of idol-meats, both because they thereby appear to honour the idols, and are a scandal to the weak brethren.

1.[1] For I would not have you ignorant,[2] brethren, that our fathers were all under the cloud[3] and all passed through the sea,[4]

2. And all in Moses were baptized[5] in[6] the cloud,[7] and in the sea:[8]

3. And all did eat the same spiritual[9] food,

4. And all drank the same spiritual drink:[10] (and they drank of the spiritual rock,[11] that followed them:[12] and the rock was CHRIST.[13])

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[1] 'Oυ δὲ. P. "Moreover." Griesbach and others read γὰρ, conformable to seven of the chief manuscripts, and the Vulgate and Memphitic versions.

[2] Being converts from paganism, they were not conversant with sacred history, some facts of which the apostle now states, in confirmation of what he had said, concerning the liability of man to fall.

[3] Which guided them by day in the desert, and rested over the tabernacle. Exod. xiii. 22; Numbers ix. 21.

[4] Exod. xiv. 22.

[5] Typically and symbolically.

[6] G. P. "unto Moses." This might mean so as to be his followers, initiated in the religion, of which he was the earthly chief: or it may be understood of their being baptized whilst under his guidance. The prepositions are used by Hellenistic writers with considerable latitude.

[7] The passing under the cloud was a species of baptism: the people were considered as immersed in the aqueous vapours, which were suspended above them in the atmosphere.

[8] As the Israelites passed amidst the waters suspended on each side, they appeared as it were plunged in the waters that surrounded them.

[9] Miraculous—the manna, which, even though it may have resembled a natural substance common in the East, was miraculous in the circumstances in which it fell. Exod. xvi. 15.

[10] The water was miraculously drawn from the rock, when Moses struck it with his wand. Exod. xvii. 6; Numbers xx. 10.

[11] The rock itself is called miraculous, because it was used for the miracle.

[12] The rock is said to have followed them, probably because its waters flowed to a great distance after them, as they proceeded on their journey; or because the apostle here passes from the material rock to CHRIST, its antitype. He appeared in the flesh long afterward; but they drank in spirit of the waters of grace, which flowed from Him. They looked forward to His coming with faith, although as yet obscure, and they received grace through His merits, which were foreseen by His Father. "These flowed before, but another spiritual rock produced them, that is CHRIST, who was present with them always, and who worked wonders for them." St. Chrysostom.

[13] The material rock was the figure of CHRIST. He was the spiritual rock, the strength and salvation of those who hope in Him.

5. But with the most[1] of them God was not well pleased, for they were overthrown[2] in the desert.

6. And these things were types of[3] us, that we may not be covetous of evil things, as even they coveted.[4]

7. Neither become ye idolaters, as some of them, as it is written, "The people sat down to eat and drink,[5] and they rose up to play."[6]

8. Neither let us commit fornication, as some of them fornicated,[7] and twenty-three thousand fell in one day.[8]

9. Neither let us tempt CHRIST, as some of them[9] tempted,[10] and they perished by the serpents.

10. Neither murmur ye, as some of them murmured, and they perished by the destroyer.[11]

11. Now all these things happened to them in figure:[12] and they are written for the correction[13] of us, on whom the ends of the world[14] have come.

12. Therefore let him who thinketh that he standeth,[15] take heed lest he fall.[16]

13. Let not temptation take hold on you, but such as is human:[17]

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[1] P. "many." This does not express the force of the text.

[2] Their corpses were strewed in the desert. Numbers xxvi. 64, 65.

[3] "As the gifts were types, so likewise the punishments: and as the baptism nad the (*eucharistic*) table were foreshadowed, so also by the things which ensued, it was pointed out, that those who prove unworthy of the gift shall be punished; for our sake, to make us the more careful." St. Chrysostom.

[4] Ps. cv. 14.

[5] This banquet was in honour of the idol, as was usual in worshipping.

[6] Exod. xxxii. 6. The dance was likewise an act of worship. Hence the apostle refers to both acts as idolatrous.

[7] Numbers xxv. 1.

[8] This is the number of those slain on the former occasion. See Exod. xxxii. 28. It is not unusual for the sacred writers to refer to a remote antecedent.

[9] G. P. "also." This is wanting in the chief manuscripts and versions.

[10] They tempted God by their murmurs against Him and Moses. Numbers xxi. 56.

[11] Numbers xi. 1; xiv. 2. The destroying angel.

[12] As types.

[13] G. P. "admonition."

[14] The last dispensation of God's Providence. The Jews divided the duration of the world into three periods, the patriarchal, the Mosaical, and the time of the Messiah. The text means that Christians live in the last stage.

[15] By grace.

[16] As the Israelites fell. "Our standing here is not firm, until we escape from the waves of the present life, and reach the harbour of safety." St. Chrysostom.

[17] Incidental to man—inseparable from human nature in its present condition—"small, brief, moderate." St. Chrysostom. The common text is in the perfect indicative: "There hath no temptation taken you, but that which is common to man." P.

and God is faithful, who will not suffer you to be tempted above what ye are able; but will even make with temptation an issue,[1] that ye may be able to bear.[2]

14. Wherefore, my dearly beloved, flee from idolatry.[3]

15. I speak as to wise men, judge yourselves what I say.

16. The cup of blessing,[4] which we bless, is it not the communion of the blood of CHRIST?[5] and the bread which we break, is it not the communion of the body of the Lord?[6]

17. For we *being* many,[7] are one bread,[8] one body,[9] all who partake of one bread.[10]

18. Behold Israel according to the flesh:[11] Are not they who eat of the sacrifices partakers of the altar?[12]

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[1] A way of escape.

[2] To support the temptation, to bear its shock. "We shall not of our own strength bear up against even moderate temptations; but in them, likewise, we need His aid." St. Chrysostom.

[3] This includes all acts of participation in idol-worship.

[4] "What dost thou say, O blessed Paul? Wishing to impress the hearer with reverence, and mindful of the awful mysteries, dost thou call that fearful and tremendous cup the cup of blessing? Yea, he says: for what has been uttered is no trifle: for when I say blessing, I unfold the whole treasure of Divine goodness." St. Chrysostom.

[5] "He spoke very faithfully and awfully: for what he says is this: What is in the cup is what flowed from His side, and we partake of it." Idem.

[6] G. P. "of CHRIST." Four Uncial manuscripts, and one in cursive characters read as the Vulgate.

[7] The phrase is elliptical—although we be many.

[8] The multitude of the faithful are as grains of flour in a loaf. "What do the communicants become? The body of CHRIST: not many bodies, but one body, for, as bread formed of many grains is one, so that the grains are not discernible, they, indeed, being distinct, but their distinction not appearing on account of contact, so we are united, one to the other, and to CHRIST." St. Chrysostom.

[9] Mystically, by religious communion.

[10] The Eucharist is so termed on account of the matter employed for consecration, and the appearance it bears: "For He hath not simply given His body; but inasmuch as the original nature of flesh formed of the earth was first mortified and deprived of life for sin, He introduced another paste and leaven, His own flesh, by nature indeed the same, but free from sin, and full of life, and He allowed all to partake of it, in order that nourished thereby, and laying aside the former which was dead, we may be prepared for eternal life by means of this table." St. Chrysostom.

[11] The carnal descendants of Israel—the unconverted Jews. The phrase implies that Christians are Israelites in spirit.

[12] As the Israelites who eat of the victims, were considered sharers in their oblation, so those who partook of idol-meats in circumstances connected with worship, became guilty of participation in idolatry.

19. What then? Do I say that what is offered in sacrifice to idols is anything?[1] or that an idol is anything?[2]

20. But the things which the heathens sacrifice, they sacrifice to devils,[3] and not to God. And I would not have you to become partakers with devils:[4] ye cannot drink of the cup of the Lord,[5] and of the cup of devils.[6]

21. Ye cannot be partakers of the table of the Lord,[7] and of the table of devils.[8]

22. Do we provoke the Lord to jealousy?[9] are we stronger than He? All things[10] are lawful for me, but all things are not expedient.

23. All things are lawful for me, but all things do not edify.

24. Let no man seek his own,[11] but[12] that which is another's.

25. Whatsoever is sold in the shambles eat,[13] asking no question for conscience' sake.[14]

26.[15] The earth is the Lord's, and the fulness thereof.[16]

27. If any of the unbelievers invite you, and ye be willing to go,

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[1] The meat offered to idols does not differ from other meat.

[2] A mere creation of fancy.

[3] This gives all its malice to idolatry. These words are found Deut. xxx. 17, according to the lxx.

[4] By eating of idol-meats, or otherwise sharing in idolatry.

[5] The eucharistic cup.

[6] The heathens poured out libations, or drank them in honour of the gods. "If you desire blood, he says, do not purple the altar of idols with the blood of brutes, but My altar with My blood. What is more awful than this? what more touching?" St. Chrysostom.

[7] From which the eucharist is dispensed.

[8] On which the idol-meats are served up.

[9] Do we venture to unite idolatrous practices with His worship?

[10] The apostle meets the objection of those that allege that it is lawful to eat idol-meats. He admits that it may be in itself lawful, but denies that it is expedient or edifying. Expediency and edification are here equivalent. Supra vi. 12.

[11] His own advantage. We are not forbidden to seek our own interests, moderately and justly; but we are exhorted to prefer the spiritual advantage of another, when we can promote it, even with the sacrifice of our temporal interests.

[12] G. P. "Every one." Griesbach and Schott cancel this on the authority of seven of the chief manuscripts, and of the ancient versions.

[13] It was customary to expose for sale some of the meat offered to idols, from which the priests derived profit.

[14] Meat thus exposed could be bought without scruple, because the previous oblation of it was not known or regarded. Its purchase involved no reference to idolatry.

[15] G. P. "For."

[16] So that the various meats are created by Him, and their use is not forbidden to His worshippers, on account of their having been offered to idols. Ps. xxiii. 1; Eccli. xvii. 31.

eat of all that is set before you, asking no question for conscience'[1] sake.

28. But if any man say: This has been sacrificed to idols: do not eat of it for his sake, who showed it, and for conscience' sake.[2]

29. Conscience, I say, not thy own, but the other's.[3] For why is my liberty judged by another man's conscience?[4]

30. If I partake with thanksgiving, why am I ill spoken of for that for which I give thanks?[5]

31. Therefore, whether ye eat or drink, or do any other thing, do all things to the glory of God.[6]

32. Be without offence to Jews, and Gentiles, and to the Church of God:[7]

33. As I also in all things please all men, not seeking what is profitable to me, but to many, that they may be saved.[8]

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[1] In a private banquet every meat might be eaten, because it was not to be presumed that it had been offered to idols, and the entertainment had no reference to such oblation.

[2] G. P. "for the earth is the Lord's, and the fulness thereof." This repetition, taken from v. 26, is cancelled by Griesbach and other critics, on the authority of eight Uncial manuscripts and the ancient versions generally.

[3] Who thought it unlawful.

[4] This appears as an objection on the part of the Christian, who is without scruple? He asks why should his liberty be abridged by the false conscience of another.

[5] This is a continuation of the objection. He asks why he should be blamed for using his liberty with thanksgiving to God, the Creator?

[6] The apostle answers that the glory of God should in all things be had in view, which may suffer, if occasion of offence be given to the weak.

[7] He wishes offence to be avoided, to Jew or Gentile, but especially to the members of the Church.

[8] His own condescension should lead them to avoid unnecessary causes of offence.

CHAPTER XI.

Man should pray with his head uncovered, woman with a veil. He reproves the Corinthians, for not waiting for one another to celebrate the Lord's Supper together; and for dissensions. He relates on this occasion the institution of the Sacrament of the Eucharist by Christ, and states the guilt and punishment of those who unworthily approach it.

1. Be ye followers of me, as I also *am*[1] of CHRIST.[2]

2. Now I praise you, brethren, that in all things ye are mindful of me: and as I delivered[3] to you, ye keep my precepts.[4]

3. But I would have you know, that the head of every man is CHRIST: and the head of woman *is* the man: and the head of CHRIST is God.[5]

4. Every man praying, or prophesying,[6] with the head covered, dishonoureth[7] his head.

5. But every woman praying, or prophesying, with the head uncovered, dishonoureth her head: for it is all one as if she were shaven.

6. For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn, or shaved, let her cover her head.

7. A man indeed ought not to cover his head; because he is the image and glory of God,[8] but woman is the glory of man.[9]

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[1] The verb is understood.

[2] This verse is connected by St. Chrysostom with the former chapter, of which it forms an appropriate conclusion.

[3] G. παρέδωκα. This is particularly referred to oral instructions. "He delivered many things to them at that time without writing, as he often states elsewhere." St. Chrysostom.

[4] G. τὰς παραδόσεις. "Oral instructions." The pronoun is not in the text.

[5] God is head of CHRIST, as man, discharging the office of teacher and redeemer of men.

[6] Besides the obvious meaning, it may be also understood of a woman instructing others under Divine illumination, which is above the ordinary rules forbidding women to teach; or of one singing psalms by Divine impulse.

[7] Shameth. He appears to be ashamed to let his head appear, which, nevertheless, is his noblest member.

[8] Man was made directly to the likeness of God, and his head reflects something of the Divine glory, inasmuch as it expresses his thoughts and affections.

[9] Being formed from him.

8. For man is not of woman, but woman of man.[1]

9. For man was not created for the woman, but woman for the man.[2]

10. Therefore ought the woman to have power[3] upon the head, because of the angels.[4]

11. Nevertheless, neither man *is* without woman, nor woman without man in the Lord.[5]

12. For as the woman *is* of the man, so also *is* the man by the woman:[6] but all things of God.

13. Yourselves judge:[7] doth it become a woman to pray to God uncovered?

14. Doth not even nature itself teach you, that if a man indeed let his hair grow long, it is a shame unto him?[8]

15. But if a woman have long hair, it is a glory to her: for hair is given her for a covering.[9]

16. But if any man seem[10] to be contentious:[11] we[12] have no such custom,[13] nor the Church[14] of God.

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[1] In the creation.

[2] To be his companion.

[3] The veil was so called, probably, because it denoted subjection; the person wearing it professing dependence on the power of another.

[4] The angels were believed to be present in the assemblies of the faithful, and to bear their petitions to the throne of God. Reverence for their presence should induce females to appear veiled.

[5] The sentence is elliptical. It means that man and woman stand in intimate relations to each other, according to the Divine ordinance. Man, although first created, and superior to woman, does not exist alone; but God directs both man and woman to the advancement of His glory.

[6] By parturition.

[7] G. P. "in yourselves."

[8] It savours of effeminacy for men to wear long hair, as if imitating the female sex. To this usage men have a feeling of repugnance, which may be considered a dictate of nature, although it does not directly involve any moral principle, and it may be weakened by local influences. Samson and the Nazarites suffered their hair to grow to considerable length, which shows that it is a matter dependent on the motives of the individual, and on custom. The Greeks, in the time of St. Paul, did not wear long hair.

[9] The Greek term means a wide flowing garment.

[10] Thinks proper—chooses.

[11] On the point in question.

[12] The apostle and the faithful, among whom he then was.

[13] That men should wear long hair, and women pray unveiled. St. Chrysostom remarks, that "although the Corinthians disputed about these matters at that time, the whole world has since received and observed the law: so great is the power of the crucified Redeemer."

[14] G. P. "the churches."

17. Now this I direct,[1] not praising,[2] that ye come together, not for the better, but for the worse.

18. First, indeed, I hear that when ye come together in church,[3] there are schisms[4] among you, and in part I believe it.[5]

19. For there must be also heresies,[6] that they also who are approved,[7] may be made manifest among you.

20. When ye come, therefore, together, it is not now to eat the Lord's Supper.[8]

21. For every one taketh before his own supper to eat.[9] And one indeed is hungry, and another is drunk.[10]

22. What! have ye not houses to eat and drink in? or despise ye the Church of God,[11] and put ye to shame those who have not?[12]

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[1] A slight variation is in the reading of the text; but the Vulgate reading is adopted by Lachmann and other critics, on the authority of the Alexandrian and other manuscripts, and of the ancient versions. It is not quite clear whether the apostle refers to what has preceded, or to what he is about to say. If the latter, I would translate the first words: "I call your attention to this."

[2] By *meiosis* for blaming.

[3] G. P. "in the church." The article is cancelled by Griesbach, on the authority of eight Uncial manuscripts.

[4] Divisions.

[5] He qualifies his conviction of the fact, from an unwillingness to believe it.

[6] G. P. "among you." These words are wanting in four of the chief manuscripts, and in many of the fathers. Heresies arise through no absolute necessity, but through the pride and weakness of men. St. Chrysostom explains the term as here used, of divisions regarding the manner of celebrating the banquet; and observes that scandals take place through no necessity, but from the perverse dispositions of men.

[7] The genuine followers of Christ are made manifest by their resisting temptations to error and schism. "That they may shine forth more brilliantly: what he means to say is this, that they in no respect injure those who are steadfast and firm, but rather render them more conspicuous." St. Chrysostom.

[8] This designates the feast of charity, called thence *agape*, which was celebrated in connexion with the mysteries, in commemoration of the supper of our Lord with the apostles before their institution. St. Chrysostom states expressly, that this Christian banquet took place after the celebration of the Eucharist. The apostle, with a view to correct the abuses which had crept in, "recalls them to that evening on which Christ delivered the awful mysteries, and styles their banquet a supper, because they all sat at it in common."

[9] Although the provisions brought by each one were intended to be used by all in common, yet each seemed eager to eat his own share, before others had time to partake of it.

[10] This phrase is often used in Scripture for indulgence not amounting to actual intoxication.

[11] The place where they assembled for worship was so called, although it is not probable that buildings were as yet erected for this purpose.

[12] Who have not provisions in plenty.

What shall I say to you? Do I praise you? In this I praise you not.[1]

23. For I have received of the Lord[2] that which also I delivered to you, that the Lord Jesus, on the night in which he was betrayed, took bread,

24. And giving thanks, brake, and said: Take ye, and eat:[3] this is My body, which shall be delivered[4] for you: this do for the commemoration of Me.

25. In like manner also the cup, after he had supped, saying: This cup is the New Testament[5] in My blood. This do ye, as often as ye shall drink,[6] for the commemoration of Me.

26. For as often as ye shall eat this bread, and drink the[7] cup, ye shall show[8] the death of the Lord, until He come.

27. Therefore whosoever shall eat this bread, or[9] drink the cup

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[1] The apostle expresses his censure in the mildest way, as merely withholding praise for this particular fact.

[2] By special revelation. "Why does he here make mention of the mysteries? Because it was very necessary for his present purpose to treat of them: for even your Lord, he remarks, admitted all to the same table, although most awful, and far surpassing the deserts of all: whilst you regard them as unworthy of your table, though it be small and lowly." St. Chrysostom.

[3] Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 17.

[4] Lit. "which is broken." The present tense is used, as Krause observes, for a proximate future. The term is *prægnans*, being equivalent to broken and given, and is therefore correctly rendered by the Vulgate, "tradetur." "He gave His body equally for all, and it was equally broken for all." St. Chrysostom. It is said to be broken, because it was immolated, and subjected to great torments.

[5] Covenant. "Because He substituted His blood for the blood of brutes, lest any one should be startled at hearing it, He reminded them of the ancient sacrifice." Idem.

[6] Of this cup.

[7] G. P. "this." Six of the principal manuscripts, and the Sahidic and Armenian versions, omit the demonstrative pronoun, which is therefore cancelled by Lachmann and other critics.

[8] G. P. "ye do show." St. Chrysostom says to the communicant: "Thou hast tasted the blood of the Lord."

[9] P. "and." This is a corruption, the disjunctive conjunction being in the received text, and supported by the weightiest authority. Olshausen admits that this reading is preferable. Winer, who acknowledges that ἢ is never put for καὶ in the New Testament, has attempted to weaken the argument, which Catholic divines draw from it, in favour of communion under one kind, by stating that "the possibility of communion even with the cup only" would follow thence, which we readily admit. (See Grammar, § 57.) Olshausen, after him, avows that some may devoutly receive either kind alone. At all events, the text should have been faithfully rendered.

of the Lord[1] unworthily, shall be guilty of the body and of the blood of the Lord.

28. But let a man prove himself:[2] and so let him eat of that bread, and drink of the cup.

29. For he who eateth and drinketh unworthily, eateth and drinketh judgment[3] to himself: not discerning[4] the body of the Lord.

30. Therefore many infirm and weak *are*[5] among you, and many sleep.[6]

31. But if we would judge ourselves,[7] we should not be judged.[8]

32. But whilst we are judged, we are chastised by the Lord, that we may not be condemned with this world.[9]

33. Therefore, my brethren, when ye come together to eat,[10] wait for one another.

34.[11] If any man be hungry, let him eat at home,[12] that ye come not together unto judgment.[1] And the rest I will set in order, when I come.[2]

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[1] John vi. 59.

[2] Make trial—examine. "He prescribes," observes St. Chrysostom, "that each one should examine, not his neighbour, but himself, erecting for that purpose a tribunal in secret, and investigating facts, without the aid of witnesses." Olshausen says: "As perfectly conformable to this passage, confession was instituted by the Church, and it were much to be desired that the practice of real private confession were still retained." He is mistaken in ascribing the origin of confession to the Church, but right in recognising its conformity to the injunction of the apostle.

[3] Condemnation. "The mysteries serve for the greater punishment of those who partake of them unworthily." St. Chrysostom.

[4] He does not distinguish it from common food—he does not recognise its presence in the mystery. "He does not examine," says St. Chrysostom, "he does not consider as he ought the greatness of the oblation: he does not reflect on the excellence of the gift."

[5] Sickness and various corporal afflictions befell many who approached to the Sacrament unworthily, God vouchsafing to manifest His displeasure by temporal chastisements.

[6] In death.

[7] The term used above for discerning and distinguishing is here used for scrutinizing the conscience with just severity. "He who condemns himself, appeases God in two ways, inasmuch as he acknowledges his sins, and is slow to sin thenceforward." St. Chrysostom.

[8] Condemned.

[9] Afflictions are directed to our reform. "They are rather for a warning than for vengeance, for remedy than chastisement, for correction than punishment." St. Chrysostom.

[10] To the banquet of charity.

[11] G. P. "And." The connecting particle is cancelled by Griesbach, it being wanting in the chief manuscripts and versions.

[12] The public banquet being designed to foster mutual love, rather than to

CHAPTER XII.

Various gifts of the same Holy Spirit are given to different persons, that each may discharge his own duty, after the manner of the members of the human body, and that knowing that they need each the help of the other, they may cherish mutual affection: and so Christ has provided His Church with the various classes of men.

1. Now concerning spiritual things,[3] I would not have you ignorant,[4] brethren.

2. Ye know, that when[5] ye were heathens, ye went[6] to dumb idols,[7] according as ye were led.[8]

3. Wherefore I make known to you,[9] that no man speaking in the Spirit of God,[10] saith anathema to JESUS.[11] And no man can say, Lord JESUS,[12] but in the Holy Ghost.

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satisfy appetite, he advises those who are hungry, to take a previous repast, rather than indulge greediness at the public table.

[1] To incur Divine condemnation.

[2] The details of disciplinary observance regarding the Eucharist, or other points on which the Corinthians had consulted him. "He shows that the correction of other points would draw him thither, although he still tarried." St. Chrysostom.

[3] The text may be understood of spiritual things, namely, of the supernatural gifts, of which the apostle is about to treat, or of spiritual persons, those who were endowed with such gifts. St. Chrysostom understands it in the former sense: "he calls miracles spiritual, because they are the works of the Spirit alone, since human effort can avail nothing towards miraculous effects."

[4] This is a *meiosis* for: "I wish you to be well instructed."

[5] G. P. omit this adverb, which, nevertheless, is found in the most ancient manuscripts, as also in St. Chrysostom.

[6] The participle is sometimes put for the imperfect tense; as here in the text.

[7] Consulting oracles that could not answer.

[8] By general example, and by the persuasion of the priests. Many were also led on by fanatical excitement, or demoniac influence.

[9] As a rule by which they could distinguish between true inspiration and the pretensions of impostors.

[10] Under Divine influence. Mark ix. 38.

[11] G. P. "calleth JESUS accursed." The Alexandrian, Vatican, and Cambridge manuscripts, and the Peschito, Arabic, Memphitic, and Ethiopic versions, have the Vulgate reading, which is adopted by Schott.

[12] G. P. "that JESUS is the Lord." The same manuscripts and versions have

4. Now there are diversities[1] of graces,[2] but the same Spirit.

5. And there are diversities of ministrations,[3] but the same Lord.[4]

6. And there are diversities of operations,[5] but[6] the same God, who worketh all in all.

7. And the manifestation of the Spirit[7] is given to every man unto profit.[8]

8. To one indeed by the Spirit is given the word of wisdom:[9] and to another the word of knowledge,[10] according to the same Spirit:

9. To another faith[11] in the same Spirit: to another the grace of cures[12] in the one Spirit:

10. To another the working of miracles,[13] to another prophecy, to another the discerning of spirits,[14] to another kinds of tongues,[15] to another interpretation of speeches.[16]

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the Vulgate reading, which Schott adopts. No one can with faith confess or invoke Him as Lord, unless through the motion of the Holy Spirit.

[1] The gifts of the Holy Spirit are various.

[2] Χαρισμα is a word peculiar to the writers of the New Testament, and denotes grace, gift, or other supernatural quality.

[3] G. διακονιῶν, offices. The term was applied to all the offices of the ministry, although specially used of deaconship.

[4] As CHRIST is specially called Lord, and the various officers of the Church are His ministers, this passage may be understood of Him.

[5] Supernatural works. These are ascribed to God, either the Father, who is specially so called, or the Holy Spirit, who is identified in nature with Him and the Son.

[6] G. P. "it is." This is cancelled by Griesbach, on the authority of six of the principal manuscripts, and of the ancient versions.

[7] The Spirit is manifested in each one; he is enabled to manifest, by his words and actions, the gifts with which the Spirit has endowed him.

[8] For the general good, not for vain display.

[9] This may imply light to contemplate Divine mysteries, and the facility of communicating them to others.

[10] This may be understood of the gift of understanding and expounding the sacred Scriptures.

[11] In an eminent degree, accompanied with miraculous energy. Infra xiii. 2. "It is the mother of miracles." St. Chrysostom.

[12] The gift to cure various diseases. It is put on this account in the plural number.

[13] Miracles of a very extraordinary kind, such as the raising of the dead to life.

[14] The power to discriminate between true and false professors of piety—to sound the depths of the human heart.

[15] The knowledge of languages which they had not learned.

[16] G. P. "of tongues." Of discourses pronounced in unknown tongues.

11. But all these things one and the same Spirit worketh, dividing to every one[1] according as He will.[2]

12. For as the body is one, and hath many members, and all the members of the[3] body, being many, are nevertheless one body; so also CHRIST.[4]

13. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bondmen or free: and in one Spirit we all have been made to drink.[5]

14. For the body also is not one member, but many.[6]

15. If the foot should say: Because I am not a hand, I am not of the body: is it therefore not of the body?[7]

16. And if the ear should say: Because I am not an eye, I am not of the body: is it therefore not of the body?

17. If the whole body were the eye, where would be the hearing? If the whole were the hearing, where would be the smelling?

18. But now God hath set the members, every one of them in the body, as it hath pleased Him.

19. And if all were one member, where would be the body?

20. But now many members indeed, yet one body.[8]

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[1] G. P. "severally." The corresponding term ἴδια is omitted in some manuscripts.

[2] The apostle plainly ascribes to the Holy Spirit entire freedom in the distribution of His gifts, which are altogether supernatural and Divine. His personal subsistence and Divine attributes are here declared. Rom. xii. 3, 6; Eph. iv. 7. "What belongs to the Father, he shows to be also of the Spirit." St. Chrysostom.

[3] G. P. "of that one." The chief manuscripts and versions omit "one," which is cancelled by Lachmann and other critics.

[4] CHRIST in His church is compared to the body, which has many members. He is the head. "As the body and head are one man, so he declared that the Church and CHRIST are one: wherefore he mentioned CHRIST instead of the Church, thus designating His body." St. Chrysostom.

[5] All had been spiritually refreshed by the waters of grace, to which this Divine Spirit had called them. "This metaphor is very suitable, for as it is said of the plants of paradise, that all the trees were watered from the same source, and by the same stream, so even here he says, we all drank of the same Spirit, we enjoyed the same grace." Idem.

[6] It consists of many members. "Learn that this indeed is wonderful, and is a proof of the excellence of the body, since many and different members constitute one body." Idem.

[7] The reasoning of the apostle brings to mind the celebrated fable, by which Menenius Agrippa reconciled the plebeians to the Roman senators. Livy ii. 32.

[8] The whole context is elliptical, after the manner of Hebrew writers. The verb must be supplied.

21. And the eye cannot say to the hand: I have no need of thee; or again, the head[1] to the feet: I have no need of you.

22. But much more, those which seem to be the more feeble members of the body are more necessary:

23. And those which we think to be the less honourable members of the body, about these we put the more abundant honour:[2] and our uncomely parts have more abundant comeliness.[3]

24. But our comely parts have no need:[4] but God hath tempered the body, giving more abundant honour to that which needed it,

25. That there might be no schism in the body,[5] but that the members might be mutually careful one for another.

26. And if one member suffer anything, all the members suffer with it: or if one member glory, all the members rejoice with it.

27. Now ye are the body of Christ, and members of member.[6]

28. And God indeed hath set some in the Church: first, apostles,[7] secondly, prophets,[8] thirdly, doctors,[9] after that powers,[10] then the

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[1] Cannot say.

[2] By covering them we seem to honour them. Ornament is also often employed in the covering.

[3] By the external protection.

[4] The face needs no protection or ornament.

[5] Protestant divines of the Anglican communion are loud in the condemnation of schism. Davies says: "It is not the part of human wisdom to instruct the holy Spirit of God. That Spirit has declared that the separation of professed Christians from the one apostolical church, is a grievous sin, is an act of perverse disobedience to the laws of the Gospel."

[6] G. ἐκ μέρους, "in part." P. "in particular." The ancient Vulgate read ἐκ μέλους, which is still found in the manuscripts of St. Germain and Clermont. The meaning is, that member depended on member. St. Chrysostom read as in the common Greek, which he thus explains: "As far as appertains to you, and as far as it is meet that your part should be built up: for having named the body, as the church of Corinth alone was not the whole body, but the Church throughout the world, on this account he said in part, that is, because your church is a part of the universal Church, and of the body which consists of all particular churches, so that you should be in peace, not only among yourselves, but with the whole Church throughout the world."

[7] They, as the special messengers directly sent by Christ, held the first place. Eph. iv. 11.

[8] Men divinely inspired to discover the secrets of futurity, or the secrets of hearts, or to disclose the hidden sense of the Scriptures. "This grace was abundantly communicated, so that each church had many who prophesied." St. Chrysostom.

[9] Teachers of Divine doctrine.

[10] That is persons having power to perform miracles,—wonder-workers: the abstract is put for the concrete.

gifts of cures, helps,[1] governments,[2] kinds of tongues, interpretations of speeches.[3]

29. Are all apostles? are all prophets? are all doctors?

30. Are all powers?[4] have all the gift of cures? do all speak with tongues? do all interpret?

31. But be ye zealous for the better gifts. And I show to you yet a more excellent way.

CHAPTER XIII.

He shows the necessity of charity, its attributes, its perpetual character, and its excellence above faith, hope, and the other gifts of God.

1. If I speak with the tongues of men and of angels,[5] and have not charity, I am become as sounding brass,[6] or a tinkling[7] cymbal.

2. And if I have prophecy, and know all the mysteries, and[8] all knowledge, and if I have all faith, so as to remove mountains,[9] and have not charity, I am nothing.[10]

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[1] Helpers, inferior ecclesiastical officers, such as deacons, aiding in the instruction of the ignorant, and in works of charity.

[2] Persons having the gift of governing, or of administering the temporal affairs of the church, and affording relief to the afflicted.

[3] This is not in the Greek. Beza, however, prefers the Vulgate reading.

[4] Wonder-workers.

[5] Angels, being pure intelligences, have no tongues: but they appeared in bodily shape, and spoke, when God so willed. St. Chrysostom explains the text of their mutual communications made mentally.

[6] As a brazen instrument—a trumpet.

[7] According to the force of the Greek term, the cymbal sends forth a clangour, a loud shrill sound. The sublimest eloquence, when not animated by charity, is like the noise of musical instruments, which, however sweet or strong, is of no advantage to themselves.

[8] Have.

[9] This is given as an example of eminent faith, accompanied with miraculous power. The expression is proverbial. It is not indeed conformable to the Divine will, that miracles should be wrought for mere display, for which the removing of a mountain would ordinarily serve. Of St. Gregory of Nazianzum, it is recorded, that by his prayer he obtained that a mountain should recede some distance, so as to leave the space necessary for a church.

[10] Before God.

3. And if I should distribute all my goods to feed the poor,[1] and if I should deliver my body to be burned,[2] and have not charity, it profiteth me nothing.[3]

4. Charity is patient,[4] is kind: charity envieth not, dealeth not perversely,[5] is not puffed up,[6]

5. Is not ambitious,[7] seeketh not her own,[8] is not provoked to anger,[9] thinketh no evil,[10]

6. Rejoiceth not in iniquity,[11] but rejoiceth with the truth:[12]

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[1] All is expressed by one term in the text.

[2] In testimony of the faith.

[3] It is of no avail to salvation. Martyrdom is an evidence of the highest degree of Divine love: but it does not consist in the mere endurance of torments. These must be endured freely, for the true faith, and in a meek and Christian spirit.

[4] Long-suffering. The charitable man is represented by charity personified.

[5] G. *περπερεύεται.* P. "charity vaunteth not itself." Bloomfield embraces the meaning given by the Vulgate. The obsolete Latin adjective *perperus* is, he says, the origin of this term, or rather both are derived from an Æolic word. Olshausen gives it the same signification. St. Chrysostom explains it as meaning, that charity is not precipitate, for it makes the charitable man prudent, grave, and calm.

[6] With pride.

[7] G. *ὀυκ ἀσχημονεί.* P. "doth not behave itself unseemly." Grotius thinks that the meaning is, that the charitable man does not disregard the censure of others, so as to do that which has an unseemly appearance. St. Chrysostom explains it as implying, that the charitable man does not regard as a disgrace any calamity inflicted on him for the object of his affection, and that he does not disdain the loved person, whatever provocation he may have received.

[8] The charitable man does not seek his private interests to the detriment of others: "our own advantage lies in promoting the interest of our neighbour, and his interest requires him to promote ours." St. Chrysostom.

[9] G. *ὀυ παροξύνεται.* P. "is not easily provoked." The charitable man is not excited or exasperated by injuries.

[10] He does not meditate revenge, or he does not hastily suspect evil: "not only is he far from devising evil, he does not suspect anything against the object of his love." St. Chrysostom.

[11] The charitable man is saddened by the knowledge of crime; he does not rejoice in it, whatever advantages may result to him from its commission: "he is not pleased with the wrongs which others suffer." St. Chrysostom.

[12] The progress of truth and virtue fills him with delight. "Charity," says a Protestant writer, "according to a fashionable opinion of it, is a virtue which finds excuses for those who depart from the doctrines and worship of the Christian Church. Such charity makes light of all differences among Christians; it can sit by quietly, and see the Church of CHRIST converted into a Babel of confusion. That is a poor sort of charity which knows nothing more than to find excuses for the breach of charity, and thinks itself authorized to publish indulgences for errors, which are destructive to men's souls." Jones of Nayland.

7. Beareth[1] all things, believeth all things,[2] hopeth all things,[3] endureth all things.

8. Charity never falleth away: whether prophecies shall be made void,[4] or tongues shall cease,[5] or knowledge vanish away.[6]

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child.[7] But when I became a man, I put away the things of a child.

12. We now see through a glass[8] darkly: but then face to face. Now I know in part: but then I shall know even as I am known.[9]

13. And now remain faith, hope, charity, these three: but the greater of these is charity.

CHAPTER XIV.

He says that the gift of tongues is inferior to the gift of prophecy; and is even useless, if an interpreter be not at hand: on which account he delivers to them a rule for the proper use of these gifts, and orders women to be silent in the churches.

1. Follow after charity,[10] be zealous for spiritual things:[11] but rather,[12] that ye may prophesy.[13]

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[1] Lit. "covereth," passes over, conceals, pardons. Prov. x. 20; 1 Peter iv. 8; James v. 20.

[2] As far as known facts will permit, the charitable man is disposed to believe whatever favours his neighbour.

[3] With the same limitation, the charitable man indulges hope, that his neighbour will reform and persevere in virtue.

[4] By fulfilment, or shall cease to be made.

[5] The gift of tongues was partially to cease after the apostolic age: it will cease altogether in the life to come.

[6] Knowledge will no longer be acquired by study; the imperfect knowledge which we now have, will yield to vision.

[7] This is a beautiful image of the imperfection of human knowledge.

[8] Mirrors were formerly made of pellucid stone, through which the object was but dimly seen. A similar material is used in the windows of various churches in Spain and South America.

[9] Similarly, but not perfectly.

[10] Pursue—eagerly seek to acquire it. "He who pursues merely, regards the object of his pursuit, and bends forward to it, nor does he desist until he lays hold on it." St. Chrysostom.

[11] Be eager to obtain supernatural gifts. This is rather by way of permission, than exhortation.

[12] Especially.

[13] This comprehends predictions and inspired instruction.

2. For he who speaketh in a tongue,[1] speaketh not to men,[2] but to God:[3] for no man heareth. Yet in spirit[4] he speaketh mysteries.[5]

3. For he who prophesieth, speaketh to men unto edification, and exhortation, and comfort.

4. He who speaketh in a tongue, edifieth himself:[6] but he who prophesieth, edifieth the church of God.[7]

5. And I would have[8] you all to speak with tongues: but rather to prophesy. For greater is he who prophesieth than he who speaketh with tongues, unless, perhaps, he interpret, that the church may receive edification.

6. But now, brethren, if I come to you speaking with tongues, what shall I profit you,[9] unless I speak to you, either in revelation,[10] or in knowledge,[11] or in prophecy, or in doctrine?[12]

7. Even things without life which give sound, whether pipe or harp, except they give a distinction of sounds,[13] how shall what is piped or harped be known?

8. For if the trumpet give an uncertain sound, who shall prepare himself for battle?[14]

9. So likewise except ye utter by the tongue plain speech, how shall what is said be known? for ye shall be speaking into the air.[15]

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[1] In a language which he has not learned, and which is not understood by his hearers.

[2] So as to instruct them.

[3] He can only commune with God, by whom he feels moved to utter words, the meaning of which he does not understand.

[4] Moved by the Divine Spirit.

[5] Secret truths.

[6] When he comprehends what he utters: or at least feels that he is divinely moved to express mysterious truths.

[7] G. P. omit the last words. Middleton observes: "F. G. and the Vulgate add θεου, which appears to be the true reading."

[8] I am well pleased that you all should have these gifts. The apostle intimates that he is not opposed to their having supernatural gifts, but desires them to be used properly.

[9] The mere utterance of unknown sounds could be of no advantage. It was an idle display, calculated to excite vain admiration.

[10] Manifesting some unknown truth.

[11] Disclosing some evidence of Christianity contained in the sacred writings.

[12] Instructing them more thoroughly in Christian duties.

[13] Distinct sounds.

[14] For any of the evolutions of war.

[15] Throwing away your words on the air.

10. There are, for example,[1] so many kinds of tongues in this world; and nothing is voiceless.[2]

11. If then I know not the power of the voice,[3] I shall be to him to whom I speak, a barbarian:[4] and he who speaketh, a barbarian to me.

12. So ye also, forasmuch as ye are zealous of spirits,[5] seek that ye may abound,[6] unto the edifying of the church.

13. And therefore let him who speaketh in a tongue, pray that he may interpret.[7]

14. For if I pray in a tongue,[8] my spirit prayeth, but my understanding is without fruit.

15. What is it then? I will pray in the spirit,[9] I will pray also with the understanding:[10] I will sing[11] in the spirit, I will sing also with the understanding.

16. Else, if thou shalt bless[12] in the spirit, how shall he who filleth the place[13] of the unlearned,[14] say the Amen, to thy thanksgiving?[15] Since he knoweth not what thou sayest.

17. For thou indeed givest thanks well;[16] but the other is not edified.

18. I thank my God, that I speak with the tongue of you all.[17]

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[1] G. P. "it may be." It is a mere expletive phrase.

[2] No language is without distinctive sounds.

[3] Expression.

[4] I shall be like a barbarian, using an unintelligible jargon.

[5] Desirous of supernatural gifts.

[6] This is a mere permission.

[7] Have light to interpret.

[8] Which I do not understand. Some were moved to utter sounds, the meaning of which they knew not.

[9] With devout affection.

[10] Understanding what I say.

[11] The practice of singing psalms and hymns prevailed at a very early period of the Church, probably in imitation of our Lord.

[12] Give praise to God.

[13] Who is in the condition.

[14] Ιδιώτȣ. This is understood of a private individual, knowing no language but his own. Some one of the hearers was accustomed to answer the speaker in the name of the assembly; or the whole assembly cried Amen, as among the Jews. Deut. xxvii. 15.

[15] Or praise.

[16] The apostle grants that the prayer may be in itself excellent.

[17] G. "I speak with tongues more than ye all." "Tongue" is conformable to five of the chief manuscripts and the Ethiopic version. Schott suspects "more" to have been inserted by some copyist, who did not perceive the force of the expression. The apostle had the gift of tongues, and was consequently uninfluenced by any selfish consideration in the rules which he laid down for its proper exercise.

19. But in the church I had rather speak five words with my understanding,[1] that I may instruct others also, than ten thousand words in a tongue.[2]

20. Brethren, become not children in understanding,[3] but in malice be children, and in understanding be perfect.

21. In the law[4] it is written: "That in other tongues, and other lips I will speak to this people: and not even so will they hear Me, saith the Lord."

22. Wherefore tongues are for a sign not to those who believe, but to the unbelievers: but prophecies[5] not to the unbelievers, but to those who believe.

23. If therefore the whole church come together into one place, and all speak with tongues: and unlearned persons[6] or unbelievers come in, will they not say, that ye are mad?[7]

24. But if all prophesy, and an unbeliever or unlearned person come in, he is convinced[8] by all, he is judged[9] by all.

25.[10] The secrets of his heart are made manifest:[11] and so falling down on his face, he will adore God, declaring, that God is among you indeed.

26. How is it then, brethren? When ye come together, every one of you hath a psalm, hath an instruction, hath a revelation, hath a tongue,[12] hath an interpretation: let all things be done to edification.

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[1] Lit. "through my mind." The adverb "understandingly" seems to express the idea. Six of the chief manuscripts, the Memphitic version, and many fathers read *τῷ νοι μου*.

[2] Not understood by the hearers, or himself.

[3] He does not wish them to be simple, so as to employ the Divine gifts for no useful purpose, although he desires them to be guileless as infants. The text is in the plural: "minds." It is explained by St. Chrysostom: "Folly is to be shunned, whilst simplicity is practised, and craft must not vitiate our prudence."

[4] Isai. xxviii. 11. The term law is sometimes applied to any part of the ancient scripture.

[5] The text is in the singular.

[6] *'Ιδιῶται.*

[7] Hearing sounds whose meaning they do not know. The Greek term was applied to express prophetic excitement—inspiration.

[8] Reproved.

[9] Examined, as a culprit by his judge.

[10] G. P. "And thus." These words are cancelled by Griesbach on the authority of five of the chief manuscripts, and of the chief versions.

[11] By prophets, who discern them.

[12] G. P. invert the order: but the Vulgate reading is adopted by Lachmann, on the authority of four of the chief manuscripts, and of the ancient versions generally.

27. If any one speak with a tongue,[1] let it be by two, or at most three, and by turn, and let one interpret.

28. But if there be no interpreter, let him be silent in the church, and speak to himself and to God.[2]

29. And let the prophets speak, two or three, and let the rest judge.

30. But if anything be revealed to another who is sitting, let the first[3] be silent.

31. For ye may all prophesy, one by one, that all may learn, and all may be exhorted.[4]

32. And the spirits of prophets are subject to prophets.[5]

33. For God is not[6] of dissension, but of peace,[7] as also I teach[8] in all the churches of the saints.

34. Let[9] women keep silence in the churches; for it is not permitted to them to speak, but to be subject, as also the law saith.[10]

35. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman[11] to speak in church.

36.[12] Did the word of God come out from you? or came it unto you only?[13]

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[1] Let it be. The phrase is elliptical.

[2] Let him secretly commune with God.

[3] Who was standing, in the act of uttering prophecy.

[4] P. "be comforted." The Greek term may bear both significations.

[5] True prophets can control their feelings, and withhold the expression of what they know supernaturally, until it be proper to speak. They are not carried away by uncontrollable power like the sibyls, or the priestesses of the heathen oracles.

[6] Author.

[7] He wishes harmony among those on whom He bestows His gifts.

[8] This is not in the text at present: but it is found in some ancient manuscripts, as in that used by St. Chrysostom.

[9] G. P. "your." The pronoun is wanting in the Alexandrian and Vatican manuscripts, and in the Memphitic, Bashmuric, Ethiopic, and Armenian versions. Schott marks it as suspected.

[10] Gen. iii. 16. The rule of man over woman excludes authoritative instruction on her part.

[11] G. P. "women." The singular number is in the Alexandrian and Vatican manuscripts, and several ancient versions.

[12] P. "What!" There is nothing in the text corresponding with this, unless the interrogation.

[13] This question implies a rebuke for their capricious use of Divine gifts, as if the Christian religion sprang from them, or centred in them, so that they might regulate all things as they thought fit.

37. If any man seem[1] to be a prophet, or spiritual,[2] let him know the things which I write to you, that they are the commandments of the Lord.[3]

38. But if any man know not, he shall not be known.[4]

39. Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues.[5]

40. But let all things be done becomingly, and according to order.[6]

CHAPTER XV.

He states that Christ rose from the dead, and appeared to many, last of all to Paul, who styles himself the least of the apostles: and he here teaches our resurrection, its order and manner, with the various degrees of glory, not only in soul, but also in the body, of those who will arise, and that death will be swallowed up in the resurrection.

1. Now I make known to you,[7] brethren, the Gospel[8] which I preached to you, which also ye have received,[9] wherein also ye stand.[10]

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[1] Think himself—profess to be.

[2] Endowed with other Divine gifts.

[3] The true test of spirituality, or of supernatural endowments, is humble submission to the doctrine and commands of the lawful rulers of the Church, of whose authority God is the source.

[4] G. P. "let him be ignorant." The apostle intimates that if any one will not acknowledge and follow the rules laid down, he may pursue his own course at his peril.

[5] Lest he should be thought to have virtually prohibited the speaking in unknown tongues, he desires them not to prevent it, but to observe the rules which he has prescribed for the proper use of this gift.

[6] Everything in the assemblies of the faithful should be done in a becoming and orderly manner: nothing should be irregular or confused. Even Calvin says, that "the pious laws of the Church, for the maintenance of discipline and order, are not to be confounded with human traditions: since they rest on this general commandment, and are manifestly approved of, as by the mouth of CHRIST Himself."

[7] This is here equivalent to recalling to their mind. Gal. i. 11. "He who makes known what had been known before, but had fallen into oblivion, calls it again to their mind." St. Chrysostom.

[8] Doctrine.

[9] With the free assent of the understanding.

[10] This is a metaphor, denoting their stability and perseverance.

2. By which also ye are saved:[1] after what manner I preached to you,[2] if ye hold *it* fast, unless ye have believed in vain.

3. For I delivered unto you first of all,[3] that which I also received,[4] that CHRIST died for our sins,[5] according to the Scriptures:

4. And that He was buried,[6] and that He rose again on the third day, according to the Scriptures:[7]

5. And that he was seen by Cephas,[8] and after that by the eleven;[9]

6. Then was He seen by more than five hundred brethren at once,[10] of whom many remain until this present, but some are fallen asleep:[11]

7. Afterwards He was seen by James,[12] then by all the apostles:

8. And last of all, as by one born out of time,[13] He was seen by me also.[14]

9. For I am the least of the apostles,[15] who am not worthy to be called an apostle, because I persecuted the Church of God.

10. But by the grace of God I am what I am, and His grace

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[1] Placed in a state of salvation.

[2] The construction is difficult. What follows may be considered as dependent on the introductory words. The apostle reminds them of the manner in which he had instructed them—the great truths which he had delivered—which they must remember if they held the faith, and had not forfeited its blessings, by relapsing into unbelief.

[3] Among the elements of Christianity, as one of its chief doctrines.

[4] By Divine revelation.

[5] To expiate them. Isaiah liii. 5.

[6] Jonas ii. 1.

[7] The miraculous preservation of Jonas was a type of the resurrection.

[8] "He mentions him first as being the most worthy of credit." St. Chrysostom.

[9] John xx. 19. G. P. "the twelve." Only ten were present at the first manifestation; but Thomas, with the others, afterwards saw him. A body of men is usually designated by their entire number, even although all may not be present.

[10] Probably in Galilee, where He had appointed to meet the apostles.

[11] In death.

[12] This manifestation is not recorded elsewhere.

[13] The apostle, through humility, compares himself to an abortion. Theophylact says that the Greek term was sometimes used of the last-born.

[14] Acts ix. 3. The appearance on the road to Damascus was distinct, so as to enable the apostle to testify to its reality. He calls himself an abortion from a deep sense of humility. The phrase was proverbial, and equivalent to vile, or loathsome.

[15] Eph. iii. 8.

unto me hath not been void,[1] but I have laboured more abundantly than all of them:[2] yet not I, but the grace of God with me:[3]

11. For whether I, or they, so we preach,[4] and so ye have believed.[5]

12. Now if Christ be preached, that He rose again from the dead, how do some among you say, that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, neither is Christ risen again.

14. And if Christ be not risen again, then vain is our preaching,[6] vain also is your faith:

15. And we are found[7] also false witnesses of God: because we have given testimony against God, that He hath raised up Christ, whom He hath not raised up, if the dead rise not again.

16. For if the dead rise not again, neither is Christ risen again.

17. And if Christ be not risen again, vain is your faith: for ye are yet in your sins.

18. Then they also who have slept in Christ,[8] have perished.

19. If in this life only we be hoping in Christ, we are more miserable than all[9] men.

20. But now Christ is risen from the dead,[10] the first fruits of those who sleep:[11]

21. For indeed by a man death, and by a man the resurrection of the dead.

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[1] G. ἡ ἐις ἐμε. P. "which *was bestowed* upon me." V. "gratia ejus in me."

[2] This is not said boastingly; but to add weight to his testimony. It was necessary to strengthen his authority, which had been assailed.

[3] G. ἡ σὺν ἐμοι. P. "which was with me." Grace impelled and strengthened him to labour, and laboured with him. The article ἡ is not in the manuscripts of Clermont and St. Germain, or in that in which are the scholia of St. John of Damascus, or in one of the Vatican manuscripts. St. Jerome retained the reading of the ancient Vulgate, although he quotes the text as in the common Greek, in his dialogue against the Pelagians. St. Chrysostom has the common reading.

[4] The same doctrine was preached by him and them.

[5] This is the faith, which you embraced.

[6] G. δὲ. P. "and." This particle is wanting in five of the principal manuscripts, and in the ancient versions. Lachmann cancels it.

[7] We prove—we are convicted of being.

[8] Died in the faith.

[9] Other. The comparative here is equivalent to the superlative. "We are of all men the most miserable," because restraining ourselves, and enduring suffering, without reward hereafter.

[10] G. P. "*and* become." Griesbach cancels this on the authority of six of the chief manuscripts, and of several versions.

[11] Col. i. 18; Apoc. i. 5.

22. And as in Adam all die, so also in Christ all shall be made alive:[1]

23. But every one in his own order,[2] the first fruits[3] Christ: then they who are of Christ, who have believed[4] in His coming.[5]

24. Then the end,[6] when He shall have delivered up the kingdom to God and the Father,[7] when He shall have abolished all principality, and authority, and power.[8]

25. For He must reign, until He put all His enemies under His feet.[9]

26. And the enemy death shall be destroyed last: for He hath put all things under His feet.[10] And when he[11] saith:

27. All things are put under Him, undoubtedly, except Him who put all things under Him.

28. And when all things shall have been subjected to Him, then also the Son Himself[12] will be subject to Him, who subjected all things to Him, that God may be all things in all.

29. Otherwise[13] what shall they do, who are baptized for the dead,[14] if the dead rise not again at all? Why also are they baptized for them?[15]

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[1] The general resurrection is a consequence of the death and resurrection of Christ, who has merited this privilege for the whole human race. All who rise to the life of grace, and who have share in the glorious resurrection, owe it to His merits.

[2] 1 Thess. iv. 15.

[3] The first to rise, and die no more.

[4] These words "who have believed" are not in the text.

[5] G. P. "at His coming." The resurrection will then take place.

[6] Of all things.

[7] G. τῷ ϑεῷ καὶ πατρὶ. "To Him who is God and Father." Christ, having accomplished the great work intrusted to Him by His Father, by conducting the elect to glory, will deliver over the Church triumphant to the Father, with whom and the Holy Ghost, in the unity of the Godhead, He reigns for ever, for "of His kingdom there shall be no end." Luke i. 33. "Until He shall do all these things, He must reign, not as if He should cease to reign after He has accomplished them." St. Chrysostom.

[8] All earthly powers hostile to His Church.

[9] Ps. cix. 1; Heb. i. 13, x. 13.

[10] Ps. viii. 8; Heb. ii. 8.

[11] The Psalmist.

[12] As man.

[13] Unless there be a resurrection.

[14] This text seems to defy the ingenuity of all interpreters. Tertullian testifies that the Marcionites were wont to receive baptism in behalf of some who had died unbaptized, in the hope of benefiting them by its reception; but this usage probably arose from the misinterpretation of this passage. St. Chrysostom explains it of the reception of baptism for our mortal bodies, which would be a vain ceremony, were there no hope that these should rise again. Others explain it of sufferings, figuratively styled baptism, endured for the relief of departed souls, which would be vain if there were no resurrection.

[15] G. P. "for the dead." Six of the chief manuscripts and several ancient versions have the pronoun, which Griesbach has adopted.

30. Why also are we in danger every hour ?[1]

31. I die daily[2] by[3] your glory,[4] brethren,[5] which I have in Christ Jesus our Lord.

32. If (according to man)[6] I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again ? "Let us eat, and drink, for to-morrow we shall die."[7]

33. Be not deceived : evil communications corrupt good morals.[8]

34. Awake, ye just,[9] and sin not : for some have not the knowledge of God,[10] I speak to your shame.

35. But some man will say : How do the dead rise again ? or with what manner of body shall they come ?[11]

36. Fool, that which thou sowest is not quickened, unless it die first.

37. And that which thou sowest, not the body that shall be thou sowest, but the bare grain, for instance, of wheat, or of any of the rest.[12]

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[1] Without the hope of a future life, there would be no motive for hazarding life in the propagation of the faith.

[2] I expose myself constantly to death.

[3] G. νὴ. V. "per." This is a species of oath, or protestation.

[4] The Greek term means glorying, or boasting. The apostle gloried for them in Christ ; he felt happy at their conversion, and was ready to expose his life to maintain the integrity of their faith. By that just pride which he felt in their spiritual progress, he protests that he is constantly exposed to danger on their account.

[5] G. P. omit this word, which, however, is found in the Alexandrian and Vatican manuscripts, and in many ancient versions.

[6] With human views—as men engage in such a struggle. We have no other statement of this fact ; but the language of the apostle presents no appearance of figure. His Roman citizenship may have been overlooked by the infuriated multitude, or the rulers ; and he may have been condemned as a notorious malefactor, to die combating with wild beasts in the amphitheatre of Ephesus. He must have been miraculously preserved. The tumult of Demetrius and the goldsmiths had not happened when this epistle was written.

[7] Wisd. ii. 6 ; Isai. xxii. 13, lvi. 12. The reasoning of the sensualist is here set forth. It would be just, if there were no future life.

[8] These are the words of the heathen poet, Menander. The term ομιλίαι embrace familiar intercourse, as well as discourses. The apostle particularly alludes to those who sought to undermine the faith of the resurrection.

[9] G. δικαίως. P. "to righteousness."

[10] Lit. "have ignorance of God." They know not His power, which is sufficient to raise the dead to life.

[11] This objection is derived from the inconsistency of the doctrine with the dissolution of the body in death.

[12] Species of corn.

38. But God giveth it a body, as He will: and to every seed its proper body.[1]

39. Not all flesh,[2] *is* the same flesh;[3] but one indeed[4] of men, and another[5] of beasts, another of birds, and another of fishes.[6]

40. And *there are* heavenly bodies,[7] and earthly bodies;[8] but one indeed *is* the glory of the heavenly, and another of the earthly:[9]

41. One[10] the glory[11] of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory:

42. So also the resurrection of the dead.[12] It is sown in corruption, it shall rise in incorruption.

43. It is sown in dishonour, it shall rise in glory: it is sown in weakness, it shall rise in power:

44. It is sown a natural body, it shall rise a spiritual body.[13] If[14] there be a natural body, there is also a spiritual,[15] as it is written:

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[1] The process of vegetation is the result of a law of the Creator. There is an admirable variety in the produce of seeds, which being so small are scarcely discernible, one from the other.

[2] Organized substance.

[3] The substantive verb is omitted after the manner of the Hebrews.

[4] G. P. "*there is* one *kind of* flesh of men." The term *flesh* is wanting in six of the chief manuscripts, and several ancient versions.

[5] G. P. "the flesh." This is wanting in three manuscripts, and in the Peschito version.

[6] As there is variety of grain and vegetables, so likewise of animals.

[7] The sun, moon, and stars.

[8] The mountains, and all that appertains to the earth.

[9] The splendour of the planets is different, one from the other. All of them surpass the earthly bodies, in which also there is great variety.

[10] The style continues to be elliptical. The meaning is: "the brightness of the sun is different from that of the moon."

[11] Brightness.

[12] The same variety will be in the condition of resuscitated bodies, compared with their natural state, and according to the state of the souls; some being purer and more perfect than others.

[13] The body shall be the same, but with far different qualities; it being no longer subject to decomposition, suffering, infirmity, want, or any of its present imperfections, on which account it is called spiritual, since it will have qualities which ordinarily appertain to spirits.

[14] This is found in six of the chief manuscripts and in the ancient versions, but is wanting in G. P.

[15] G. P. "body." This is wanting in most of the manuscripts and versions just quoted.

45. The first man Adam was made a living soul,[1] the last Adam[2] a quickening spirit.

46. Yet not first that which is spiritual, but that which is natural: afterwards that which is spiritual.

47. The first man of earth, earthly: the second man[3] of heaven, heavenly.

48. Such as *is* the earthly, such also they who are earthly: and such as the heavenly, such also they who are heavenly.[4]

49. Therefore as we have borne the image of the earthly, let us bear[5] also the image of the heavenly.

50. Now this I say, brethren, that flesh and blood[6] cannot possess the kingdom of God: neither shall corruption possess incorruption.

51. Behold I tell you a mystery: We shall all indeed rise again, but we shall not all be changed.[7]

52. In a moment, in the twinkling of an eye, at the last trumpet:[8] for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

53. For this corruptible[9] must put on incorruption: and this mortal put on immortality.

54. But when[10] this mortal shall have put on immortality, then

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[1] Gen. ii. 7. The human form was animated by the Divine breath.

[2] Christ, by His Spirit, gives life. At the end of time He will restore men in a spiritualized state.

[3] G. P. "*is* the Lord from heaven." Lachmann cancels "the Lord," which is not found in six of the chief manuscripts, or in the chief versions. Tertullian states that Marcion added it to the text. Dial. contra Marcion.

[4] Shall be.

[5] G. P. "we shall also bear." Many manuscripts, among them the Parisian, have the Vulgate reading. This implies an exhortation to a heavenly life, in imitation of Christ. The other reading states that we shall resemble Him in our glorified bodies, as we resemble Adam in our corruptible bodies.

[6] In their natural state they cannot enjoy heavenly glory: they must be spiritualized. Sensualists may also be understood under this abstract expression. "He here calls," says St. Chrysostom, "flesh evil actions."

[7] G. P. "we shall not all sleep, but we shall all be changed." St. Jerome, in his epistle to Minerius, treats at large of the various readings of this text: but retains the reading of the ancient Vulgate, which is still found in the manuscripts of Clermont and St. Germain. That glorious change is peculiar to the saints.

[8] The summons of the archangel is represented by this figure. 1 Thess. iv. 16.

[9] Body.

[10] G. P. "this corruptible shall have put on incorruption, and." This clause is wanting in the Ethiopic and Coptic versions, and is omitted by Irenæus and Athanasius, in quoting this verse.

shall come to pass the saying, which is written: "Death is swallowed up in victory."[1]

55. Death, where *is* thy victory? death,[2] where *is* thy sting?[3]

56. Now the sting of death is sin:[4] and the strength of sin *is* the law.[5]

57. But thanks to God, who hath given us the victory[6] through our Lord JESUS CHRIST.

58. Therefore, my beloved brethren, be ye steadfast and immovable, abounding in the work of the Lord always,[7] knowing that your labour is not vain[8] in the Lord.

CHAPTER XVI.

After exhorting them to gather alms for the Christians of Jerusalem, he recommends to them Timothy and the family of Stephanas, and then adds salutations.

1. Now concerning the collections,[9] which are made for the saints, as I have given order to the churches of Galatia, so do ye also.

2. On the first[10] of the week let every one of you put apart with

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[1] Osee xiii. 14; Heb. ii. 14. The last words of the prophecy cited לנצח are also rendered "for ever:" that is, "finally," which is equivalent to victoriously.

[2] G. ἅδη. P. grave. Five of the chief manuscripts, several ancient versions, St. Irenæus and several other fathers, repeat "death."

[3] Victory and sting change places in G. P.; but the Vulgate reading is conformable to the Vatican and Ephrem manuscripts, and to the Memphitic, Ethiopic, Armenian, and Slavonic versions.

[4] Sin urges on death, as with a goad.

[5] The Mosaic law gave occasion to sin.

[6] Over sin.

[7] Every good work.

[8] Without reward.

[9] G. P. "collection."

[10] Day. The first day of the week was already devoted by Christians to Divine worship, and the placing apart of some alms was a suitable manner of sanctifying it. "The Lord's day," remarks St. Chrysostom; "observe how he takes occasion from the time to exhort them: for it was a day well calculated to move them to almsgiving; for remember, he says, what favours you received on that day."

himself,[1] laying up what it shall well please him,[2] that when I come, the collections be not then to be made.[3]

3. And when I shall be present, those whom ye shall approve of[4] by letters, will I send to take your gift[5] to Jerusalem.

4. And if it be meet that I also go, they shall go with me.

5. Now I will come to you, when I shall have passed through Macedonia, for I shall pass through Macedonia.

6. And with you, perhaps,[6] I will abide, or even winter, that ye may bring me on my way, whithersoever I go.

7. For I will not see you now by the way, for[7] I hope that I shall abide with you some time, if the Lord permit.[8]

8. But I will tarry at Ephesus until Pentecost.[9]

9. For a door[10] great and evident[11] is opened to me, and many adversaries.[12]

10. Now if Timothy come, see that he be without fear[13] with you: for he worketh the work of the Lord, even as I.[14]

11. Let no man therefore despise him,[15] but conduct ye him on

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[1] At home.

[2] G. ὅτι αν εὐοδῶται. P. "as God hath prospered him."

[3] Each one having set apart in each week a small sum for this charitable purpose, could hand it to the church officer, and avoid the delay of a collection after the arrival of the apostle.

[4] From the punctuation of the Vulgate, it would appear that the Corinthians should give letters of recommendation to persons of their own choice. St. Chrysostom supposes the letters to be given by the apostle.

[5] G. χαριν. V. Gratia. A gift kindly and cheerfully bestowed.

[6] "Why did he say: 'perhaps,' and not affirm positively? Because Paul did not foreknow all things." St. Chrysostom.

[7] G. P. "but." The causal particle is substituted by Griesbach in comformity with seven Uncial and many cursive manuscripts, and the Peschito and Memphitic versions.

[8] G. P. "if the Lord permit." The three chief manuscripts, namely, the Alexandrian, Vatican, and Parisian, have the future.

[9] The reference to this feast in several places, favours the belief that the Christian solemnity was already celebrated.

[10] An opportunity.

[11] G. ἐνεργής. P. "effectual." Beza prefers the Vulgate reading.

[12] His zeal prompted him to encounter them; he stayed to counteract their efforts.

[13] It appears that enemies were likely to attack him at Corinth. The disaffected and schismatical might render his stay there uncomfortable. The apostle wished him to be without any apprehension of molestation.

[14] Although not with equal authority.

[15] On account of his youth.

his way[1] in peace, that[2] he may come to me; for I expect him with the brethren.

12. And touching the brother Apollo, I make known to you[3] that I entreated him earnestly to come unto you with the brethren, and indeed it was not his will at all to come now, but he will come, when he shall have leisure.

13. Watch ye, stand fast[4] in the faith, do manfully, and[5] be strengthened.

14. Let all your things be done in charity.

15. And I beseech you, brethren,[6] ye know the house of Stephanas, and of Fortunatus, and of Achaicus,[7] that they are the first fruits of Achaia, and they have devoted themselves to the service of the saints:

16. That ye also may be subject[8] to such,[9] and to every one who helpeth and laboureth.[10]

17. And I rejoice at the presence[11] of Stephanas, and Fortunatus, and Achaicus, because what was wanting on your part they have supplied:[12]

18. For they have refreshed both my spirit and[13] yours. Know[14] therefore such.

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[1] Accompany him part of the road, as was usual with a view to show attachment and respect.

[2] When he may desire to come.

[3] This is not in the text.

[4] Be steadfast. The metaphor is taken from soldiers standing in battle, and maintaining their position.

[5] G. P. have not the conjunction, which, however, is found in three of the chief manuscripts and in the ancient versions generally.

[6] These words have reference to the following verse, the intervening passage being parenthetical.

[7] G. P. omit these two names. Fortunatus is mentioned in some ancient Greek copies.

[8] The term here means respectful treatment, and effectual co-operation in their good works: "That is, that you assist one another, and concur in pecuniary disbursements, and personal attention." St. Chrysostom.

[9] Persons so deserving.

[10] The exhortation is applicable to every colabourer of the apostle, and to every one who concurred with him in good works.

[11] At Ephesus, whither they had come to see him.

[12] By their kindness they had supplied what was wanting on the part of the Corinthians generally, and comforted the apostle.

[13] The Corinthians had already been comforted by their kind and charitable offices, and were likely to derive great satisfaction from knowing, that they had waited on the apostle, and treated him with honour.

[14] Acknowledge their merit: treat them respectfully.

19. The churches of Asia salute you. Aquila and Priscilla, with whom I also lodge,[1] with the church that is in their house,[2] salute you much in the Lord.[3]

20. All the brethren salute you. Salute one another with a holy kiss.

21. The salutation of Paul with my hand.[4]

22. If any man love not our Lord JESUS CHRIST, let him be Anathema,[5] Maran-atha.[6]

23. The grace of our Lord JESUS CHRIST[7] with you.

24. My charity with you all[8] in CHRIST JESUS.[9] Amen.[10]

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[1] G. P. omit these words, which, nevertheless, are found in the manuscripts of Clermont and St. Germain.

[2] The congregation which assembled in their house.

[3] With religious affection, and wishing them blessings from God.

[4] The letter was dictated to an amanuensis. Paul subscribed his name.

[5] This excommunication is directed against those who estrange themselves from CHRIST, by rejecting His doctrine, or opposing His religion. It extends to those who do not effectually love Him, by obeying His commandments. "By this one phrase he terrified all those who made their limbs limbs of a harlot, all who scandalized their brethren, by eating of idol-meats, all who took partisan designations, all who disbelieved the resurrection." St. Chrysostom.

[6] These Syriac words mean: "our Lord cometh." The enemies of CHRIST must tremble at His coming to execute vengeance. According to St. Chrysostom, Paul used the expression to repress the pride of the Corinthians, by giving utterance to the threat in his vernacular language. The twofold expression of it, especially the use of the received phrase, gave it great vehemence.

[7] Be. The phrase is elliptical.

[8] His love embraced all, even those whose disorders he rebuked.

[9] He embraced them in CHRIST, and for His sake.

[10] G. P. "The first epistle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus." This is rejected by critics, being wanting in the ancient and best manuscripts. The letter was in fact written from Ephesus, as is gathered from the eighth verse of this chapter.

INTRODUCTION

TO THE SECOND EPISTLE TO THE CORINTHIANS.

THIS epistle was written from some city of Macedonia, nearly a year after the former. The results of the rebukes and severe measures which the apostle had employed, to correct the disorders which prevailed at Corinth, had been made known to him in the mean time by Titus, whom he had sent thither, in company of another disciple. The faithful had received with submission the reproofs which their indifference and divisions had provoked: the incestuous man had humbled himself, and done penance for his crime: and a spirit of union and fervour had been awakened throughout the Christian community. Yet the personal enemies of the apostle had not ceased to agitate, and to disturb the faithful. They complained of his inconstancy, since he had not followed up his purpose to visit them on his way to Macedonia, and of the harshness of his language in his letters, the threatening tone of which, they said, ill-befitted a man whose personal appearance was so contemptible. They did not hesitate to depreciate his talents, and deny his claims on public confidence; and they sought by every artifice to estrange from him the Corinthians. The apostle hastened to express his consolation on learning the happy effects produced by his former letter, and to exercise indulgence towards the penitent. He also powerfully rebuked the proud pretendants, who sowed division among the faithful, and strongly stated his own claims to be heard as the ambassador of CHRIST to men. The reluctance with which he yielded to necessity in vindicating himself appears throughout, and shows that he was solely influenced by zeal for the salvation of those whom he addresses. He invites their continued co-operation for the relief of the faithful of Jerusalem, for whom already they had made some contributions, forwarded by Titus. This letter is justly admired as one of the most eloquent of those written by this apostle.

THE SECOND EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

The apostle states from what afflictions the Lord rescued him in Asia, that he himself might afford consolation to others: then manifesting the sincerity of his disposition and of his teaching, he shows that although he did not come to them, as he had intended, this happened through no levity of mind, and affirms that the truth of his preaching is unquestionable.

1. Paul, an apostle of JESUS CHRIST by the will of God, and Timothy the brother,[1] to the church of God, which is at Corinth, with all the saints, who are in all Achaia.[2]

2. Grace to you, and peace from God our Father, and the Lord JESUS CHRIST.

3. Blessed be God, and[3] the Father of our Lord JESUS CHRIST, the Father of mercies,[4] and God of all consolation,[5]

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[1] The definite article may be used to distinguish him from any other of the same name, who was not a sacred minister, or a Christian: or it may be equivalent to the possessive pronoun.

[2] Of which Corinth was at that time the capital.

[3] The conjunction here, as often elsewhere, is equivalent to the relative pronoun, and serves to explain who God is, namely, the Father of JESUS CHRIST. The two nouns God and Father being connected by the conjunction, and the former only having the article, are to be understood of the one subject.

[4] The merciful Father.

[5] Who imparts inexpressible consolation. "All" is used by Hellenistic writers for exceeding great. St. Chrysostom remarks: "He does not say: who does not suffer us to be afflicted, but who consoles us in affliction: for this shows first the power of God, and increases the patience of those who are persecuted."

4. Who comforteth us in all our tribulation: that we ourselves also may be able to comfort those who are in all tribulation, by the exhortation[1] wherewith we ourselves are exhorted[2] by God.

5. Since the sufferings of the CHRIST[3] abound in us; so also our consolation aboundeth through the CHRIST.

6. But whether we be in tribulation for your exhortation and salvation, or whether we be comforted for your consolation,[4] or whether we be exhorted[5] for your exhortation[6] and salvation, which worketh the enduring of the same sufferings, which we also suffer:[7]

7. That our hope for you may be steadfast, knowing that as ye are partakers of the sufferings, so shall ye be[8] also of the consolation.

8. For we would not have you ignorant, brethren, of our tribulation, which happened in Asia,[9] that we were pressed out of measure above our strength, so that we were weary even of life.[10]

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[1] Consolation.

[2] Consoled. The verb here employed means to comfort, or exhort. The apostles were visited with consolation, not for their own sakes only, but to enable them to comfort others. "This compassion was shown them," says St. Chrysostom, "not for their own personal merit, but on account of those who needed their assistance."

[3] The article may be omitted, as CHRIST was used often as a proper name; but "the CHRIST," that is, the Messiah, was also said. Sufferings endured for the faith were deemed His sufferings, which He endured in the members of His mystical body.

[4] The Greek term may be rendered comfort, or encouragement. The sentence is elliptical: "it is," is understood.

[5] The relief which he experienced, or the joy in the Holy Ghost arising from suffering, served to console and encourage the faithful.

[6] This here implies internal support, and the impulse of the Holy Ghost, rather than external admonition.

[7] This inward comfort prepares us to endure suffering. P. "which is effectual in the enduring." St. Chrysostom remarks that the text is not in the active voice, "to show that with their own good dispositions, grace also, working in them, contributed much."

[8] There is great variety in the readings of the manuscripts, arising probably from the similitude of the phrases. The Vulgate appears to combine two interpretations of one phrase. G. P. has "And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer; or whether we be comforted, *it is* for your consolation and salvation."

[9] At Ephesus.

[10] The Greek term is understood of losing the hope of living.

9. But we had in ourselves the answer[1] of death, that we be not trusting in ourselves, but in God, who raiseth up the dead;[2]

10. Who out of so great dangers hath delivered, and doth deliver[3] us: in whom we trust,[4] that He will yet also deliver us,

11. Ye also helping together in prayer for us,[5] that by many persons thanks may be given by many on our behalf for the gift which is in us.[6]

12. For our glory is this,[7] the testimony of our conscience, that in simplicity of heart,[8] and sincerity of God,[9] and not in carnal wisdom, but in the grace of God we have conducted ourselves[10] in this world: but more abundantly[11] towards you.

13. For we write to you no other things than those which ye have read and known.[12] And I hope that ye will know to the end;

14. As also ye have known in part that we are your glory,[13] as ye also ours in the day of our Lord Jesus Christ.

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[1] Presentiment. We felt that we should die. The apostles were not at all times endowed with a clear foresight of coming events.

[2] To deliver him from the imminent danger in which he was placed, was like raising the dead to life.

[3] From other dangers still impending.

[4] It is in the aorist, but expresses the habit of hope.

[5] The prayers of the faithful are accepted by God even for apostles and apostolic men; Divine Providence having ordained that the most perfect should not be independent of the aid of their weaker brethren. The communion of prayer is the means of grace and blessing which God has appointed. Besides the order of the ministry through which external aids are granted, there is a communication of grace independent of any order or function, and regulated only by Divine goodness, with reference to prayer. "Let us studiously unite in prayer, and let us supplicate for one another, as they did for the apostles, for thus we fulfil the commandment, and we are moved to love, and when I say love, I include all good." St. Chrysostom.

[6] The grace of the apostolic ministry—also his wonderful deliverance from manifest danger. He wished all to unite in giving thanks to God for the favours bestowed on him. "Let us do this, and proclaim to all the bounty of God that they may unite with us in praise." St. Chrysostom.

[7] Not proudly, but humbly.

[8] G. P. omit "of heart."

[9] Perfect sincerity, such as is in the sight of God.

[10] The Greek and Latin terms here used embrace the whole line of his conduct. "We performed signs and wonders among you, and we were most exact, and led a blameless life; for he styles even this the grace of God, and he ascribes to it his own good deeds." St. Chrysostom.

[11] More especially.

[12] The apostle inculcated principles in which they had been already instructed. He trusted that they would persevere in a consistent profession of them.

[13] By his fidelity in announcing the Gospel in its purity, and by his disinterested zeal, he afforded the Corinthians reason to glory in such an instructor.

15. And in this confidence I had a mind before,[1] to come to you that ye might have a second grace:[2]

16. And by you to pass into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way[3] to Judea.

17. When, therefore, I was thus minded, have I indulged fickleness? Or the things which I purpose, do I purpose according to the flesh,[4] that it be with me YEA and NO?[5]

18. But God is faithful,[6] that our speech, which was[7] to you, is not in him YEA and NO.[8]

19. For the Son of God, JESUS CHRIST, who was preached among you by us, by me, and Silvanus, and Timothy, was not YEA and NO, but in Him was YEA.[9]

20. For how many soever be[10] the promises of God, in Him are YEA:[11] therefore also through Him AMEN[12] to God unto our glory.[13]

21. And He who confirmeth us[14] with you in CHRIST, and who hath anointed us, *is* God:

22. Who also hath sealed us,[15] and hath given the pledge of the Spirit[16] in our hearts.

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[1] The adverb is here in four of the Uncial manuscripts. G. P. have it afterwards.

[2] New gifts, a new opportunity of advancing in sacred knowledge, and in piety.

[3] Accompanying him on his departure.

[4] With the usual inconstancy of men.

[5] G. P. "yea, yea, and nay, nay."

[6] This is an appeal to Divine truth, and implies an oath. He appeals to God as witness that his teaching was positive and consistent.

[7] Addressed.

[8] It was not inconsistent and contradictory.

[9] Truth is always consistent with itself. "The word was always unshaken and firm." St. Chrysostom.

[10] This translation, which I borrow from Middleton, represents exactly the text and the Vulgate.

[11] They are realities—they all are fulfilled in Him.

[12] G. P. "in Him are yea, and in Him Amen." The Alexandrian manuscript, one of Stephen's, and the Parisian, as also the Syriac version, have the Vulgate reading.

[13] G. P. "unto the glory of God by us." The Alexandrian and Vatican manuscripts have the Vulgate reading. St. Chrysostom observes: "He fulfils His promises by us, that is, by favours bestowed on us to His own glory."

[14] Makes us firm and steadfast.

[15] St. Chrysostom explains these terms of the Christian dignity: "What means, 'who hath anointed and sealed,' that is, who gave the Spirit by whom He did both, making us at once prophets, and priests, and kings."

[16] His grace, consolation, strength, pledges of future happiness.

23. And I call God to witness upon my soul,[1] that sparing you I came not any more to Corinth:[2] not that we lord it over your faith,[3] but we are helpers[4] of your joy: for in faith ye stand.[5]

CHAPTER II.

He shows that he did not come to them, lest he should cause greater sorrow, and exhorts them to admit the incestuous man to their fellowship; at the same time he shows that he preached there with much labour indeed, and also with great fruit, although the odour of his preaching was to some an occasion of death.

1. But I determined this same with myself, that I would not come to you again in sorrow.

2. For if I make you sorrowful: and[6] who is there who may gladden me, but he who is made sorrowful by me?

3. And I wrote this same to you, that when I come, I may not have sorrow on sorrow,[7] of those of whom I ought to rejoice; being confident of you all, that my joy is that of you all.[8]

4. For out of much tribulation and anguish of heart I wrote to you with many tears: not that ye should be saddened, but that ye might know, what charity I have more abundantly towards you.[9]

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[1] This is an oath, with a prayer of vengeance on himself, if he were misstating the fact.

[2] To avoid the necessity of exercising his authority with severity, he delayed his promised visit. To change one's intentions for weighty considerations implies no inconstancy.

[3] He disclaims any capricious domination over faith, which must necessarily rest on the revealed truth of God. The authoritative declaration of the fact of revelation is no arbitrary exercise of power.

[4] Co-operators—desirous to promote their joy.

[5] Faith was the principle of their spiritual life. From it they derived strength. The apostle had no intention to change their belief, but he meant only to correct some false views and moral disorders.

[6] The conjunction is better omitted in English.

[7] G. P. omit "on sorrow." They are found, however, in six of the best manuscripts.

[8] That you all sympathize,—share in my joy.

[9] This manifestation of tender affection was calculated to win all hearts. The severity of the apostle is likened by St. Chrysostom to that of a father, who is forced to subject his child to some surgical operation; but grieves for the infirmity, and for the pain caused in its cure.

5. But if any one hath caused sorrow, he hath not grieved me: but in part, that I may not burthen all of you.[1]

6. Sufficient for such a one is this rebuke[2] which is made by many.

7. So that on the contrary ye should rather forgive[3] and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.[4]

8. Wherefore I beseech you to confirm[5] your love towards him.

9. For to this end also did I write, that I may know the proof of you,[6] whether ye be obedient in all things.

10. And to whom ye have forgiven anything, I also: for even I, what I have forgiven, if I have forgiven anything,[7] for your sakes[8] in the person of CHRIST,[9]

11. That we may not be circumvented by Satan:[10] for we are not ignorant of his devices.

12. And when I was come to Troas for the Gospel of CHRIST, and a door was opened to me in the Lord,

13. I had no rest in my spirit, because I found not Titus my brother,[11] but bidding them farewell, I went forth into Macedonia.

14. Now thanks be to God, who always maketh us triumph in CHRIST JESUS,[12] and manifesteth the odour of His knowledge[13] by us in every place:

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[1] This may mean that the apostle was afflicted, but not he alone, since all shared in his feelings: "I know, he says, that you have shared my indignation and pain at what has happened, and the crime in part has grieved you all. I say, in part, since you have grieved, no less than I." St. Chrysostom.

[2] This may mean the censure pronounced by the local authority, in compliance with the order of the apostle, or the general reproaches of the faithful.

[3] The Greek term means to give gratuitously.

[4] Become despondent and broken-hearted.

[5] To renew it—to manifest it once more.

[6] Have a proof—know experimentally.

[7] This is a well-known Greek phrase equivalent to: whatever I have forgiven.

[8] For their consolation and spiritual advantage.

[9] By his authority he ordered the penitent to be restored to the communion and society of his brethren: "CHRIST, as it were, commanding it, which particularly determined their assent, for they feared lest in neglecting to do so, they should fail to grant what redounded to His glory." St. Chrysostom.

[10] Lest he cast some into despondency, and corrupt others by pride.

[11] He expected him on his return from Corinth. Not finding him, he feared that his delay had been occasioned by the disturbed state of the Corinthians, to whom he deferred going, and set out for Macedonia.

[12] G. P. "in CHRIST."

[13] The saving knowledge of CHRIST is a fragrant odour unto life.

15. For we are the good odour of CHRIST unto God in those who are saved, and in those who perish:

16. To some indeed an odour of death unto death:[1] but to others an odour of life unto life. And who so fit for these things?[2]

17. For we are not as many,[3] adulterating[4] the word of God, but in sincerity, but as of God, before God, we speak in CHRIST.

CHAPTER III.

The apostle does not need the praise of men, since the fruit of his preaching commends him sufficiently: for the ministers of the New Testament, and of the Spirit, ought to be more honoured than those of the Old Testament and of the letter. He states that the Jews still had the veil on their eyes in the reading of the Scriptures, which is taken away by faith in Christ.

1. Do we begin again to commend ourselves? or do we need (as some)[5] letters of commendation to you, or[6] from you?[7]

2. Ye are our epistle, written in our hearts,[8] which is known and read by all men:[9]

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[1] Through their perverse dispositions.

[2] G. P. "who is sufficient?" The reading of the Vulgate is older than St. Jerome. Who so fit to preach CHRIST, as the apostle and his fellow-labourers?

[3] This may here mean the many teachers then at Corinth.

[4] Lit. "huckstering." It implies an allusion to the practice of low dealers, who adulterate the goods which they sell, to increase their profits: "We shall not imitate the pseudo-apostles, who put many things forward as their own: for this is to huckster, to adulterate wine, or to sell for money what should be given gratuitously." St. Chrysostom.

[5] The apostle appears to allude to certain false teachers, who in place of personal merit, relied much on commendatory letters which they had obtained.

[6] G. P. "of commendation."

[7] Our best commendation. "What commendatory letters might accomplish to gain for us reverence, this you do, when seen and heard, for the virtue of the disciples is the ornament of the teacher, and recommends him more effectually than any letter." St. Chrysostom.

[8] This is added to show the tender love with which he embraced them. "We always have you in our heart, and we proclaim to all your good actions." Idem.

[9] All men could see the Corinthians, who were converted by the preaching of the apostle.

3. Ye being manifested that ye are the epistle of CHRIST,[1] ministered[2] by us, and written not with ink, but with the Spirit of the living God, not on tables of stone, but on fleshy tables of the heart.[3]

4. And such confidence we have through CHRIST to God.

5. Not that we are sufficient to think anything[4] of ourselves, as of ourselves, but our sufficiency is from God.[5]

6. Who also hath made us fit ministers of the New Testament; not in the letter,[6] but in the Spirit:[7] for the letter killeth,[8] but the Spirit giveth life.

7. But if the ministration of death[9] formed with letters on stones, was glorious,[10] so that the children of Israel could not behold the face of Moyses, for the glory of his countenance which is made void;[11]

8. How shall not the ministration of the Spirit be more glorious?[12]

9. For if the ministry of condemnation is[13] glory: much more the ministry of justice aboundeth in glory.

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[1] Ye being manifested as the letter of CHRIST: or, it being manifest that ye are, &c. "He calls them the letter of CHRIST, because the law of God was inscribed on their minds." St. Chrysostom.

[2] Lit. "ministered." "As Moses engraved the law on stones and tablets, so we impressed them on your souls: wherefore he says: 'ministered by us.' In this respect they agreed, for those were written by God, and these by the Spirit." St. Chrysostom.

[3] By communicating to them the knowledge and love of Divine truth.

[4] The apostles of themselves were not capable of devising means to win assent to supernatural truth.

[5] The conversion of men must be ascribed not to the reasoning powers of their instructors, but to the grace of God, who blesses their ministry.

[6] Not consigned to writing, nor engraven on stone. CHRIST instructed by word of mouth only.

[7] By the grace of the Holy Ghost directing the apostles, and enlightening the minds of the faithful.

[8] "By 'the letter,' he here understands the law, which punishes transgressors: by the Spirit, the grace which through baptism gives life to those who were in sin." St. Chrysostom.

[9] Which gave occasion to death.

[10] Attended with glory.

[11] Which passes away: "which ceases and ends." St. Chrysostom.

[12] Lit. "in glory."

[13] Attended with glory.

10. For that which was glorified, was not glorious in this respect, by reason of the excellent glory.[1]

11. For if that which is made void, is by glory;[2] much more so that which abideth, is in glory.

12. Having therefore such hope, we use much confidence:[3]

13. And not as Moyses put a veil on his face,[4] that the children of Israel might not behold his face,[5] which is made void;

14. But their minds were blinded. For until this day the same veil in the reading of the Old Testament, remaineth unremoved (because it is made void in Christ).

15. But until this day, when Moyses is read, the veil is on their heart.

16. But when[6] he shall be converted to the Lord, the veil shall be taken away.

17. And the Lord is the Spirit,[7] and where the Spirit of the Lord *is*, there is liberty.[8]

18. But we all, beholding the glory of the Lord, with an unveiled countenance, are transformed into the same image from glory to glory, as by the Spirit of the Lord.[9]

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[1] What was deemed glorious in the Mosaic dispensation was not truly glorious, in comparison of the excellent glory of Christ.

[2] The temporary economy of the law was accompanied with glory.

[3] Liberty of speech.

[4] Exod. xxxiv. 33.

[5] They are blinded and callous: "he shows that they are in fault." St. Chrysostom.

[6] The text is singular, having reference to the people collectively.

[7] John iv. 24. G. τὸ πνεῦμά. P. "that spirit:" the spirit spoken of above, "that is," says St. Chrysostom, "He also is Lord."

[8] Freedom from the ancient state of ceremonial bondage, and from error and passion.

[9] Christians contemplating Divine mysteries with enlightened faith, receive heavenly illuminations, and are sanctified by more intimate communications of the Holy Spirit: as those who viewed themselves in mirrors of metal highly polished, had their faces illuminated by the reflected rays. Pure silver, as St. Chrysostom remarks, exposed to the rays of the sun, reflects something of their splendour.

CHAPTER IV.

That the word of God hath been manifested by the sincere preaching of the apostles, to all but those whose minds were blinded: that the apostles suffer many afflictions, yet never succumb; and momentary affliction produces great and everlasting glory.

1. Therefore having the[1] ministry, according as we have obtained mercy,[2] we faint not;[3]

2. But we renounce the hidden things of shame,[4] not walking in craftiness, nor adulterating[5] the word of God, but by the manifestation of the truth, commending ourselves to every conscience of men[6] before God.

3. But if our Gospel[7] be hid, it is hid in those who perish:

4. In whom the god of this world[8] hath blinded the minds of the unbelievers, that the light of the Gospel of the glory[9] of CHRIST, who is the image of God,[10] may not shine to them.

5. For we preach not ourselves, but JESUS CHRIST our Lord: but ourselves your servants for JESUS.

6. For God, who said that light should shine out of darkness,[11] He hath shone in our hearts for the enlightening of the knowledge of the glory of God,[12] in the face of CHRIST JESUS.[13]

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[1] G. P. "this." "For we have done nothing more than to act as mere ministers, and communicate the things given by God." St. Chrysostom.

[2] As we have been divinely favoured.

[3] We do not lost courage—do not give up.

[4] Which are shameful.

[5] According to Bloomfield, it "denotes corrupting the word by impure admixtures of Gentile philosophy, or Jewish tradition; or by intermixing any opinions inconsistent with its purity, and introduced for the sake of private interest, or to flatter the passions and prejudices of men."

[6] To the conscience of all men: "not in appearance and show, but by the very evidence of facts." St. Chrysostom.

[7] Doctrine—preaching.

[8] Satan, who exercises a fatal influence over worldlings—the god whom men practically worship. He is said to blind the mind, because he influences the will, and excites the passions, so as to pervert the judgment.

[9] Of the glorious Gospel—or of the Gospel, which declares His glory: "namely, that the cross is the salvation of the world, and its glory: that He who was crucified, will Himself come with great splendour." St. Chrysostom.

[10] Not a mere resemblance, but the perfect reflection of the glory of the Father—the substantial communication of His own essence. Heb. i. 3.

[11] This reference to the creation is a beautiful illustration of the Divine power, by which the mind is enlightened with the knowledge of revelation.

[12] To enlighten us with the knowledge of the Divine glory.

[13] As manifested through Him—in His Person.

7. But we have this treasure[1] in earthen vessels,[2] that the excellence may be of the power of God, and not of us.

8. In all things we suffer tribulation, but are not distressed:[3] we are perplexed,[4] but not hopeless:

9. We endure persecution, but are not forsaken: we are cast down, but not destroyed:

10. Always bearing about in our body the dying[5] of JESUS, that the life also of[6] JESUS may be manifested in our bodies.[7]

11. For we, who live, are always delivered unto death for JESUS, that the life also of JESUS may be manifested in our mortal flesh.

12. Death then worketh in us, but life in you.[8]

13. And having the same spirit of faith,[9] as it is written: "I believed, wherefore I have spoken:"[10] we also believe, wherefore we also speak:

14. Knowing, that He who raised up[11] JESUS, will raise up us also with[12] JESUS, and will set us with you.

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[1] Of Divine knowledge.

[2] Bodies formed of clay, subject to many sufferings: "Our flesh is no better than an earthen vessel, exposed to so many accidents, to death, disease, changes of atmosphere, and a thousand other causes of dissolution." St. Chrysostom.

[3] Not reduced to straits, without hope of escape: "we do not entirely fall away." St. Chrysostom.

[4] By difficulties.

[5] The Greek term expresses a dying state without actual death. The sufferings of the apostles were such that their death might be expected at any moment. "By their daily dying a kind of resurrection was exhibited. If any one, he says, disbelieves that JESUS died, and rose again, let him look on us who die daily, and rise again, and let him be persuaded of the resurrection." St. Chrysostom.

[6] G. P. "the Lord." Schott cancels it.

[7] G. P. "body." That the triumph of CHRIST over death might be exhibited in the cheerful endurance of suffering by His followers, and by their wonderful preservation.

[8] "He does not speak of death, but of temptations, and of repose: for we, he says, are in dangers and temptations, but you enjoy rest, having that life which is the fruit of these trials. We brave the dangers: you enjoy tranquillity." St. Chrysostom.

[9] The same spirit of faith was common to the apostles and the faithful generally, as also to the saints of the Old Testament.

[10] Ps. cxv. 10. Faith impelled the apostles to proclaim the Divine truths.

[11] G. P. "the Lord."

[12] G. P. "through." Three ancient manuscripts support the Vulgate reading, which was that of the ancient Vulgate, retained by St. Jerome.

15. For all things are for your sakes,[1] that grace abounding, through many[2] in thanksgiving, may abound to the glory of God.

16. For which cause we faint not:[3] but though our outward man perish,[4] yet the inward is renewed day by day.

17. For our present tribulation, which is momentary[6] and light, worketh in us above measure exceedingly an eternal weight of glory.[7]

18. We not considering the things which are seen, but those which are not seen. For the things which are seen are temporal, but those which are not seen, are eternal.

CHAPTER V.

From the certain hope of glory to come, the apostles desire to be freed from the body, since they cannot otherwise enjoy it: but being always desirous to please Christ, the just judge of all, they afford their disciples an opportunity of glorying in them before the adversaries; and discharging an embassy for Christ, they no longer know, according to the flesh, even Christ Himself, whom they preach, and by whose death the world has been reconciled to God.

1. For we know,[8] that if our earthly house of this dwelling[9] be destroyed,[10] we have a building[11] from God, a house not built with hands, everlasting in the heavens.

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[1] For your salvation.

[2] Engaged in thanksgiving.

[3] We do not lose courage.

[4] The body is worn, injured, broken down: "It is scourged, it is beaten, it suffers numberless injuries." St. Chrysostom.

[5] The spirit is strengthened "with faith, hope, courage."

[6] The text does not contain any corresponding term; but it is found in the Syriac version, and in the manuscripts of Clermont and St. Germain.

[7] These terms admirably set forth the greatness of heavenly glory.

[8] With the certainty of faith.

[9] The term signifies a tent, or hut. The genitive is one of explication. This earthly dwelling like a hut—the body in which the soul dwells.

[10] Pulled down and demolished, as an old house.

[11] The place prepared by Divine bounty for each servant of God. The glorified body will be enthroned there at the end of time.

2. For in this[1] also do we groan, desiring to be clothed over with our dwelling, which is from heaven:[2]

3. Yet so, if we be found clothed, not naked.[3]

4. For we also who are in this[4] tent do groan, being burdened;[5] because we would not be stripped, but clothed over,[6] that what is mortal may be swallowed up by life.[7]

5. And He who formeth us[8] for this same thing *is* God, who hath given us the pledge of the Spirit.[9]

6. Therefore *we are*[10] always confident, knowing, that whilst we are[11] in the body, we are absent from the Lord:

7. (For we walk by faith, and not by sight.)

8. But we are confident, and have an earnest will rather[12] to be absent from the body, and to be present with the Lord.

9. And therefore we endeavour,[13] whether absent or present, to please Him.

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[1] In this earthly tenement, or in this respect.

[2] Apoc. xvi. 15. As with a garment. The glorified state is represented under the images of a splendid mansion, and a rich garment. We know by faith that the pulling down of our earthly tent will be followed by our admission into the everlasting courts, if no obstacle exist on our parts.

[3] In case of surviving in the flesh to the end of time, rather than being called away previously. The disembodied spirit may be termed naked. Those who survive may be clothed over with glory. However, it is thought that all will pass through the gate of death.

[4] P. "*this.*" The pronoun is found in four Uncial manuscripts and several versions, as also in St. Chrysostom, although wanting in the common text.

[5] By the afflictions of life.

[6] We have a natural repugnance to death, and wish to be invested with immortality, without this painful process.

[7] That the mortal element of our nature may yield to the living principle, which will give us immortality. CHRIST is the life, who will communicate unfailing life to His elect.

[8] G. P. "He that hath wrought us." "He here shows that these things were designed of old, for not at the present was it so decreed, but when from the beginning He formed us of the earth, and created Adam: for He did not create him to die, but to make him immortal." St. Chrysostom.

[9] The internal grace of the Holy Ghost. Some had supernatural gifts likewise. Both served as assurances of future glory to the devout believer. "God thereby made Himself debtor of the whole." St. Chrysostom.

[10] The participle is in the text. The apostle, strengthened by the grace of the Holy Spirit, looked forward with confidence to the glory of a future life.

[11] P. "at home." Bloomfield remarks that it "is very ill rendered by our English translators and Macknight 'at home,' which suggests an idea the very opposite to that which the apostle always affixes to human life."

[12] Prefer.

[13] We are ambitious.

10. For we must all be manifested before the judgment-seat of Christ, that every one may receive[1] the proper things of the body,[2] according as he hath done, whether good or evil.

11. Knowing therefore the fear of the Lord,[3] we persuade men,[4] but we are manifest to God. And I hope also that we are manifest in your consciences.[5]

12. We commend not ourselves again to you, but we give you occasion to glory for us,[6] that ye may have[7] for those who glory in the face[8] and not in the heart.

13. For whether we be transported in mind,[9] or be sober-minded,[10] *it is* for you.

14. For the charity of Christ[11] presseth us:[12] judging[13] this, that if one died for all, then all were dead:[14]

15. And Christ died for all: that they also who live, may not now live to themselves, but to Him who died for them, and rose again.[15]

16. Therefore henceforth we know no man according to the

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[1] Rom. xiv. 10. May bear away for himself the recompense. The middle verb has this force.

[2] Lit. "the things by the body." *δια.* The Vulgate read *ἴδια*, which was the reading of Origen, and is approved by Grotius. "Let us suppose, then, that it is already present, and let each one search into his own conscience, and imagine that the Judge is at hand, and that all things are laid open and exposed." St. Chrysostom.

[3] Having certain knowledge by faith of those Christian truths, which inspire fear.

[4] We labour to persuade men of our sincerity. "Knowing therefore these things, namely, that awful tribunal, we do all in our power to give no hold on us, or scandal, or any occasion to suspect evil of us." St. Chrysostom.

[5] He trusted that the Corinthians were entirely convinced of his innocence and sincerity.

[6] In our integrity.

[7] That ye may have a reply.

[8] In appearance—show.

[9] This may be understood of ecstasies, or of such transports of zeal as were branded as madness by his adversaries.

[10] Calm and moderate in his language. In either case it was with a view to their spiritual advantage. The phrase is elliptical.

[11] The love which Christ has manifested for us—the love which we owe Him in return. St. Chrysostom read: "the love of God."

[12] Straitens us. "It does not suffer us to be at rest; it excites and impels us to undertake labours for your salvation." St. Chrysostom.

[13] Considering.

[14] The lost state of the whole human family, and the universal character of the atonement of Christ, are here strongly expressed.

[15] They must live to Him by faith and obedience.

flesh.[1] And if we have known Christ according to the flesh:[2] but now know we no more.[3]

17. Therefore[4] if any new creature *be* in Christ,[5] the old things are passed away: behold all things are made new.[6]

18. But all things *are* from God, who hath reconciled us to Himself by[7] Christ, and hath given us[8] the ministry of reconciliation.

19. Since God indeed was in Christ, reconciling the world to Himself, not imputing to them their sins,[9] and He placed in us the word[10] of reconciliation.

20. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ we beseech you, be ye reconciled to God.

21. Him, who knew no sin, He hath made sin[11] for us, that we might be made the justice[12] of God in Him.

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[1] With gross and earthly feelings.

[2] "The phrase, 'according to the flesh,' when applied to Christ, means to be subject to natural changes, such as thirst, hunger, fatigue, sleep. 'Not according to the flesh,' means to be free from these changes: for He is to come to judge the world in the flesh, but impassible and immortal." St. Chrysostom.

[3] Him as suffering.

[4] The text rather means: If any one be in Christ, he is a new creature. Martini so renders the Vulgate.

[5] Isai. xliii. 19; Apoc. xxi. 5. New and elevated sentiments produced by the Holy Spirit. "Whosoever believes in Him, has passed to a new state of being: for he is born anew of the Spirit." St. Chrysostom.

[6] "Behold the soul is new, for it is purified, and the body new, and the worship new, and the promises new, and the covenant, and life, and table, and robe, and all things entirely new: for instead of the earthly Jerusalem, we have received the city from above: instead of the visible temple, we behold the spiritual edifice: instead of tables of stone, we have those of flesh: instead of circumcision, baptism: instead of manna, the body of the Lord: instead of water from the rock, blood flowing from His side: instead of the wand of Moses or Aaron, the cross: instead of the land of promise, the kingdom of heaven: instead of numberless priests, one High Priest: instead of a material lamb, a spiritual lamb." St. Chrysostom.

[7] G. P. "Jesus." Griesbach cancels it.

[8] "He here shows the dignity of the apostles, declaring the great charge committed to them, and the excess of Divine love." St. Chrysostom.

[9] Pardoning them—blotting out the handwriting which stood against them.

[10] The message.

[11] The victim of sin. The Jews called the victim by the name of the object for which it was offered.

[12] That we might be made just in His sight. St. Chrysostom, however, presses the terms literally. "It is the very justice of God, since it is not of works; for no stain can be found in them who are justified by grace, all sin being cancelled."

CHAPTER VI.

He exhorts them not to neglect the grace which they had received, showing them how much he laboured to render himself a worthy minister of God, and admonishing them to keep apart from the society and intimacy of unbelievers.

1. And we helping[1] do exhort, that ye receive not the grace of God in vain.[2]

2. For He saith: "I have heard thee in an acceptable time, and I have helped thee in the day of salvation."[3] Behold now the acceptable time, behold now the day of salvation.

3. Giving no offence to any one,[4] that our[5] ministry may not be blamed:[6]

4. But in all let us present[7] ourselves as ministers of God in much patience, in tribulations,[8] in necessities,[9] in distresses,[10]

5. In stripes, in prisons, in tumults,[11] in labours, in watchings,[12] in fastings,[13]

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[1] Lit. co-operating. G. "*as* workers together *with him*." See 1 Cor. iii. 9.

[2] Without fruit.

[3] Is. xlix. 8.

[4] 1 Cor. x. 32. G. P. "giving no offence in anything." Putting no stumbling-block before any one, avoiding what might shock, or estrange him from the faith; "affording to no one cause of complaint or censure." St. Chrysostom.

[5] G. P. "the." The possessive pronoun is found in four of the principal manuscripts, as also in the Syriac and Coptic versions, and in St. Chrysostom.

[6] Scoffed at, censured. The apostle carefully avoided what might attach even slight censure to his ministry, that his exhortations might be the more effectual.

[7] The text is in the present participle: commending ourselves, or showing ourselves as true ministers of God. 1 Cor. iv. 1.

[8] Pressure from without.

[9] Wants.

[10] Straits and difficulties.

[11] The term signifies the excitement of a mob: it is also understood of a hostile pursuit, that leaves no resting-place.

[12] These may have been induced by the alarm in which they lived, or by solicitude for the instruction of the faithful. "He intimates the labours which he underwent, running to and fro, and working for his support, or passing the nights in teaching, or labour." St. Chrysostom.

[13] During the rage of persecution, it was often impossible to obtain food. St. Chrysostom, however, understands him of voluntary fasts, and admires his zeal: "He did not neglect to fast, although his sufferings far outweighed many fasts."

6. In chastity,[1] in knowledge,[2] in long-suffering, in sweetness,[3] in the Holy Ghost,[4] in charity unfeigned,

7. In the word of truth, in the power of God, by the armour of justice on the right hand, and on the left,[5]

8. By glory and dishonour, by evil report and good report: as deceivers[6] and true, as unknown[7] and known.

9. As dying, and behold we live: as chastened, and not killed:[8]

10. As sorrowful, yet always rejoicing:[9] as needy, yet enriching many:[10] as having nothing, and possessing all things.[11]

11. Our mouth is open to you, O Corinthians, our heart is enlarged.[12]

12. Ye are not straitened in us: but ye are straitened in your own bowels.[13]

13. But having the same recompense,[14] I speak as to *my* children: be ye also enlarged.

14. Bear not the yoke with unbelievers.[15] For what fellowship hath justice with iniquity? Or what communion is there between light and darkness?

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[1] General purity of life.

[2] It is not easy to determine what is here meant, or its connexion with the context. The apostle doubtless possessed supernatural knowledge, which he laboured to communicate to the faithful. St. Chrysostom explains him "of wisdom granted by God, which is truly knowledge."

[3] Meekness, kindness.

[4] Under His influence and guidance.

[5] By spiritual weapons to ward off evil, and to accomplish good.

[6] They were so decried.

[7] Obscure persons.

[8] Often exposed to death, yet wonderfully escaping.

[9] In affliction.

[10] With spiritual gifts, or with alms.

[11] The providence of God supplying them with all necessaries.

[12] In the description just given of his course the apostle spoke without reserve, addressing the Corinthians with the confidence inspired by the love of a father for his children. "We say all things to you with freedom, as to our beloved children; we dissemble nothing, we keep back nothing." St. Chrysostom.

[13] You have suffered your affections to be somewhat warped and narrowed. You have yielded to unjust prejudice, or suspicion. "Observe a reproach sparingly made, as is usual with those who love." St. Chrysostom.

[14] The same heavenly reward is prepared for all, although not in the same degree.

[15] This is a prohibition of intimate alliances with unbelievers, and especially of intermarriage.

15. But what agreement is there of CHRIST with Belial?[1] or what portion hath the believer with the unbeliever?

16. And what agreement hath the temple of God with idols? For ye are the temple of the living God,[2] as God saith: "that I will dwell in them, and walk among them, and I will be their God, and they shall be My people."[3]

17. "Wherefore go ye out of the midst of them,[4] and be ye separated, saith the Lord, and touch not the unclean.

18. And I will receive you, and I will be to you a Father,[5] and ye shall be My sons and daughters, saith the Lord Almighty."

CHAPTER VII.

The apostle shows his great affection for the Corinthians, and his joy amidst his sufferings, on learning the correction of the disorders that were among them, and the good that resulted from the sorrow which his letter had caused.

1. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit,[6] perfecting sanctification[7] in the fear of God.

2. Receive us.[8] We have wronged no man, we have corrupted,[9] no man, we have overreached no man.[10]

3. I speak not to your condemnation:[11] for we[12] have said before that ye are in our hearts to die together, and to live together.[13]

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[1] This word designated a man free from the yoke, lawless and impious. St. Chrysostom takes it in this passage to mean Satan.

[2] 1 Cor. iii. 16, 17; vi. 19.

[3] Lev. xxvi. 12.

[4] Of the wicked. Isa. lii. 11.

[5] Jer. xxxi. 9. "See how the prophet long ago foretells the present exaltation, the regeneration by grace." St. Chrysostom.

[6] External and internal. "Let us not handle impure things, for this is the defilement of the flesh: nor things which defile the soul, for this is the defilement of the spirit." St. Chrysostom.

[7] Aiming at perfect holiness.

[8] Give us place in your affections.

[9] It may mean, wasted his substance.

[10] Wherefore he could speak fearlessly.

[11] He does not intimate that they were generally guilty of immorality.

[12] G. P. I.

[13] In terms equivalent.

4. Great is my confidence[1] towards you, great is my glorying for you, I am filled with consolation, I abound with joy in all our tribulations.[2]

5. For even when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: from without, combats;[3] within, fears.[4]

6. But He who comforteth the lowly, God comforted us by the coming of Titus.

7. And not only by his coming, but also by the consolation, wherewith he was comforted[5] in you,[6] relating to us your desire,[7] your weeping, your zeal for me,[8] so that I rejoiced the more.

8. For although I saddened you by the letter, I do not regret it: although I did regret,[9] seeing[10] that that letter saddened you (although for an hour).[11]

9. Now I rejoice: not because ye were made sad, but because ye were made sad to penance.[12] For ye were saddened according to God, that in nothing ye may suffer damage from us.

10. For the sorrow which is according to God, worketh lasting[13] penance unto salvation, but the sorrow of the world worketh death.[14]

11. For behold this very thing, that ye were saddened according to God, how great carefulness it worketh in you: yea excuse, yea indignation, yea fear, yea desire, yea zeal, yea punishment:[15]

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[1] Freedom of speech in addressing them.

[2] In his sufferings elsewhere.

[3] Opposition, violence, persecution.

[4] Apprehensions of impending calamities.

[5] Titus communicated to the apostle the consolation which he had experienced in his visit to Corinth.

[6] In your regard.

[7] Their eagerness to see the apostle.

[8] Their zeal for his honour, and readiness to fulfil his mandates.

[9] The apostle experienced a painful sensation at the thought of the pain which his letter must occasion. This was not strictly regret, since his judgment as to the necessity and propriety of the measure was unchanged.

[10] G. P. "for I see."

[11] For a short time.

[12] He rejoices at the result of this temporary sorrow, the conversion of the chief delinquent, and a general return to fervour.

[13] Lit. never to be regretted.

[14] It breaks down the spirits, and often brings on an untimely end. "Sadness hath killed many, and there is no profit in it." Eccli. xxx. 25.

[15] The pain which they felt at the reproaches of the apostle made them solicitous to defend themselves from all participation in the crime, and to manifest

in all things ye have showed yourselves to be guiltless[1] in the matter.[2]

12. Therefore, although I wrote to you,[3] not for him who did the wrong, nor for him who suffered,[4] but to manifest our care which we have for you[5]

13. Before God: therefore we are comforted. But in our consolation[6] we rejoiced more abundantly for the joy of Titus,[7] because his spirit was refreshed by you all.

14. And if I gloried somewhat to him concerning you, I am not ashamed; but as we spake all things to you in truth, so also our glorying, which was to Titus, is made truth,

15. And his bowels[8] are more abundantly towards you: remembering the obedience of you all, how with fear and trembling[9] ye received him.

16. I rejoice, that in all things I have confidence in you.

CHAPTER VIII.

He exhorts them to give alms cheerfully to the poor of Jerusalem, commending the Macedonians, and holding forth the example of Christ, admonishing them that they should now do according to each one's ability what they had long purposed to do: and he praises those whom he sends to gather the alms.

1. And we make known to you, brethren, the grace of God,[10] which is given in the churches of Macedonia:

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indignation and horror at its commission. They feared the severe exercise of his authority, they were eager to satisfy him, zealous to remedy the evils complained of, and severe in their punishment.

[1] Pure.

[2] The case of the incestuous man. Some take it for purity in general, as 1 Thess. iv. 6.

[3] It was not, &c.

[4] The father of the delinquent.

[5] The apostle was influenced by zeal for the general good.

[6] G. P. "we were comforted in your comfort." Five Uncial manuscripts, the Syrian (Erp.), Ethiopian, and Armenian versions, present the reading of the Vulgate.

[7] He made the joy of Titus his own.

[8] His affections.

[9] With reverence and awe, as one commissioned by the apostle.

[10] Manifested in charity.

2. That in a great trial of tribulation they had abundance of joy,[1] and their deep[2] poverty abounded to the riches of their liberality.[3]

3. For, according to their power I bear them witness, and beyond their power they were willing,

4. With much entreaty beseeching us[4] the grace and participation of the ministry,[5] which is performed towards the saints.

5. And not as we hoped:[6] but they gave themselves first to the Lord, then to us by the will of God.[7]

6. So that[8] we entreated Titus, that as he began, so he would also finish in you this grace also.[9]

7. But as in all things ye abound in faith, and speech, and knowledge, and all diligence, moreover also in your charity for us, that ye abound in this grace also.

8. I speak not as commanding, but by the zeal of others, proving also the sincerity of your love.[10]

9. For ye know the grace[11] of our Lord Jesus Christ, that being rich,[12] He became poor for you, that through His poverty ye might be rich.[13]

10. And herein I give counsel, for this is useful to you, who from last year have begun not only to do, but also to be willing.[14]

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[1] G. P. "the abundance of their joy." In the text the abundance of their joy and their deep poverty are said to have "abounded."

[2] Extreme.

[3] Lit. "simplicity." This is often taken in Scripture for liberality, freedom in giving.

[4] They earnestly besought the apostles to accept their alms, that they might share in the good work. G. P. "that we would receive." This is cancelled by Schott as altogether destitute of authority. Bloomfield rejects it.

[5] The almsgiving.

[6] Expected.

[7] From elevated motives they were ready to do whatever good the apostle suggested.

[8] Encouraged by this unexpected success, the apostle urged Titus to visit anew the Corinthians, and complete the good work begun among them.

[9] Charitable work. "This is a great good and a gift of God, and when performed it assimilates us as far as possible to God." St. Chrysostom.

[10] Stimulating them by the example of the Macedonians.

[11] Condescension, goodness.

[12] With all the treasures of Omnipotence.

[13] Spiritually. "By riches he here means the knowledge of piety, the cleansing of sins, justice, sanctification, the numberless blessings which He has bestowed on us, and which He is ready to bestow." St. Chrysostom.

[14] They had commenced the good work with a willing heart, and purposed to continue it.

11. But now perform it also in deed, that as there is readiness to will, so likewise to perform, out of that which ye have.[1]

12. For if the will is ready, it is accepted, according to that which it[2] hath, not according to that which it hath not.[3]

13. For not that others may have ease,[4] and ye distress,[5] but by an equality.[6]

14. At the present time let your abundance supply[7] their wants, that their abundance also may be the supply of your want, that there may be equality, as it is written:

15. "He who got much, did not abound: and he who got little, did not want."[8]

16. But thanks[9] to God, who gave the same zeal for you in the heart of Titus,

17. For, indeed he accepted the solicitation:[10] but being more zealous of his own will[11] he went unto you.

18. We have sent also with him the brother, whose praise is in the Gospel through all the churches.[12]

19. And not only, but also he was ordained[13] by the churches our fellow-traveller for this grace which is administered by us[14] to the glory of the Lord, and our eager will.[15]

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[1] Out of their actual means.

[2] G. P. "a man." This is cancelled by Schott on the authority of six manuscripts. Wakefield says, that it was foisted in by some ignorant scribe.

[3] Our good will is estimated according to our means. No one is expected to do more than is in his power.

[4] May be called on for little.

[5] Excessive contribution.

[6] G. P. connect these words with those that follow, as does likewise St. Chrysostom.

[7] This verb is not in the text, which may be rendered: "that your abundance may be for their want." The Vulgate interpreter supplied the term, which is manifestly understood.

[8] Exod. xvi. 18. This was said of the manna. The apostle takes occasion from it to show, that God wishes that the wants of others should be supplied from our abundance.

[9] Be.

[10] He acted on the suggestion of the apostle.

[11] With great eagerness.

[12] Luke or Barnabas. St. Chrysostom thinks that the latter is meant, inasmuch as he accompanied St. Paul to Jerusalem with the alms of the faithful.

[13] The term implies imposition of hands, or at least election by a display of hands.

[14] This charity which was dispensed by the apostle.

[15] G. P. "and declaration of your ready mind." Schott remarks that "our" is supported by the most undoubted authority.

20. Avoiding this, lest any man should blame us in this fulness,[1] which is ministered by us.

21. For we provide good things not only before God, but also before men.

22. And we have sent with them our brother also,[2] whom we have often found diligent in many things: but now far more diligent, with much confidence in you.[3]

23. Whether for Titus, who is my companion and helper towards you,[4] or our brethren, the apostles[5] of the churches, the glory of CHRIST.[6]

24. The manifestation of your charity, and of our glorying for you, show[7] therefore to them[8] in the face of the churches.

CHAPTER IX.

He continues to exhort them to give alms cheerfully and abundantly, warning them not to fear want, but to trust in Divine providence: and he enumerates the various fruits of almsgiving.

1. For concerning the ministry,[9] which is done for the saints, it is superfluous for me to write to you.

2. For I know your readiness,[10] for which I boast of you to the Macedonians. Since even Achaia[11] is ready from the past year, and your zeal[12] hath provoked many.[13]

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[1] Lest any one should suppose any malversation of the large alms. "Lest any one should suspect us, he says, or have any occasion of complaint against us, as if we embezzled any of the funds entrusted to us, on this account we sent them, not one only, but two and three." St. Chrysostom.

[2] It is not known who he was.

[3] Great confidence that they would be charitable and docile.

[4] For your benefit.

[5] Messengers.

[6] Their charity and zeal gave glory to CHRIST.

[7] Verify it.

[8] G. P. "and." This is cancelled as an interpolation by the unanimous judgment of critics.

[9] The charitable offering.

[10] Eagerness to concur.

[11] The whole province.

[12] The zeal which has been shown by you.

[13] To imitation.

3. But I have sent the brethren, that what we glory in concerning you, may not be made void[1] in this respect, that (as I have said) ye may be ready.

4. Lest when the Macedonians come with me, and find you unprepared, we (not to say, ye) blush in this confidence.[2]

5. Therefore I thought it necessary to desire the brethren, that they would go before to you, and prepare this blessing[3] already promised, that this be so ready, as a blessing, not as avarice.

6. But this I say: He who soweth sparingly, shall reap also sparingly: and he who soweth in blessings,[4] shall reap also of blessings.[5]

7. Every one according as he hath determined[6] in his heart, not from sadness,[7] or necessity: for God loveth the cheerful giver.[8]

8. And God is able to make all grace[9] abound in you, that in all having always all sufficiency, ye may abound to every good work,[10]

9. As it is written: "He hath distributed, He hath given to the poor.[11] His justice[12] remaineth for ever."

10. And He who giveth seed to the sower, will give bread also to eat, and will multiply your seed, and will increase the growth of the fruits of your justice:[13]

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[1] Contradicted by the fact.

[2] G. P. "in this same confident boasting." The critics reject this addition. The term *ὑποστάσει* is thought by Calvin to mean confidence, or boldness, which interpretation is supported by the Syriac version.

[3] The alms.

[4] In abundant alms.

[5] Abundantly.

[6] Lachmann adopts the Vulgate reading in the past tense, which is supported by four of the chief manuscripts.

[7] With reluctance.

[8] Eccli. xxxv. 11.

[9] Internal and external—temporal blessings as well as spiritual. "This means to heap wealth on you, that you may abound in all such munificence." St. Chrysostom.

[10] Almsgiving draws after it a Divine blessing, which increases the means of doing good. "I ask, he says, these things for you, that you may give to others: he did not say give, but abound in giving." St. Chrysostom.

[11] Ps. cxi. 9. The Psalmist describes the just man as prosperous, notwithstanding the constant exercise of almsgiving.

[12] Justice often denotes humanity, beneficence. The latter member bears a similar meaning to the former, after the manner of Hebrew poets. The alms of the just man are frequent; the rewards of them are oftentimes here experienced in the increase of wealth, but the eternal recompense is unfailing.

[13] The apostle encourages them to hope for an increase of wealth, as a fruit of charity, to enable them to do more good. G. P. have the optative mood, but most manuscripts, as well as the Vulgate, have the future, which is adopted by critics.

11. That being enriched in all things, ye may abound to all liberality,[1] which produceth through us thanksgiving to God.

12. For the ministry of this office[2] not only supplieth the wants of the saints, but even aboundeth through many thanksgivings in the Lord,[3]

13. Through the trial of this ministry,[4] glorifying God in the obedience of your confession,[5] unto the Gospel of CHRIST, and the liberality of communication[6] to them, and to all,

14. And in their prayer[7] for you, desiring you[8] on account of the eminent grace of God in you.

15. Thanks to God for His unspeakable gift.

CHAPTER X.

He begins to declare his authority, and the labours which he underwent for Christ, on account of the pseudo-apostles, who, by depreciating him and proclaiming him as abject, prevented the fruit of his preaching.

1. Now I Paul myself beseech you[9] by the meekness and modesty[10] of CHRIST, who in presence indeed am lowly among you, but absent am bold towards you.[11]

2. But I beseech you, that when present I may not be bold with

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[1] Lit. simplicity. "By simplicity he here means munificence." St. Chrysostom.

[2] Lit. "the deaconship of this liturgy." This exercise of charity is not only a relief to the suffering members of CHRIST, but an occasion of glory to God, through the many thanksgivings that are offered to Him.

[3] G. P. "to God."

[4] The trial of charity gave occasion to glorify God for their obedience and consistent profession of the Gospel of CHRIST, and their generous offerings to their distressed fellow-members.

[5] For their obedience and faith, of which their almsgiving was an evidence.

[6] Their generous alms.

[7] The prayer of others for their advancement in virtue.

[8] Having an affectionate regard for them—desirous to see them.

[9] To act conformably to the Christian maxims.

[10] The terms are nearly synonymous.

[11] These are the observations of his enemies, who contrasted his lowly personal appearance with the lofty tone of his writings.

the confidence with which I am thought to be bold against some, who judge[1] of us as if walking according to the flesh.[2]

3. For walking in the flesh,[3] we war not[4] according to the flesh.

4. For the weapons of our warfare are not carnal,[5] but mighty to God[6] for the destruction of fortresses,[7] we destroying counsels,[8]

5. And every height that exalteth itself against the knowledge of God,[9] and bringing into captivity every thought to the obedience of Christ,[10]

6. And having in readiness to revenge all disobedience,[11] when your obedience is fulfilled.[12]

7. See the things that are according to appearance.[13] If any

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[1] Calvin avows that the ancient interpreter has expressed the meaning of the apostle better than Erasmus, who uses the term, "putant," think.

[2] As acting from motives merely human, using worldly means for accomplishing his objects.

[3] Living in the body, like other men.

[4] The Christian is engaged in a spiritual warfare.

[5] Such as men employ: "wealth, glory, power, eloquence, severity, influence, flattery, dissimulation, and other like means." St. Chrysostom.

[6] Before God, and by His aid. "We have not made them such, but God; for since they were scourged, persecuted, and subjected to numberless sufferings, which showed their weakness, he points to the Divine power, saying: they are powerful to God; for this shows His power, since the victory is won by means like these." St. Chrysostom.

[7] Those erected by human pride. "He thus designates Grecian pride, and the force of sophisms and syllogisms." St. Chrysostom.

[8] The devices of men.

[9] All false principles of philosophy.

[10] The mind must embrace revealed truth without reserve, and give to God unqualified assent. "Inasmuch as the mention of bondage was painful, he speedily explains the figure, saying: 'in obedience to Christ,' from bondage to liberty, from death to life, from perdition to salvation." St. Chrysostom.

[11] "This revenge," says Calvin, "is founded on the word of Christ: 'Whatsoever ye shall bind on earth, shall be bound also in heaven.' For although God does not hurl His thunderbolt immediately on the issuing of the sentence of His minister, the judgment nevertheless is ratified, and will be executed in due time."

[12] The apostle insinuates that he is anxious to postpone the exercise of just severity against obstinate offenders, until others shall have recovered Divine favour by a return to obedience. "Seeing his own children mixed up with strangers, he feels moved to strike, but abstains, and represses his anger, until the others go aside, that he may strike them only." St. Chrysostom.

[13] G. P. "Do ye look on things after the outward appearance?" The apostle reproaches them for being led away by appearances. "What, he says, is this? you judge men from appearances, from carnal, corporeal things." St. Chrysostom. The rivals of the apostle loved display and ostentation.

man have confidence in himself that he is CHRIST'S,[1] let him think this again with himself, that as he is CHRIST'S, so also we.

8. For, even if I shall glory somewhat more of our power, which the Lord hath given us for edification, and not for your destruction,[2] I shall not be ashamed.

9. But that I may not be thought, as it were, to terrify you by letters;

10. For the letters, they say, are indeed weighty, and strong, but the bodily presence weak, and the speech contemptible:

11. Let such a one consider, that such as we are in word by letters, when absent, such also in deed, when present.

12. For we dare not[3] class ourselves, or compare ourselves, with some who commend themselves: but we ourselves measuring ourselves in ourselves, and comparing ourselves with ourselves[4]

13. But we will not glory beyond measure; but according to the measure of the rule,[5] by which God hath measured to us, a measure to reach even to you.[6]

14. For not, as if we reached not to you, do we stretch ourselves forward:[7] for we are come as far as to you in the Gospel of CHRIST.

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[1] These false teachers boasted of their being ministers of CHRIST, to whom they professed devoted attachment. They alleged His authority in support of all their measures. The apostle does not undertake directly to controvert their pretensions; but he contents himself with insisting that his own claims are at least equal—afterwards he shows that they are far superior.

[2] The end to which the exercise of ecclesiastical authority is directed, is to build up the Church, by promoting faith and piety, not to destroy souls by unnecessary severity. Punishment is not designed, but the correction of delinquents. "For this, then, we have received power, that we may edify. But if any one resist, and contend, and become unmanageable, we shall use the other power, casting him away, and crushing him." St. Chrysostom.

[3] This is said ironically.

[4] G. P. "they measuring themselves in themselves, and comparing themselves with themselves, are not wise." There is great variety in the readings. Three Uncial manuscripts support the Vulgate, the meaning of which is, that the apostle did not seek to enter into a contest about merits and prerogatives with false teachers, but was content with the consciousness of his own rightful claims.

[5] Eph. iv. 7. Allusion is made to a rule, line, or scale, used in measuring. God is represented as allotting to the apostle the field of his labours. "As one measuring out a vineyard to husbandmen, so He hath marked our limits." St. Chrysostom.

[6] The Corinthians were specially in his charge; he had preached the faith to them.

[7] As one endeavouring to pass his proper limits.

15. Not glorying beyond measure in other men's labours:[1] but having hope of your increased faith, to be magnified[2] in you according to our rule abundantly,[3]

16. To preach the Gospel even to those places which are beyond you, not to glory in another man's rule, in things prepared.[4]

17. But let him who glorieth, glory in the Lord.

18. For not he who commendeth himself is approved; but he whom the Lord commendeth.[5]

CHAPTER XI.

On account of the false apostles who perverted the preaching of Paul, fearing for the Corinthians, he shows why he received no contribution from them to his support: then in order to show that more confidence should be placed in him than in them, he enumerates his titles to respect, and especially the sufferings which he endured in preaching the Christian faith, and his labours and cares.

1. Would to God you could bear a little of my folly,[6] but even bear me:

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[1] Not claiming praise, as the pretenders, for success where others had laboured before. "He blames them severely for boasting immoderately, and claiming praise for the labours of others: for whilst all the labour was performed by the apostles, they sought glory for their success." St. Chrysostom.

[2] Honoured.

[3] This term may be taken in connexion with what follows, over and above to preach to more distant places. "I hope, he says, that you progressing, our rule shall be further extended, so that we shall preach the Gospel still further." St. Chrysostom.

[4] Not to follow up the labours of others, and reap their glory, as the pretenders. "We shall proceed forward, preaching and labouring, not boasting of labours which others have performed." St. Chrysostom.

[5] The apostle refers all glory to God. He mentions his labours merely to silence his adversaries. Jer. ix. 23; 1 Cor. i. 31. "He said these things through no desire of human praise, but to strengthen the disciples." St. Chrysostom.

[6] To state his own claims to confidence, was not really folly, since it proceeded from no vain self-complacency, but from zeal for their salvation. "It is manifest even to the dullest, that he does not say those things through love of glory." St. Chrysostom.

2. For I am zealous of you with zeal of God.[1] For I have espoused[2] you to one man, to present a chaste virgin[3] to CHRIST.

3. But I fear, lest as the serpent[4] seduced Eve by his subtilty, so your thoughts be corrupted, and fall away[5] from the simplicity which is in CHRIST.[6]

4. For if he who cometh, preach another CHRIST,[7] whom we have not preached; or ye receive another Spirit, whom ye have not received; or another Gospel, which ye have not received, ye would suffer *him* rightly.[8]

5. For I think that I have done nothing less than the great apostles.[9]

6. For, although rude in speech,[10] yet not in knowledge,[11] but in all things we are made manifest to you.[12]

7. Or did I commit a sin, humbling myself,[13] that ye might be exalted?[14] because I preached to you the Gospel of God gratuitously?

8. I stripped other churches, taking support[15] for your service.[16]

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[1] I love you with Divine affection. I am anxious to preserve you pure and incorrupt.

[2] The original term signifies to adapt, or prepare, as matrons who trained virgins, guarding their morals that they might enter with purity into the marriage state. It may also be used of espousals. The whole Church is a virgin: for Paul addresses all, both married men and women.

[3] By faith and obedience.

[4] As the instrument of Satan. Gen. iii. 4.

[5] G. P. want the second verb, which may have been added to explain the corruption.

[6] The integrity of faith.

[7] G. P. "JESUS."

[8] They would have had some pretext for their non-resistance to these teachers, if another Saviour were announced to them, another Spirit given, another Gospel or doctrine proclaimed: but they were wholly inexcusable in listening to men, who professed to adore the same Saviour, and yet corrupted His doctrine. "Inasmuch as they adopting some external wisdom, trifled on Divine doctrines, he remarks, that if they proposed anything further, and proclaimed another CHRIST, who should have been proclaimed, but had been neglected, they would justly have borne them." St. Chrysostom.

[9] This may refer to the pretenders, who regarded themselves as great apostles. St. Chrysostom, however, understands it of Peter, James, and John.

[10] As alleged by them. The apostle cares not to controvert the statement.

[11] Of Divine things.

[12] He refers to the Corinthians, as knowing him thoroughly.

[13] To the condition of a mendicant, dependent on the charity of others.

[14] By the knowledge of Divine truth, and the gifts of grace.

[15] From them.

[16] To serve you.

9. And when I was with you, and in want, I was burdensome to no one: for that which was wanting to me the brethren who came from Macedonia supplied; and in all things I kept[1] and will keep myself from being burdensome to you.

10. The truth of CHRIST is in me,[2] that this glorying shall not be broken off in me[3] in the countries of Achaia.

11. Wherefore? because I love you not? God knoweth.[4]

12. But that which I do, I will also do,[5] that I may cut off the occasion of those who wish an occasion, that wherein they glory,[6] they may be found even as we.

13. For such false apostles are crafty workers, transforming themselves into apostles of CHRIST.[7]

14. And no wonder, for Satan himself transformeth himself into an angel of light.[8]

15. It is, therefore, no great thing, if his ministers[9] be transformed as ministers of justice,[10] whose end shall be according to their works.[11]

16. Again I say, let no man think that I am foolish, otherwise take me[12] as foolish, that even I may glory a little.

17. That which I speak, I speak not according to God,[13] but as in folly in this matter of glorying.[14]

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[1] Myself such.

[2] This is an appeal to the truth of CHRIST.

[3] Shall not be stopped by deviating from that course.

[4] That I do. It is an oath.

[5] I shall continue to do.

[6] He practised this disinterestedness to take from these pretenders all occasion of censure. "They boasted of what was not the fact. A good man does not claim praise of things which he does not possess, but not even of those which he has." St. Chrysostom.

[7] Teachers. Claiming to be such, and speaking as they might be expected to speak.

[8] By visions endeavouring to deceive just men. There may be an allusion to the appearance assumed in the garden of Eden.

[9] Lit. deacons. Officers, agents.

[10] Holiness.

[11] Their deception shall not always continue—they shall be exposed and punished.

[12] If you will.

[13] Self-praise is not generally conformable to the Divine will, but it becomes such according to the disposition of the speaker.

[14] To the injury of religion. "To glory according to the flesh is to glory in external things,—birth, wealth, learning, circumcision, Hebrew ancestry, public esteem." St. Chrysostom.

18. Since many glory according to the flesh,[1] I also will glory.

19. For ye willingly suffer the foolish,[2] whereas ye yourselves are wise.[3]

20. For ye suffer if any one bring you into bondage,[4] if a man devour you,[5] if a man take,[6] if a man exalt himself,[7] if a man strike you on the face.[8]

21. I speak according to dishonour,[9] as though we had been weak in this respect.[10] Wherein any one is bold (I speak foolishly),[11] I am bold also.

22. They[12] are Hebrews, I also: they are Israelites, I also: they are the seed of Abraham, I also.

23. They are ministers of CHRIST (I speak as foolish), I more so: in many more labours, in prisons more frequently, in stripes above measure, in deaths[13] often.

24. From the Jews I received five times forty stripes save one.[14]

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[1] In order to silence them, he gloried as men were wont; but he was animated by the Spirit of God.

[2] Those false teachers.

[3] As citizens of a flourishing seat of civilization. They prided themselves on their knowledge.

[4] The false teachers tyrannized over them. "He reproaches the Corinthians with their great servility, since they subjected themselves without measure to them." St. Chrysostom.

[5] Devour your substance.

[6] Of your property.

[7] Act haughtily.

[8] Insult you grossly. The apostle alludes in general terms to the treatment which they received from the teachers, and to which they patiently submitted, through a misplaced reverence. "He does not mean that they actually struck them on the face, but that they treated them with contempt and dishonour." St. Chrysostom.

[9] In a manner that carries with it dishonour, bearing the appearance of weakness and vanity.

[10] These three words are wanting in G. P., but are found in the two manuscripts of Clermont and St. Germain.

[11] In appearance. "He calls it boldness and folly to speak anything great of oneself, even in case of necessity, to teach us to avoid it carefully." St. Chrysostom.

[12] The false teachers boasted that they were of the race of Abraham, of the most ancient and chosen stock. The Ammonites and Moabites were also of Hebrew origin, being descendants of Lot: they were not Israelites, or of the race of Abraham.

[13] In imminent danger of death.

[14] The law forbad more than forty stripes. To avoid its violation the Jews confined the punishment to thirty-nine. Deut. xxv. 3.

25. Thrice I was beaten with rods,[1] once I was stoned,[2] thrice I suffered shipwreck,[3] a night and a day have I been in the depth of the sea,[4]

26. In journeyings often, perils of rivers, perils of robbers, perils from my nation,[5] perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren:[6]

27. In labour and distress, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness:[7]

28. Besides the things that are without,[8] my daily charge,[9] the care of all the churches.[10]

29. Who is weak,[11] and I am not weak? who is scandalized,[12] and I do not burn?[13]

30. If I must glory, I will glory in the things which concern my weakness.[14]

31. God, and[15] the Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I do not lie.[16]

32. At Damascus the governor[17] of King Aretas guarded the city of the Damascenes,[18] to apprehend me.

33. And through a window, in a basket, was I let down by the wall, and so I escaped his hands.

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[1] Acts xvi. 22. [2] Acts xiv. 18. [3] Acts xxvii. 11.

[4] On the deep sea, perhaps clinging to some plank.

[5] From the Jews. [6] From false professors of Christianity.

[7] In travelling and in times of persecution he suffered many wants and great exposure.

[8] External pressure, molestation from the enemies of the faith, or the various external events and duties. [9] The pressure of affairs.

[10] Of those especially which he had founded, and of all by sympathy.

[11] It ordinarily means physical infirmity, but here it seems to denote moral weakness. The apostle felt sympathy for all such, and thus seemed to regard their weakness as his own. "As if in the same suffering, as if in the same infirmity, I am disturbed and agitated." St. Chrysostom.

[12] Thrown into temptation. The two members of the sentence bear a kindred meaning. "As if he himself was the Church spread throughout the world, he was tortured for each member." St. Chrysostom.

[13] His zeal made him feel indignation at the cause of ruin which had been presented to his weak brother.

[14] Here the term means sufferings incident to man. "You see that he does not anywhere glory in miracles, but in persecutions and trials." St. Chrysostom.

[15] Who is.

[16] This oath shows the importance of the statement about to be made.

[17] Ethnarch. Acts ix. 24.

[18] G. P. "desirous." This is omitted in the Vatican and Cambridge manuscripts, and in the Syriac and Armenian versions.

CHAPTER XII.

He relates the divine visions with which he was favoured fourteen years before, and the sting of the flesh which he suffered, showing that the Corinthians forced him to praise himself, whilst he ought rather to have been praised by them, on account of the services which he rendered them, for whose salvation he is still ready to be sacrificed; but he fears lest coming among them he find some of them still engaged in dissensions, and other vices.

1. If I must glory (it is not indeed expedient),[1] but I will come to the visions and revelations of the Lord.

2. I know a man in CHRIST,[2] above fourteen years ago (whether in the body I know not, or whether out of the body I know not,[3] God knoweth), such a one caught up to the third heaven.[4]

3. And I know such a man (whether in the body, or out of the body, I know not, God knoweth),

4. That he was caught up into paradise:[5] and heard secret words,[6] which it is not allowed for man to utter.[7]

5. For such a one[8] I will glory: but for myself I will not glory, but in my infirmities.[9]

6. For, although I would glory, I shall not be foolish: for I will say truth; but I forbear, lest any man should esteem me beyond what he seeth in me, or heareth something from me.[10]

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[1] G. P. "it is not expedient for me doubtless to glory." The Vulgate reading is supported by weighty authority. In itself it was not expedient to glory, but in the actual circumstances it became necessary. This is a transition to another subject of spiritual exultation.

[2] A Christian man—a man who as a servant of CHRIST was thus favoured. He speaks thus indirectly of himself, as the whole sequel shows.

[3] From the extraordinary nature of his ecstasy, he was unable to state whether he was temporarily withdrawn from the body.

[4] The place of beatitude is so called to distinguish it from the firmament and atmosphere. The garden of Eden presented but a faint foretaste of its delights.

[5] This name is here given to the state of the blessed.

[6] Secret things—Divine mysteries.

[7] Which cannot be uttered in human language.

[8] As divinely favoured.

[9] Sufferings incidental to human nature.

[10] Lest any one should form an exaggerated conception of his sanctity or privileges, beyond what was obvious to all, or what he expressly stated, it was permitted that he should be externally humbled as well as in the spirit. St. Chry-

7. And lest the greatness of the revelations should lift me up,[1] a sting in my flesh,[2] an angel of Satan, was given me[3] to buffet me.[4]

8. For which cause I besought the Lord thrice,[5] that it might depart from me.

9. And He said to me: My grace is sufficient for thee: for [6]power is perfected in weakness. Gladly, therefore, will I glory in my infirmities, that the power of CHRIST may dwell in me.

10. Wherefore, I take pleasure in my infirmities,[7] in contumelies, in necessities,[8] in persecutions, in distresses[9] for CHRIST: for when I am weak, then am I powerful.

11. I have become foolish,[10] ye have compelled me.[11] For I ought to have been commended by you: for in nothing am I less than those who are above measure apostles:[12] although I am nothing.[13]

12. Yet the signs of my apostleship[14] were wrought on[15] you in all patience, in signs and prodigies, and wonders.

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sostom remarks, that the apostles could not have succeeded in restraining the multitude from worshipping them, if they had not retained marks of human infirmity.

[1] With vanity.

[2] This is most naturally understood of lust, which serves as an instrument of Satan. St. Chrysostom, however, understands it of Alexander, Hymenæus, Philetus, and other opponents of sound doctrine.

[3] God is said to ordain what He permits.

[4] To agitate and afflict him. G. P. add "lest I should be exalted above measure," as in the beginning of the verse. Lachmann, on the authority of the chief manuscripts, omits this clause.

[5] Oftentimes.

[6] G. P. "my." This pronoun is generally omitted in the Latin fathers, who quote this passage. The Divine power is displayed in succouring human weakness.

[7] Even in these humiliating temptations, which served to show the strength of Divine grace.

[8] The experience of many wants.

[9] Straits, difficulties in the advancement of Christianity.

[10] G. P. "in glorying." This is now rejected by critics on the authority of the chief manuscripts. He was apparently foolish in setting forth his own prerogatives.

[11] By giving ear to false teachers, who depreciated his labours. "If they had not led you astray, and ruined you, I would not have cared to utter these words." St. Chrysostom.

[12] The pretenders who boasted of their own excellence.

[13] In himself.

[14] G. P. "an apostle."

[15] G. ἐν. P. "among."

13. For what is there that ye had less than the other churches, but that I myself was not burdensome to you? Forgive me this wrong.

14. Behold this[1] third time I am ready to come to you: and I will not be burdensome to you. For I do not seek the things which are yours, but you. For neither ought the children to treasure up for the parents, but the parents for the children.

15. But I will most gladly spend, and be spent for your souls: although loving you more, I be loved less.[2]

16. But be it so: I did not burden you; but being crafty, I caught you by guile.[3]

17. Did I overreach you by any of those whom I sent to you?

18. I requested Titus[4] and sent with him the brother.[5] Did Titus overreach you? walked we not in the same spirit?[6] in the same steps?

19. Of old[7] think ye, that we excuse ourselves to you? We speak before God in CHRIST:[8] but all things, beloved, for your edification.

20. For I fear lest perhaps, when I come, I shall find you not such as I would: and I be found by you, such as ye would not, lest perhaps contentions, rivalries, animosities, dissensions, detractions, whisperings, swellings, tumults, be among you:

21. Lest again, when I come,[9] God humble me among you, and I mourn many of those who have sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness which they have committed.

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[1] G. P. "the." The demonstrative pronoun is supported by critical authorities.

[2] In proportion to the ardour of his love for them, their coldness towards him increased.

[3] He passes to notice this objection.

[4] To visit you.

[5] His name is not known.

[6] Have we not walked?

[7] G. P. "again." Lachmann follows the Vulgate, which is supported by four of the chief manuscripts.

[8] In accordance with the truth of CHRIST, as becomes His ministers.

[9] G. P. "my."

CHAPTER XIII.

He threatens those who had sinned, in order to excite them to penance, lest coming to them he be forced to chastise them severely, by the authority given him by Christ, whose power they should recognise in themselves; and he adds a general exhortation and salutations.

1. Behold[1] this third time I come to you. In the mouth of two or[2] three witnesses every word shall stand.[3]

2. I have before told, and I foretell, as present and[4] now absent,[5] to those who sinned before,[6] and to all the rest, that, if I come again, I will not spare.[7]

3. Seek ye[8] a proof of Him, who speaketh in me, CHRIST, who is not weak in you,[9] but is powerful in you?

4. For although He was crucified through weakness,[10] yet He liveth by the power of God. For we also are weak in Him;[11] but we shall live with Him by the power of God in you.[12]

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[1] G. P. omit this, which is found, however, in the Alexandrian manuscript, and in many others.

[2] G. καὶ. The Covelian manuscript, cited by Bengel, and Euthalius, have ἢ, as the Vulgate.

[3] Deut. xix. 15; Matt. xviii. 16; John viii. 17; Heb. x. 28. The apostle intimates that he will proceed in judicial form, examining witnesses, and punishing those whose guilt shall be fully established.

[4] Although.

[5] G. P. "I write." This is omitted by Schott, not being found in the most ancient manuscripts.

[6] Concerning whom he had already written.

[7] Them. He threatens to cut them off from communion.

[8] G. P. "Since ye seek." "Since you wish to make trial whether CHRIST dwells in me, and you demand reasons, and you treat me on this account as vile and despicable, and destitute of this power, you shall know that we are not destitute of it, if you provoke its exercise, which God forbid." St. Chrysostom.

[9] G. P. "to you-ward"—in your regard.

[10] Through the infirmity of the assumed nature. "He bore such things as presented the appearance of weakness, thereby manifesting His power, since although He avenged not Himself, and repulsed not His assailants, He was not effectually injured by them. The cross did not destroy life so as to impede His resurrection, since He arose and He lives." Idem.

[11] We are subject to suffering for His religion. "On account of preaching Him, and believing Him." Idem.

[12] G. P. "toward you." They are not found in St. Chrysostom.

5. Try yourselves, whether ye be in the faith: prove yourselves.[1] Do ye not yourselves know, that Christ Jesus is in you?[2] unless perhaps ye be reprobates.[3]

6. But I hope, that ye shall know, that we are not reprobates.[4]

7. And we pray God, that ye do no evil, not that we may appear approved, but that ye may do what is good, and that we may be as reprobates.[5]

8. For we cannot do anything against the truth, but for the truth.[6]

9. For we rejoice that we are weak,[7] but ye are powerful.[8] And this we pray for, your perfection.

10. Therefore do I, absent, write these things, that present I may not act severely[9] according to the power, which the Lord hath given me for edification, and not for destruction.

11. As to the rest, brethren, rejoice,[10] be perfect, be comforted, be of one mind, have peace, and the God of peace and love will be with you.

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[1] To those who question his power, he addresses these questions, appealing to their faith. "If you, who are of the class of disciples, examine yourselves, you will perceive that Christ is in you: but if in you, much more in your teacher: for if you have faith, Christ is also among you." St. Chrysostom.

[2] Governing with authority by means of His ministers—confirming the faith by miracles. St. Chrysostom understands it in the latter way.

[3] Those only who had fallen away from the faith, could doubt of the authority of the apostle.

[4] From his determination to punish crime, they would see the strength of his faith in Christ: besides his sincerity was manifest to them: "independently of this, he says, you must know our conduct, and that we have Christ speaking and working in us." St. Chrysostom.

[5] His charity led him to care not that he should be censured, if their good could be promoted. He disregarded the calumnies of his enemies. "We pray that you may do good, that you may be always virtuous and upright, and that we may be as it were reprobate, not exercising our awful power." St. Chrysostom.

[6] The apostolic power was limited to the support of truth and virtue. "If we find you virtuous, and intent on expiating your sins by penance, and full of confidence in God, we cannot, even if we wished, punish you, for should we attempt it, God would not approve of it." St. Chrysostom.

[7] According to the statement of his adversaries.

[8] "Such they were regarded by their adversaries." St. Chrysostom. The apostle rejoices in their alleged advantages, and prays for their increase.

[9] The Greek term ἀποτόμως is expressive of the cutting off the delinquents from the communion of the Church.

[10] He relieves them from the pain which his reproaches and threats may have occasioned, by words of encouragement and kind wishes.

12. Salute one another with a holy kiss. All the saints salute you.

13. The grace of our Lord JESUS CHRIST, and the charity of God,[1] and the communication of the Holy Ghost, be with you all. Amen.[2]

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[1] The Father is specially so styled, who is even named in the text used by St. Chrysostom, but the Son and the Holy Spirit are necessarily included in the term. The order in which they are here mentioned differs from the relations of the Divine Persons. Probably CHRIST is here considered in his character of Redeemer, God as the Triune Deity, and the communication of the Holy Ghost as His special gift.

[2] The modern editions omit this word, which, however, is found in all the manuscripts, except that of Alexandria. It is usual for St. Paul thus to conclude his prayer. G. P. add: "The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas." These words, which are not in the two ancient manuscripts of Clermont and St. Germain, are rejected by critics.

INTRODUCTION

TO THE EPISTLE TO THE GALATIANS.

THE Galatians, a colony from Gaul, established in Asia Minor between Cappadocia and Phrygia, about three centuries before the Christian era, were converted by the preaching of St. Paul about the year 52 or 53. He subsequently visited them, and by his exhortations confirmed them in the faith (Acts xviii. 23): but the subtle reasoning of some Jewish teachers, who insisted on the observance of the Mosaic rites, led some of them astray. The news of their vacillation reaching the apostle at Ephesus, he wrote to them, rebuking them sharply for their inconstancy, and recalling to their minds the proofs of his own mission, and the doctrines in which he had instructed them. He strongly maintains that the ceremonial law was temporary, as well as local, in its character, and that it is now altogether abrogated, so that salvation is attainable only through faith in CHRIST our Redeemer. He declares that to submit to circumcision is to contract the obligation to fulfil the entire law, and to renounce the liberty and hope of salvation which CHRIST has secured for us. The more effectually to oppose the novelties which were introduced under the plea of the example of the chief apostles, he loudly proclaims his being divinely called to the apostleship, and instructed by special revelation in the saving truths of the Gospel, and he avers, that in regard to doctrine he owed nothing to the teaching of the other apostles, with whom, nevertheless, he was found to harmonize perfectly, on comparing his teaching with theirs. The boldness with which he had resisted every attempt to force the Gentiles to adopt the legal observances is manifest from his reproof of Cephas, who is generally thought to be no other than Peter, the prince of the apostolic college. The severity of his language to the Galatians, whom he designates as senseless, for adopting as it were a new Gospel, by assenting to the judaizing teachers, shows the greatness of their error, in admitting the Mosaic law as an essential part of Christianity, contrary to the great principle of faith, by which JESUS CHRIST is regarded as our Redeemer and Lawgiver. In no part of the writings of this apostle is Christian liberty from the yoke of the law so powerfully asserted and vindicated. Yet he fails not to inculcate the necessity of the evangelical virtues, especially of charity, the offspring of faith. The Divine economy, by which the race of Abraham were trained up to ceremonial observances, is here unfolded, and the full revelation made by JESUS CHRIST, in the maturity of the world, is shown to be conformable to the wisdom of God, who by types and figures prepared mankind for the great display of His truth and mercy by His Son manifested in the flesh.

The time in which this letter was written is uncertain. No mention being made in it of the Council of Jerusalem, in which the controversy about the legal observances was decided, it would seem probable that it was written previously; which conjecture is favoured by the testimony of Tertullian, who states, that it was one of the earliest writings of the apostle: but the facts which it records will scarcely allow us to give it a very early date. Some date it nine years after the Council, and maintain that its proceedings are referred to in the second chapter, in which the conference of Paul with the three chief apostles is recorded.

THE EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE GALATIANS.

CHAPTER I.

The apostle reproves the Galatians for allowing themselves to be led away from the truth, which they had learned from him, since this alone should be maintained, he having learned it, not from man, but by the revelation of Christ, and taught it as strenuously as he had before assailed it. He states how God had set him apart to announce the Gospel.

1. Paul an apostle not from men,[1] nor by man,[2] but by JESUS CHRIST,[3] and[4] God the Father, who raised Him from the dead.[5]

2. And all the brethren who are with me,[6] to the churches of Galatia.[7]

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[1] Not sent by them in their own name. "The preaching had its origin and root from above." St. Chrysostom.

[2] Nor through their agency. His call to the apostleship was directly from God, through JESUS CHRIST, who appeared to him on the way to Damascus. He was, nevertheless, ordained, Acts xiii. 3, but by the special order of the Holy Spirit.

[3] As man He was the agent of His Father in giving the apostolic commission. His Divinity is clearly declared by the apostle, as St. Jerome remarks, since Paul, who was sent by Him, states that he was sent not by man, but by God. His human nature is also plainly asserted, since God the Father raised Him from the dead.

[4] From.

[5] The resurrection is referred to, in order to strengthen their faith. "Why is it stated that the Father raised Him up? As He is said to do other things, which the Son Himself does. This is said partly to honour the Father, partly through condescension to the weakness of the hearers." St. Chrysostom.

[6] St. Jerome thinks that the apostle unites all in the address to overcome the prejudices of the Galatians: "for the consent and harmony of many has much weight for the correction of the people."

[7] There were already several churches in this province.

3. Grace to you, and peace from God the Father, and our Lord Jesus Christ,

4. Who gave Himself[1] for our sins, that He might deliver us from the present wicked world,[2] according to the will of God, and our Father,[3]

5. To whom is glory for ever and ever. Amen.

6. I wonder, that ye are so soon[4] led away from Him who called you[5] to the grace of Christ, unto another Gospel:

7. Which is not another,[6] but there are some who trouble you, and would pervert the Gospel of Christ.

8. But although we,[7] or an angel from heaven[8] preach to you other than[9] that which we have preached to you, let him be anathema.[10]

9. As we have said before, so now I say again: If any one preach to you other than that which ye have received, let him be anathema.

10. For, do I now persuade men,[11] or God? or do I seek to please

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[1] A victim.

[2] From the corruption which prevails among men.

[3] G. τοῦ ϑεοῦ καὶ πατρὸς ἡμῶν. It may be rendered: "of our God and Father;" or "of God, who is our Father;" or "of God our Father." The last represents the meaning most accurately.

[4] After his second visit.

[5] St. Jerome remarks, that the term Christ is referred to the verb which goes before, so that the meaning is: from Christ who called you by grace. Some, however, understand it: "from God who called you:" others explain it of Paul himself; but he does not elsewhere speak of himself as calling to the faith.

[6] "Giving the name of Gospel to error, they undermined the building with great ease." St. Chrysóstom. It is not probable that they professed to deliver a different Gospel; but by insisting on the legal observances, they in effect preached a new doctrine.

[7] In order to impress them more strongly with the unchangeable character of the revealed truths, he wishes no credit to be given to himself, were he to preach anything contrary to what he first taught them. "Lest any one should say that through vain-glory, he pressed his own doctrines, he anathematized himself." St. Chrysostom.

[8] This supposition is directed to represent in the strongest manner the unchangeableness of doctrine. It is, indeed, impossible that a heavenly spirit should teach error, but Satan sometimes appears as an angel of light.

[9] Doctrine contrary to the apostolic teaching, or inconsistent with it: "if they disturb anything, let them be anathema." St. Chrysostom.

[10] Set apart from the faithful, excommunicated, accursed.

[11] G. πείϑω. V. suadeo. It means here to study to gain approval, to preach with a view to win assent by human artifice, to seek to please. The following clause explains it.

men?[1] If I[2] yet pleased men, I should not be the servant of CHRIST.[3]

11. For I make known to you, brethren, the Gospel[4] which has been preached by me, that it is not according to man:

12. For neither did I receive, nor learn it[5] from man; but by the revelation of JESUS CHRIST.[6]

13. For ye have heard of my manner of life formerly in Judaism, that I persecuted beyond measure the Church of God, and laid it waste,

14. And I advanced in Judaism above many of my age in my nation: being more earnestly zealous for the traditions of my fathers.[7]

15. But when it pleased Him,[8] who set me apart from the womb of my mother,[9] and called me by His grace,

16. To reveal His Son in me,[10] that I might preach Him among the Gentiles; immediately I did not consult flesh and blood,[11]

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[1] He did not seek to please men by any sacrifice of principle.

[2] G. P. "For." Griesbach rejects it.

[3] Had he been actuated by human interests, or feelings, he would not have become a Christian, or a minister of CHRIST.

[4] 1 Cor. xv. 1.

[5] Eph. iii. 3. The term "receive" may be understood of the simple acceptance of doctrine; to learn implies study, by which the knowledge of it is acquired. The apostle insists on the revelation specially made to himself, to give his teaching more weight, he being a witness of what was so revealed to him, especially as it was contrary to his previous views and feelings.

[6] This, as St. Jerome remarks, is a splendid testimony of the Divinity of CHRIST. The revelation made by Him was not from man, or by man: for although he was man, His Divinity was its source.

[7] The traditions of the Pharisees, derived from their fathers.

[8] G. P. "God." Griesbach thinks that it should be omitted.

[9] This expresses the execution of the eternal counsel of God for his call to the faith and to the apostleship. Although it did not take full effect at that time, yet from the first moment of his existence, it began to be executed. St. Jerome says, that "it happens through the foreknowledge of God, that He loves before his birth him who, He knows, will be just; and hates the sinner before he sins: but in such a manner that it should not be otherwise, according as He knows that they will be sinners, or just men. We, as men, judge of what is present: He to whom what is to come already exists, passes sentence on the issue of things, not on their commencement."

[10] To manifest His Son to him, and to make Him known to others through his ministry.

[11] The apostle did not suffer human considerations to influence his determination: he did not take counsel with men. "Flesh and blood" are used for men, especially such as are guided by natural or carnal views. Matt. xvi. 17.

17. Nor did I come to Jerusalem to those who were apostles before me,[1] but I went into Arabia, and again I returned to Damascus:

18. Then after three years I came to Jerusalem to see Peter,[2] and I tarried with him fifteen days:

19. But other of the apostles I saw not, but James the brother of the Lord.[3]

20. And the things which I write to you, behold before God that I lie not.[4]

21. Afterwards I came into the parts of Syria and Cilicia.

22. And I was unknown by sight[5] to the churches of Judea, which were in CHRIST.

23. But they had heard only that he who once persecuted us, now preacheth the faith which he once attacked.[6]

24. And they glorified God in me.

CHAPTER II.

Paul always freely taught among the Gentiles the truth of the Gospel, with the approbation of the chief apostles, who added nothing to his teaching, but received him as a companion. He reproved Cephas openly, showing that man is justified not by the works of the law, but by faith in Christ.

1. Then after fourteen years,[7] I went up again to Jerusalem with Barnabas, having taken Titus also with me.

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[1] "He did not say these things through arrogance, but to show the authority of his own preaching." St. Chrysostom.

[2] "Not," observes St. Jerome, "through a desire to learn, since both had the same Instructor, but to pay honour to one who was an apostle before him." St. Chrysostom remarks: "He did not say simply to see, but to become acquainted with Peter, as those say, who visit great and magnificent cities." The Greek term, as Raphelius shows, means to become thoroughly acquainted with; it here refers to the doctrine which Peter taught. Annot. Philologicæ.

[3] "This James, surnamed the Just, was the first bishop of Jerusalem." St. Jerome.

[4] This is plainly an oath. St. Augustin observes: "An oath which is made not through the caprice of him who swears, but on account of the incredulity of him to whom it is made, is not a violation of the prohibition; for we understand that our Lord forbade swearing, that each one should avoid it as far as depends on him."

[5] Lit. "by face."

[6] Lit. "destroyed:" sought to extirpate.

[7] After his first journey to Jerusalem. Others count them from his conversion.

2. And I went up according to revelation,[1] and I laid before them the Gospel, which I preach among the Gentiles, but apart to those who seemed to be something,[2] lest perhaps I should run, or had run in vain.[3]

3. But neither Titus, who was with me, being a Gentile,[4] was compelled to be circumcised:

4. But on account of false brethren[5] clandestinely brought in,[6] who came in craftily[7] to spy out our liberty,[8] which we have in CHRIST JESUS, that they might bring us into bondage:[9]

5. To whom we yielded not in subjection,[10] no not for an hour, that the truth of the Gospel may remain with you:

6. But of those, who seemed to be something,[11] (what they at any time were, it is nothing to me.[12] God accepteth no man's per-

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[1] It is believed by many to have been on occasion of the controversy related Acts xv., when he went up at the solicitation of the brethren of Antioch. It appears that he was divinely directed to yield to their wishes. If, however, the letter was written previous to the Council, as is probable from the omission of all mention of it, the journey must have been for a different purpose.

[2] Who were in station and authority.

[3] The apostle held this conference through no doubt of the correctness of the doctrines, which he had received from Divine revelation, but with a view to strengthen his influence with the faithful, by the approval of those who stood high in the Church. The image of one who runs out of the right course, and not towards the goal, is employed to represent a teacher who deviates from sound doctrine. "He did not need to learn that he had not run in vain, but he wished that his accusers should be convinced." St. Chrysostom.

[4] Not subject to the law.

[5] Professors of the faith, without its genuine spirit: "they observed attentively, and diligently inquired who were uncircumcised." St. Chrysostom.

[6] Without sufficient scrutiny.

[7] In embracing Christianity they designed to ingraft on it the legal observances.

[8] Freedom from the law.

[9] To the law.

[10] The knowledge of their efforts made the apostle more unyielding. The structure of the sentence is somewhat embarrassed. "Observe," says St. Chrysostom, "the sublimity and force of the expression: for he did not say, in word, but in subjection, for they did not act with a view to teach anything useful, but in order to subject and to enslave."

[11] This does not imply any wish to depreciate them. The verb is used for what they were reputed.

[12] In reference to the doctrine which he preached, it mattered not what station they held, since it did not depend on human will or favour. "As if he said: I do not accuse nor censure these holy persons: they know what they do, and they will answer to God for it: but what I am solicitous to show is, that they did not condemn nor correct what I had done, nor add anything as wanting, but praised and approved it." St. Chrysostom.

son,[1]) for they who seemed to be something, added nothing to me.[2]

7. But on the contrary when they saw that the Gospel of the foreskin[3] was committed to me, as that of the circumcision[4] to Peter also:

8. (For He who wrought for Peter to the apostleship of circumcision,[5] wrought for me also among the Gentiles),

9. And when they had known the grace which was given me, James, and Cephas,[6] and John, who seemed to be pillars,[7] gave to me and Barnabas the right hand of fellowship,[8] that we should go unto the Gentiles, but they themselves unto the circumcision:

10. Only that we should be mindful of the poor,[9] which same thing also I was careful to do.

11. But when Cephas was come to Antioch, I resisted him to the face, because he was blameable.[10]

12. For before certain persons came from James,[11] he did eat

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[1] So as to change His truth at the caprice of men in station. Deut. x. 17; Job xxxiv. 19; Wisdom vi. 8: Eccli. xxxv. 15; Acts x. 34; Rom. ii. 11; Eph. vi. 9; Coloss. iii. 25; 1 Peter i. 17.

[2] Changed or corrected nothing of his doctrine. This sentence is of difficult construction. The words, I received no increase of knowledge, may be understood in connexion with the first member. The apostle leaving this member imperfect, states the same fact in another form in the latter part of the sentence. This is called an *anacoluthon.*

[3] Directed to the Gentiles.

[4] The same Gospel addressed to the Jews.

[5] This was the immediate object of the labours of Peter. His charge, however, embraced all the lambs and sheep of Christ. Cornelius, the centurion, was received by him into the Church. Acts x. 1.

[6] The order is inverted in the chief manuscripts and in the fathers, Cephas, or Peter, being put first. Cephas is the Syriac term which is rendered πετρος in Greek. Some, so far back as Clement of Alexandria, thought that Cephas here mentioned was a disciple, not the apostle: but St. Jerome insists that he is the same, as no other is known to us. St. Chrysostom observes: "Paul reproves, and Peter bears the rebuke, that the disciples, seeing their master silent under rebuke, may learn more readily."

[7] Chief supporters of Christianity.

[8] This was a token of friendship and co-operation.

[9] Of the Jews, who suffered much on account of the profession of Christianity.

[10] For imprudence calculated to favour error: "it was a fault of conduct," says Tertullian, "not of doctrine." L. V. contra Marcion, c. iii. Trollope observes: "though the gift of inspiration secured the apostles from error in doctrine, it did not prevent imprudence of conduct." See Analecta Theologica, by William Trollope.

[11] From Jerusalem.

with the Gentiles: but when they were come, he withdrew and separated himself, fearing those who were of the circumcision.[1]

13. And the other Jews dissembled[2] with him, so that even Barnabas was led away by them into that dissimulation.

14. But when I saw that they walked not uprightly to the truth of the Gospel,[3] I said to Cephas before all: If thou, being a Jew, livest after the manner of a Gentile, and not of a Jew, how compellest thou[4] the Gentiles to live as Jews?

15. We are Jews by nature,[5] and not sinners[6] of the Gentiles.

16. But knowing, that man is not justified by the works of the law,[7] but by faith in[8] JESUS CHRIST; even we believe in CHRIST JESUS, that we may be justified by the faith of CHRIST, and not by the works of the law: wherefore by the works of the law[9] no flesh shall be justified.

17. But if seeking to be justified in CHRIST, we ourselves also be found sinners, is CHRIST then a minister of sin?[10] God forbid.

18. For if I build again the things which I destroyed,[11] I make myself a prevaricator.

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[1] Who maintained the necessity of observing the Mosaic law.

[2] By their conduct leading others to suppose that they held the law as still obligatory.

[3] They did not act in accordance with the Christian principle, that the ceremonial law had ceased. "Be not disturbed at this expression, for he does not use it to cast censure on Peter, but he employs the term as well suited to make an impression on the hearers, who might improve by the rebuke of Paul." St. Chrysostom.

[4] By his example. St. Augustin extols the humility of Peter. "The firmness and charity of Peter, to whom our Lord said thrice: 'Dost thou love Me? Feed my sheep;' disposed him to receive most cheerfully the rebuke of the junior apostle, for the salvation of the flock. For he who was rebuked was more wonderful, and more difficult to be imitated than his reprover."

[5] By birth.

[6] The Jews considered the heathens as sinners, and themselves holy, as devoted to God. The apostle observes, that he and his colleagues were Jews by birth, not proselytes.

[7] The article is wanting; but the Mosaic law is often designated without the article, as Winer observes. The text, however, might be understood of law generally, since justification is not attainable by any works of any law, but through faith with the other dispositions which proceed from it.

[8] Lit. "of."

[9] Rom. iii. 20. By legal works.

[10] By submitting to the ceremonial law, which in its details was so difficult of observance, the believer subjected himself to sin, and made CHRIST in some measure accessory to his transgressions.

[11] "The apostle destroyed pride, which gloried in the works of the law . . . .

19. For by the law[1] I am dead to the law,[2] that I may live to God. I am crucified[3] with Christ.

20. But I live, now not I:[4] but Christ liveth in me.[5] But what I live now in the flesh,[6] I live in the faith of the Son of God, who loved me, and delivered Himself up for me.[7]

21. I cast not away the grace of God. For if justice be[8] by the law, then Christ died in vain.

CHAPTER III.

The Holy Ghost was given to Abraham as well as to his posterity, not by the works of the law, but by faith in Christ: those who are under the law are accursed, since no one fulfils it, but Christ taking on Him this curse, has freed us from it: the promises made to Abraham are fulfilled through faith, although the law which could not justify, was given in the mean time, as a guide.

1. O senseless[9] Galatians, who hath bewitched you not to obey the truth,[10] before whose eyes Jesus Christ hath been set forth,[11] crucified among you?[12]

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and so he would be a prevaricator were he to build them up again, by saying that the works of the law justify without grace." St. Augustin.

[1] By experiencing his inability to observe the Mosaic law.

[2] He renounced all hope of salvation through the law.

[3] In spirit.

[4] No longer according to selfish and human views.

[5] Animating me by His Spirit.

[6] Whatever share he took in human concerns was regulated by principles of Divine faith.

[7] This is a beautiful application to himself of the general atonement.

[8] Came.

[9] The use of this epithet denotes fatherly freedom of reproof, according to the plainness of ancient manners.

[10] These words: "not to obey the truth:" are wanting in most manuscripts, as even in the days of St. Jerome, who omitted them, because they were not found in the copies used by Origen. Their authenticity is, however, maintained by Matthaei with the assent of Bloomfield. They occur again, ch. v. 7, where they are certainly authentic.

[11] G. *προεγράφη*. V. præscriptus est. St. Jerome understands it of the lively representation made to them of the sufferings of Christ, for the sins of men, in accordance with the prophecies: "of whose cross and passion, blows and stripes, the whole choir of the prophets foretells."

[12] In representation. "Why does he say, 'among you?' To show the strength of faith, which can see even things afar off." St. Chrysostom.

2. This only I would learn of you: Did ye receive the Spirit[1] by the works of the law, or by the hearing of faith?

3. Are ye so foolish, that having begun by the Spirit, ye would now be made perfect by the flesh?[2]

4. Have ye suffered so great things[3] in vain? if yet in vain.[4]

5. He then who giveth you the Spirit, and worketh miracles among[5] you, by[6] the works of the law, or by the hearing of faith?

6. As it is written:[7] "Abraham believed God, and it was accounted to him for justice."[8]

7. Know ye, therefore, that they who are of faith, the same are the children of Abraham.

8. And the Scripture foreseeing[9] that God justifieth the Gentiles by faith, announced before to Abraham: "That in thee all nations shall be blessed."[10]

9. Therefore they who are of faith, shall be blessed with the faithful Abraham.

10. For whosoever are of the works of the law, are under a curse. For it is written:[11] "Cursed be every one who doth not

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[1] Internal grace, or rather miraculous gifts. St. Augustin observes; "The faith was preached to them by the apostles, in which preaching they had doubtless experienced the coming and presence of the Holy Spirit; as at that time when men were newly called to the faith, the presence of the Holy Spirit was manifested by sensible miracles."

[2] Do ye seek perfection and sanctification by means of the carnal observances of the law?

[3] "The Galatians had suffered much from Jews and Gentiles, all of which would have been in vain, if they forsook the faith of CHRIST, on account of which they suffered." St. Jerome. The Greek might, however, be translated: "have ye received such favours to no purpose?" See Raphelius.

[4] Should they persevere in error. "If you will awake and recover yourselves, your past sufferings will not have been in vain." St. Chrysostom.

[5] Lit "in you." "Have you been favoured with so great a gift, and have you performed so many miracles, in consequence of having observed the law, or because you embraced the faith?" St. Chrysostom.

[6] There is an ellipsis of these words: Does He confer His gifts?

[7] G. P. omit these words, which Griesbach also rejects.

[8] Gen. xv. 6; Rom. iv. 3; James ii. 23.

[9] The Scripture is personified, as if it foresaw what is foretold in it. "The Scripture itself, namely, the ink and parchment, which are without sense, cannot foreknow future events: but the Holy Ghost, and the sense which is concealed under the letter, foretold what should come to pass after many ages." St. Jerome.

[10] Gen. xii. 3; Eccli. xliv. 25.

[11] Deut. xxvii. 26. This curse served as a Divine sanction to enforce all the

abide in all things, which are written in the book of the law, to do them."

11. But that in the law no one is justified before God, is manifest, because "the just man liveth by faith."[1]

12. But the law is not by faith; but "he who doth those things, shall live in them."[2]

13. Christ hath redeemed us from the curse of the law, having become a curse[3] for us: for it is written: "Cursed is every one, who hangeth on the tree."[4]

14. That the blessing[5] of Abraham might be in[6] Christ Jesus on the Gentiles, that we may receive the promise of the Spirit[7] through faith.

15. Brethren (I speak according to man[8]), yet no man disregardeth or altereth by additions the testament[9] of another which hath been confirmed.[10]

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legal observances. The difficulty of practising them all exposed men to fall under the curse.

[1] Hab. ii. 4; Rom. i. 17.

[2] Lev. xviii. 5. St. Augustin understands this of corporal life, namely, exemption from that death, with which the transgressor was threatened: "his reward shall be, not to be punished with that death."

[3] Accursed. The abstract is put for the concrete. Christ became, as it were, accursed, because He died as a malefactor on the cross. "Since he who hung on the tree was accursed, and the transgressor of the law was accursed, it was not fit that He who came to take away this curse, should fall under it, yet it was proper that He should submit to a curse instead of it. He therefore embraced the one, and by it took away the other." St. Chrysostom.

[4] Deut. xxi. 23. Criminals expiating their crimes by an ignominious death, were objects of horror. Christ submitted to this humiliation to expiate our sins: "He hung on the tree," says St. Jerome, "that He might cancel the sin which we had committed by the tree of the knowledge of good and evil. His cross turned the bitter waters into sweet, and when cast into the stream, it drew to itself, and raised up the axe that was lost, which had sunk to the bottom. Finally, He became a curse: He became, I say: He was not so born; that the blessings which were promised to Abraham, through His merits, might pass to the Gentiles, and the promise of the Spirit might be fulfilled in us through faith in Him."

[5] Promised to.

[6] Through.

[7] The Spirit which was promised—the gifts of the Spirit.

[8] As men are wont to reason. He deduces an argument from principles acknowledged among men.

[9] G. διαθήκη. The original Hebrew word ברית is rather applicable to a covenant than to a last will, as St. Jerome remarks. It is, however, here used in the latter sense.

[10] Either by death, or by some necessary formality. Heb. ix. 17.

16. The promises were addressed to Abraham, and his seed. He doth not say: And seeds, as if of many; but as of one: "And thy seed," which is CHRIST.[1]

17. And this I say, the testament confirmed[2] by God,[3] the law which was made after four hundred and thirty years, doth not annul, so as to make void the promise.[4]

18. For if the inheritance *be* by the law, *it is* no more by promise. But God gave to Abraham by promise.

19. What then *was* the law?[5] It was put[6] because of transgressions,[7] until the seed should come, to whom He[8] had promised, it being[9] ordained by angels, in the hand of a mediator.[10]

20. Now a mediator is not of one:[11] but God is one.[12]

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[1] Under the term "seed," the whole posterity of Abraham may sometimes be understood; but it is specially referred to Him who was by excellence the Son of Abraham, for in Him, not in the entire race, all nations were to be blessed. The apostle dwells on the use of the singular number, as of mysterious import, because, although the plural "seeds" was not usual, yet in the case of Abraham, from whom two lines of children descended, it might have been used as in Sophocles' Oed. col. 599. Since all his descendants were not included in the promise, the use of the singular number was remarkable. The custom of the Hebrews to attach mysterious importance to each minute circumstance of the sacred narrative, warranted the apostle in dwelling on this peculiarity of expression.

[2] G. P. "before." Two Uncial manuscripts have the simple form, as in the Vulgate.

[3] G. P. "in CHRIST." The Alexandrian and Vatican manuscripts have not these words.

[4] Which was made so long before, and entirely independent of it.

[5] Why was it enacted?

[6] G. P. "added." Schott prefers the Vulgate reading, which is conformable to three Uncial manuscripts.

[7] To prevent them, or to make them manifest. "Lest the Jews should live heedlessly, and fall into great depravity, the law was laid on them as a bridle, to discipline and restrain them, and to prevent their transgressing, if not all, at least some of the commandments." St. Chrysostom.

[8] God.

[9] The law was given by the agency of angels.

[10] Through Moses.

[11] A mediator acts between two parties, whose interests and feelings he seeks to bring into harmony. The law was given through Moses, who pleaded with God for the people.

[12] The promises of God, proceeding from His own goodness, do not imply the idea of a mediator; God, who is one, accomplishing what he promises. The apostle shows that the promises have no relation to the law, because this implies the agency of Moses.

21. Is the law then against the promises of God? God forbid. For if a law had been given which could give life,[1] truly justice would be by the law.

22. But the Scripture hath shut up all things under sin,[2] that the promise by faith in[3] JESUS CHRIST might be given to those who believe.

23. But before faith came, we were kept under the law, shut up unto that faith, which was about to be revealed.[4]

24. Therefore the law was our conductor[5] in CHRIST,[6] that we may be justified by faith.

25. But, when the faith came, we are no more under a conductor.

26. For ye all are children of God by the faith which is in CHRIST JESUS.

27. For as many of you as have been baptized in CHRIST, have put on CHRIST.[7]

28. There is neither Jew nor Greek: there is neither servant

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[1] The law not having this life-giving power, there is no opposition between it and the Divine promises, since it did not profess to do that which these proclaim. If it had such power, there would have been no need of a Redeemer.

[2] Declared and manifested the general sinfulness of men. Rom. iii. 9. "The law accomplished these two things: it taught those who observed it a moderate degree of virtue, and it led them to the knowledge of their sins." St. Chrysostom. The verb expresses the driving an adversary into a position whence there is no escape. See Raphelius.

[3] Lit. "of."

[4] The law hemmed in the Jews, and made them sensible that they were sinners, in order that on the manifestation of CHRIST, the object of the promises, they might conceive faith in Him. "We must not imagine," says St. Jerome, "that the Scripture is the cause of sin, although it is said to have shut up all in sin; but the commandment, which is justly given, serves rather to manifest and rebuke sin, than to cause it, in like manner as a judge who imprisons wicked men, is not the cause of crime, but he confines them, and by the authority of his sentence, he declares their guilt, leaving it to the clemency of the sovereign to pardon them, if He will."

[5] As a slave who conducted children, leading them, and watching over them. The term does not mean "a schoolmaster."

[6] G. P. "unto CHRIST."

[7] Rom. vi. 3. You have been incorporated into His mystical body, and made partakers of His privileges, as Son of God. "Why did he not say: as many of you as have been baptized, are born of God: for this served to show that they were children of God: but he states it in a far more awful way: for, if CHRIST is the Son of God, and you have put Him on, having the Son in you, and being made like to Him, you are made akin to Him, and of the same character." St. Chrysostom.

nor freeman; there is neither male nor female.[1] For all of you are one in CHRIST JESUS.

29. But if ye *be* of CHRIST, then are ye the seed of Abraham, heirs according to promise.

CHAPTER IV.

Before the birth of Christ, the Jews, like an infant heir, were under the law, as under a conductor; but he endeavours to recall them from the bondage of the law, since they received by faith the adoption of sons; and he mentions with what fervour they had before received him and his preaching; and at the same time he alleges the type of the sons of Abraham, designating the two covenants: on which occasion he shows that the partisans of the law will be cast forth from the inheritance of Christ.

1. Now I say: As long as the heir is a child,[2] he differeth nothing from a servant,[3] although he be lord of all:

2. But he is under tutors and governors,[4] until the time appointed by the father:[5]

3. So we also, when we were children, were serving under the elements of the world.[6]

4. But when the fulness of time came,[7] God sent His Son made of a woman,[8] made under the law,[9]

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[1] These distinctions are merged in the common character of children of God: "What can be more awful than these words? The Gentile and the Jew, even he who was before a slave, bears in himself the impress, not of an angel or archangel, but of the very Lord of all, and exhibits CHRIST in himself." St. Chrysostom.

[2] A minor.

[3] In the manner in which he is treated.

[4] These were two classes of domestics charged with the care of children. The former were specially charged with their care, as guardians. The latter class had general charge of the household, and incidentally of the children.

[5] The law fixes the time of majority; but each father determines the time of domestic dependence.

[6] The rudiments of religion—the multiplicity of rites and observances. This may be understood of the Jews. The Gentiles also served the visible world, mistaking its conspicuous parts for divinities.

[7] The maturity of the human race.

[8] The supernatural character of His conception, without human agency, is intimated. "He named the holy and blessed mother of the Lord a woman, rather than a virgin; for it was not necessary that he should always, as it were cautiously and timidly, style her a virgin, since woman marks rather the sex, than sexual intercourse." St. Jerome.

[9] Of a Jewish mother.

5. That He might redeem[1] those, who were under the law, that we might receive the adoption of sons.[2]

6. And because ye are sons, God hath sent the Spirit of His Son[3] into your hearts, crying: Abba, Father.[4]

7. Therefore he is[5] no more a servant, but a son: and if a son, heir also through God.[6]

8. But then indeed not knowing God, ye served those who by nature are not gods.

9. But now after ye have known God, yea, are known of God, how turn ye again to the weak and needy elements, which ye desire to serve again?[7]

10. Ye observe days, and months, and times, and years.[8]

11. I fear you,[9] lest perhaps I have laboured in vain among you.

12. Brethren, be ye as I *am*,[10] since I also *was* as ye:[11] brethren, I beseech you: ye have not injured me at all.[12]

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[1] Buying slaves in order to set them free.

[2] Enter into the possession of our privileges, as children who have attained to maturity.

[3] The Holy Ghost, who is the Spirit of the Son, as well as of the Father, descends into the hearts of the faithful, and moves them to pray.

[4] Addressing God with filial confidence. St. Augustin observes: "It is easily understood that he used two words of two different languages, having the same meaning, on account of the entire people, which was called to the unity of faith, from among the Jews and Gentiles."

[5] G. P. "thou art."

[6] G. P. "heir of God through CHRIST." The Vulgate reading is conformable to the Alexandrian and Vatican manuscripts, and is adopted by Lachmann.

[7] Jewish rites, or heathenish practices. The Galatians, although converts from heathenism, might be said to serve anew the elements of the world, in embracing Jewish usages, which had some affinity with heathen modes of worship, or practices. Their previous service to the elements—to material nature—had been idolatrous: they were now about to regard them in an erroneous light. "Here, addressing such of the Gentiles as had believed, he says, that even this is idolatry, even the observance of days, and that a heavier punishment awaits it, wherefore he called them not gods by nature, but elements." St. Chrysostom.

[8] As the law prescribed. "Some one," observes St. Jerome, "may say: If it be unlawful to observe days, and months, and seasons, and years, that we incur the same guilt, observing the fourth day of the week, and the Parasceve, and the Lord's day, and the Lent fast, and the festival of Easter, and the solemnity of Pentecost, and various local festivals established in honour of the martyrs. To which it may be simply answered, that we do not observe the same days as the Jews."

[9] He feared for them.

[10] Free from attachment to Jewish rites.

[11] Attached to them.

[12] They had done him no personal injury.

13. And ye know how through[1] weakness of the flesh I preached to you heretofore :[2] and your temptation in my flesh[3]

14. Ye despised not, nor rejected ;[4] but ye received me as an angel of God, as Christ Jesus.[5]

15. Where then is your blessedness ?[6] For I bear witness to you, that were it possible, ye would have plucked out your eyes, and given them to me.[7]

16. Am I then become your enemy, telling you the truth ?[8]

17. They[9] are zealous for you, not well ;[10] but they would exclude you,[11] that ye may be zealous for them.[12]

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[1] The appearance of the apostle was lowly, and likely to disgust proud men. St. Jerome states that he is believed to have suffered some bodily affliction, when he first preached to the Galatians. Some of the Corinthians despised him on account of it, but the Galatians received him with deep reverence. St. Chrysostom and St. Augustin understand him to speak of the persecutions which he endured, notwithstanding which the Galatians clung to him.

[2] Formerly, on his first visit to them.

[3] G. P. "my temptation, which was in my flesh." Most of the Uncial manuscripts support the Vulgate reading, which is adopted by Lachmann. The appearance and infirmities of the apostle were a trial to their faith. "Yet you were not scandalized, nor did you reject me on account of my sufferings and persecutions." St. Chrysostom.

[4] Me : they did not despise the trial, but regarded it as providential. "When the apostle was persecuted, they were put to trial whether to abandon him through fear, or embrace him with love. And 'ye did not despise,' he says, 'since ye regarded that trial as useful, nor did ye refuse to share my danger.'" St. Augustin.

[5] Faith made them consider the apostle as speaking by His authority. It made them forget the individual, that they might think only on Him in whose name he appeared.

[6] Which you had on your first conversion.

[7] As it were parting with what was most precious. It was a proverbial mode of speech. Matt. v. 29.

[8] "He expresses doubt and astonishment, and seeks to learn from them the cause of the change. Is it because I spoke to you the truth ?" St. Chrysostom. On his second visit, he appears to have stated in strong terms their Christian liberty from the legal observances.

[9] Those who excited the people.

[10] *Ζηλοῦσιν ὑμᾶς.* V. Æmulantur vos. The same phrase is used 2 Cor. x. 1, 2. The apostle had zeal for the faithful, according to God; the innovators affected interest for their happiness, but insincerely and inordinately. "They envy you, wishing to make you carnal, who are spiritual." St. Augustin. "They endeavour to deprive you of perfect knowledge, and to substitute false views, for no other end than that they may occupy the place of teachers, and you who are now more elevated than they, should sit as disciples." St. Chrysostom.

[11] To deprive you of the liberty and privileges of Christians; as it were, to shut you out of the Church.

[12] That you may become their adherents and supporters, in a party spirit.

18. But be ye zealous for good in a good thing always ;[1] and not only when I am present with you.

19. My little children, of whom I am in labour[2] again, until Christ be formed in you.[3]

20. And I would be with you now, and change my voice,[4] for I am confounded in you.[5]

21. Tell me, ye who desire to be under the law, have ye not read[6] the law?

22. For it is written: "That Abraham had two sons, one by a bondmaid,[7] and one by a free woman."[8]

23. But he by the bondmaid, was born according to the flesh ;[9] and he by the free woman, according to promise :[10]

24. Which things were said by allegory.[11] For these are[12] two covenants. One indeed on Mount Sina, gendering to bondage, which is Agar ;[13]

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[1] G. P. "But *it is* good to be zealously affected always in *a* good *thing*." Many manuscripts contain the reading of the Vulgate, in the imperative. The apostle urges them to cherish constant uniform zeal, whether he be absent or present. "He intimates that his absence was the cause of these disorders." St. Chrysostom. He is thought to play upon the term, using it first for the interested and inordinate zeal of judaizing teachers, and afterwards for well-directed zeal.

[2] This is an affecting image of his affliction at their partial defection, and his struggles to restore them to correct sentiments. The Greek word expresses the pains of parturition. "He brings them forth anew, on account of the dangers of seduction, by which he sees them troubled." St. Augustin.

[3] Until they be fully enlightened with His doctrine, and animated with His Spirit. "Until they reach the measure of the age of the fulness of Christ, that they may no longer be moved by every wind of doctrine." St. Augustin.

[4] St. Jerome compares him to a physician who has recourse to severe remedies, when milder have been applied without success. St. Chrysostom explains it as if he wished to shed tears in their presence.

[5] Perplexed what to think of them, or of their future course.

[6] G. P. "do ye not hear the law?" The Vulgate reading is found in five Uncial manuscripts.

[7] Gen. xvi. 15.

[8] Ib. xxi. 2.

[9] In the ordinary course of nature.

[10] Conformably to prophecy, and out of the course of nature.

[11] Lit. "which things are allegorized." The events were real, but they served as types of future things. "What he says, is this: this history not only declares the facts which are recorded, but announces others." St. Chrysostom.

[12] They are allegorically such.

[13] G. P. "For this Agar is Mount Sinai in Arabia." The Vulgate reading is found in three Uncial manuscripts, and in the Latin fathers generally. Agar, the mother of Ismael, was a figure of the law given on Sina, which inspired servile fear, and produced bondmen.

25. For Sina is a mount in Arabia, which correspondeth with[1] the present Jerusalem,[2] and serveth with her children.[3]

26. But that Jerusalem which is above,[4] is free, which is our mother.

27. For it is written: "Rejoice, thou barren, which bearest not: break forth, and cry, thou who travailest not, for many are the children of the desolate one, rather than of her who hath a husband."[5]

28. But we, brethren, according to Isaac[6] are children of promise.

29. But as then he who was born according to the flesh, persecuted[7] him who *was* according to the Spirit; so now also.

30. But what saith the Scripture? Cast forth the bondmaid, and her son: for the son of the bondmaid shall not be heir with the son of the free woman.[8]

31. Therefore, brethren, we are not children of the bondmaid, but of the free woman:[9] with the liberty wherewith CHRIST hath made us free.

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[1] In figure.

[2] The synagogue.

[3] Her followers.

[4] She is from above, and the better portion of her members is there.

[5] Isai. liv. 1. The Church of the Gentiles is thus addressed, in contrast with the synagogue. The comparative multitude of Christians over Jews is pointed to by St. Jerome as the fulfilment of this prophecy. "Throughout the whole world the standard of the cross is raised, whilst we rarely meet with a Jew in our cities."

[6] Christians are not the carnal descendants of Abraham, but his heirs, in like manner as Isaac, according to the spirit of the promise made to him. Rom. ix. 8.

[7] The conduct of Ismael must have been extremely harsh.

[8] Gen. xxi. 10.

[9] G. P. commence the next chapter with the words which follow. The manuscripts vary.

CHAPTER V.

He who seeks to be justified by works of the law, is deprived of all share in the merits of Christ, in whom neither circumcision nor foreskin is of any avail, but living faith. He exhorts them therefore to guard themselves against deceivers, and to cherish mutual love. The flesh, which is always in opposition with the Spirit, impels us to carnal works, which exclude from the kingdom of heaven, but the Spirit produces fruits, whereby we can attain to it, without performing the works of the law.

1. Stand,[1] and be not held again under the yoke of bondage.[2]

2. Behold I, Paul, tell you, that if ye be circumcised, CHRIST shall profit you nothing.[3]

3. And I testify again[4] to every man who circumciseth himself, that he is a debtor to do the whole law.[5]

4. Ye who are justified[6] in the law, are estranged from CHRIST,[7] ye have fallen away from grace.[8]

5. For we in spirit by faith wait for the hope[9] of justice.

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[1] Stand firm. It is a military metaphor.

[2] The Galatians, being Gentiles, had not been subject to the Mosaic law, but they had been enslaved to superstition. The apostle exhorts them not to subject themselves to the Jewish ceremonial, which was a yoke of bondage. "In saying: 'Be not again,' he does not suppose that the Galatians had previously observed the law, but he intimates that idolatry was a heavy yoke. By undertaking to observe stated times, to be circumcised, and to offer animal sacrifices, they in a measure returned to the same observances to which they had been devoted when idolaters. For they say that the Egyptian priests, and the Ismaelites and Madianites were circumcised; and we know, alas! too well that the Gentiles observed days, months, and years." St. Jerome.

[3] To submit to circumcision, as to a rite necessary for their salvation, was to dishonour CHRIST, as if His sacrifice were insufficient, "so that they placed their hope of salvation in the circumcision of the flesh." St. Augustin.

[4] Moreover. In addition to the declaration just made.

[5] The voluntary adoption of this rite implied the obligation to observe the whole legal ceremonial.

[6] Who seek to be justified—who place your hopes of justification in its observance.

[7] St. Jerome explains the Greek term as meaning: "You have ceased from the work of CHRIST;" intimating that they had forfeited their hope in Him.

[8] Forfeited the grace already received. The amissibility of grace is here plainly declared.

[9] The object of hope, the glory of heaven, of which justice is the pledge. "Faith," says St. Chrysostom, "is sufficient to impart to us the Spirit, and through it justice, and many and great blessings."

6. For in CHRIST JESUS neither circumcision availeth anything, nor the foreskin; but faith, which worketh by charity.[1]

7. Ye did run well: who hath hindered you,[2] not to obey the truth?

8. This persuasion is not from Him who calleth you.[3]

9. A little leaven corrupteth the whole lump.[4]

10. I have confidence in you in the Lord, that ye will be of no other mind:[5] but he who troubleth you,[6] shall bear the judgment,[7] whosoever he be.

11. And I, brethren, if yet I preach circumcision, why do I yet suffer persecution?[8] Then is the scandal of the cross made void.[9]

12. I would that they who trouble you may be even cut off.[10]

13. For ye, brethren, are called to liberty:[11] only give not the[12] liberty as an occasion to the flesh,[13] but by the charity of the Spirit serve one another.[14]

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[1] "As faith without works is dead, according to the apostle James, so good works without faith are regarded as dead. Those then who do not believe in CHRIST and yet are moral men, what have they but virtuous works?" St. Jerome.

[2] Thrown an obstacle in the way, by persuading them not to follow the truth originally delivered to them.

[3] God who called them to the faith.

[4] G. P. "leaveneth." St. Jerome approves of this reading. See also 1 Cor. v. 6. The persuasion of the necessity of circumcision corrupted their whole faith.

[5] Than is conformable to the original teaching.

[6] By novel doctrines.

[7] Condemnation of God.

[8] The apostle shows from the persecution which he suffered on the part of the Jews, that he had not preached the necessity of circumcision, as otherwise they would not have been so hostile to him. St. Augustin supposes that the new teachers alleged that he was secretly of their opinion. St. Chrysostom also thinks that he was charged with preaching circumcision, because in some circumstances he allowed or enjoined it.

[9] The doctrine of the cross—of redemption through CHRIST crucified—which was a stumbling-block to the Jews—was undermined by those who taught that ceremonial works were necessary. "This means," says St. Chrysostom, "the obstacle and impediment is taken away, if it be as you say: for the cross was not so much a stumbling-block to the Jews, as the doctrine that they need not observe their national laws."

[10] Charity and zeal require the excision of false teachers from the Church, which they seek to corrupt.

[11] From the yoke of the Mosaic law.

[12] That liberty to which you are called—your liberty.

[13] To carnal views or affections. "On hearing the name of liberty, do not imagine that you can sin with impunity." St. Augustin.

[14] Render mutual services by love inspired by the Spirit of God. "He that serves through love, serves freely, and obeys God without pain, doing through

14. For all the law[1] is fulfilled in one word:[2] "Thou shalt love thy neighbour as thyself."

15. But if ye bite and devour[3] one another, see that ye be not consumed by one another.

16. And I say: Walk ye in the Spirit, and ye shall not accomplish the lusts of the flesh.[4]

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary one to another, so that ye do[5] not whatsoever things ye will.

18. But if ye are led by the Spirit, ye are not under the law.[6]

19. And the works of the flesh are manifest, which are[7] fornication, uncleanness, lasciviousness, luxury,

20. Idolatry, witchcraft,[9] enmities, contentions, rivalries, wrath, quarrels, disputes,[10] sects,[11]

21. Envying, murders, drunkenness, revellings, and the like: of

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love what he is taught to do, not performing through fear what he is forced to do." St. Augustin.

[1] Regarding others. The apostle insists on fraternal charity, which was endangered by the disputes about Jewish ceremonies. "He intimates that contention and strife, ambition and arrogance were the causes of this error, for the lust of ruling is the mother of heresies." St. Chrysostom.

[2] Sentence—commandment.

[3] By detraction and calumny. "Through this vice of contention and envy, pernicious disputes were fomented among them, they speaking ill of one another, and each one seeking his own glory, and a vain victory, by which disputes the community was torn asunder, being divided into parties." St. Augustin.

[4] A carnal life is incompatible with the Christian profession.

[5] P. "cannot do." The Christian sometimes fails to do what he is prompted by the Spirit of God to undertake: and he experiences in himself the rebellion of sinful appetite, from which he would wish to be free. "Some think that the apostle here denies that we are endowed with free will, not understanding that this is said to them, in case they neglect to use the grace of faith, which they have received: if then they will not use it, they cannot do the things which they will." St. Augustin.

[6] Subject to the ceremonial law: "He who has the Spirit in the proper manner, extinguishes thereby every evil desire, for being converted from such things. he does not need the aid of the law." St. Chrysostom.

[7] G. P. "adultery." This is rejected by critics as an interpolation.

[8] These various species of impurity are strictly works of the flesh.

[9] Witches professed to produce extraordinary effects by herbs and incantations. The vices here enumerated are styled carnal, because the Scripture denotes everything appertaining to corrupt nature by the term flesh.

[10] All offences against mutual love are here pointed out.

[11] G. P. "heresies." *Secta* in Latin may bear the same meaning.

which I foretell[1] you, as I have before said: that they who do such things shall not obtain the kingdom of God.

22. But the fruit of the Spirit is charity, joy, peace, patience, mildness, goodness, long suffering,

23. Meekness, faith, modesty, continence, chastity. Against such there is no law.[2]

24. But they who are of CHRIST, have crucified their flesh[3] with the vices[4] and the lusts.

25. If we live by the Spirit, let us walk also by the Spirit.[5]

26. Let us not become vain-glorious, challenging[6] one another, envying one another.

CHAPTER VI.

The neighbour is to be corrected with humility: regard is not to be had to praise: we must always do well, that in due time we may reap eternal life. He again warns them to guard against deceivers, who although they urge the observance of the law, do not themselves observe it. Paul glories in Christ crucified alone, in reference to whom neither circumcision, nor prepuce, matters anything.

1. Brethren, if even a man be engaged[7] in any fault,[8] ye who

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[1] G. προλεγω. V. prædico.

[2] Laws are made to restrain the wicked. 1 Tim. i. 8. "As horses easily guided and moving freely need not the whip, so also the soul which practises virtue through the impulse of the Spirit needs not the warning of the law." St. Chrysostom.

[3] G. P. "the flesh." Denying its evil inclinations: "Whence did they crucify it, unless by that chaste fear abiding for ever and ever, whereby we take care not to offend Him whom we love with all our heart, all our soul, all our mind?" St. Augustin.

[4] G. τοις παθημασι. This here denotes irregular affections and passions.

[5] Let our conduct be conformable to our profession. Let us act under the guidance of the Spirit, who is the source of our spiritual life.

[6] The Greek term expresses the calling forth of others to competition in some effort. "Altogether splendidly and with truly Divine order, after he instructed them to guard against those by whom they were led away to the bondage of the law, he is solicitous lest being more enlightened, and wishing to reply to the calumnies of carnal men, they indulge contentions, and through a desire of vain-glory become slaves to vain desires, whilst they are free from the burdens of the law." St. Augustin.

[7] Caught, led away by passion, surprised into a fault.

[8] The term signifies a fall, or transgression.

are spiritual,[1] correct[2] him in a spirit of gentleness, considering thyself,[3] lest thou also be tempted.

2. Bear ye one another's burdens,[4] and so ye shall fulfil[5] the law of CHRIST.

3. For if any man think himself to be something, whereas he is nothing, he deceiveth himself.[6]

4. But let every man prove[7] his own work, and so he will have glory in himself only, and not in another.

5. For every one shall bear his own burden.[8]

6. And let him who is instructed[9] in the word communicate to him who instructeth him,[10] in all good things.[11]

7. Be not deceived: God is not mocked.

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[1] Such as were truly animated by the Spirit of God. "Nothing so truly manifests a spiritual man as the way in which he treats his delinquent brother, when he seeks to correct, rather than insult him, and aids rather than rebukes him." St. Augustin.

[2] Set him right. St. Jerome writes on this passage: "Let the spiritual man show a spirit of gentleness and meekness in the correction of sin: let him not hope to correct the delinquent by rigour, anger, austerity, but let him entice him by the assurance of salvation: to confirm the promise of pardon, let him use the testimony of CHRIST, who invites those who are weighed down by the burden of the law and of their sins, to take His sweet yoke and light burden, that they may learn that He is humble, and mild, and meek of heart, and that they may find rest for their souls."

[3] The apostle addresses the individual, who undertakes to correct his offending brother. This *enallage* of number is frequent with Hellenistic writers. St. Augustin observes: "Nothing moves us to compassion for others, so effectually as the consideration of our own danger."

[4] The faults and imperfections.

[5] G. P. "and so fulfil." The Vatican manuscript and the ancient versions generally have the future tense. "The law of love is certainly meant." St. Augustin.

[6] This is a reason why we should be lenient in reproof. If we think ourselves better than others, whose frailty is manifest, we deceive ourselves, since it is to Divine grace that our exemption from the like faults should be principally ascribed. "He who is spiritual, and yet has not pity for his neighbour, but despises him as lower than himself, deceives himself, since he knows not that the law of the Spirit obliges us to love one another." St. Jerome.

[7] The term is applied to the trial of metals. Each one should diligently examine his own acts and motives, and refer his work, with fear, to the judgment of God, not seeking glory from men.

[8] At the judgment.

[9] Lit. "the catechumen."

[10] The catechist.

[11] Of the necessaries of life. The apostle directs the faithful to share with their teachers of their abundance.

8. For what things a man shall sow, those also shall he reap. For he who soweth in his flesh, of the flesh shall also reap corruption:[1] but he who soweth in the Spirit, of the Spirit shall reap everlasting life.[2]

9. And doing good,[3] let us not faint,[4] for not fainting,[5] we shall reap in due time.

10. Therefore whilst we have time, let us do good to all, but especially to those of the household of the faith.[6]

11. See in what characters[7] I have written to you, with my hand.[8]

12. For whosoever desire to please in the flesh,[9] these force you to be circumcised, merely, that they may not suffer the persecution of the cross of CHRIST.[10]

13. For neither do they who are circumcised, observe the law, but they will have you to be circumcised, that they may glory in your flesh.[11]

14. But far be it from me to glory, save in the cross of our

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[1] Ruin—damnation. This is understood of such as yield to their passions.

[2] The proverb is here applied to the generous Christian, who, under the impulse of the Spirit of God, gives to his instructor a portion of his worldly goods.

[3] He speaks specially of almsgiving, or contributing to the support of their teachers.

[4] Let us not grow weary.

[5] If we do not give up, and fall away. Perseverance is necessary to secure the reward.

[6] Charity is due to all: but in the dispensation of alms, the special relations in which we stand to the faithful should be particularly regarded. "He orders us to give alms even to Jews and Gentiles, but with due regard to order." St. Chrysostom.

[7] The term may be understood of the form of the letters, which St. Chrysostom supposes was imperfect, the apostle not being accustomed to write.

[8] St. Augustin thinks that he subscribed it with his own hand, because some had sent letters to the Thessalonians in his name, as is indicated elsewhere. Some think that he only wrote these last verses; but St. Chrysostom is of opinion that through special solicitude for the Galatians, he wrote the entire letter. It was customary to employ amanuenses, as writing was then laborious, and practised by a hired class. Others, even well educated, scarcely wrote, unless in extraordinary circumstances, to show special regard, or give solemnity to the expression of their sentiments.

[9] The advocates of circumcision.

[10] To appease the Jews.

[11] Boast of having induced you to submit to circumcision.

Lord JESUS CHRIST,[1] through whom the world is crucified to me, and I to the world.[2]

15. For in CHRIST JESUS neither circumcision availeth anything, nor foreskin, but a new creature.[3]

16. And whosoever shall follow this rule,[4] peace on them, and mercy, and on the Israel of God.[5]

17. From henceforth, let no man be troublesome to me:[6] for I bear the marks of the Lord JESUS in my body.[7]

18. The grace of our Lord JESUS CHRIST with your spirit, brethren. Amen.[8]

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[1] As the source of grace and salvation, to the exclusion of circumcision, or legal observances.

[2] The corrupt world was renounced by him through love of CHRIST. He regarded it with the horror with which a crucified culprit was regarded. He himself was on this account abhorred by the enemies of CHRIST.

[3] Renovation of heart and spirit by faith and love. This is the creation, or work, of the Divine Spirit.

[4] Lit. "canon." The doctrine here laid down is likened to a plummet used by builders, or to a carpenter's level.

[5] On those who are Israelites by faith.

[6] Let no one annoy me with disputes about the ceremonial law, since I bear in my body the marks of my devotedness to CHRIST.

[7] "Stigmata," as St. Augustin teaches, were marks, or brands, which slaves bore on their bodies. Some, of whom Herodotus speaks, l. ii., by receiving a brand of an idol on their bodies, were regarded as sacred, so that no one ventured to touch them irreverently. The apostle refers to his scars, he having been scourged and beaten for CHRIST. "If any one saw a soldier coming from the ranks, with the blood streaming from his wounds, could he suspect him of cowardice and treachery, whilst he bore in his body the evidence of his bravery?" St. Chrysostom. "Perhaps, also," says St. Jerome, "he who macerates his body and brings it into subjection, lest preaching to others, he himself be found reprobate, bears the *stigmata* of the Lord JESUS in his body."

[8] G. P. "unto the Galatians, written from Rome." This is not authentic.

INTRODUCTION

TO THE EPISTLE TO THE EPHESIANS.

Ephesus, the metropolis of Asia Minor, a city famed for the Temple of Diana, and for commerce, received the knowledge of the Christian faith by the preaching of the apostle Paul, who visited it for the first time about the year 53, on his way to Jerusalem. He afterwards spent there three years, preaching at first in the synagogue, then in the school of the philosopher Tyrannus, and elsewhere, God confirming his preaching by stupendous miracles, wrought even by the instrumentality of handkerchiefs and aprons, which had touched his body. The tumult of the silversmiths, whose gain by making shrines of Diana was endangered, forced him to depart, after he had suffered much from his persecutors; but he continued his solicitude for that church, whose clergy he called to Miletus, when he subsequently visited that city on his way from Macedonia to Jerusalem, giving them the most solemn and touching admonitions.

This letter was written about the year 62, when the apostle was, the first time, a prisoner at Rome. It was directed to guard the faithful against the errors of the Oriental philosophy, and of judaizing teachers: the Jews being numerous in this city, in which also they had a synagogue. From Chaldea a system had spread to the cities of Minor Asia, which undertook to explain the creation and government of the universe, by means of subordinate divinities and angelic intelligences. The deities were conceived as purely spiritual, but the creation was ascribed to subordinate spirits, clothed with matter, who were called δημιουργοι, in reference to that act, and κοσμοκρατορες, as rulers of the world. The higher divinities were regarded as the source of all things, and their fulness and perfection were expressed by the term πλερωμα. A regular gradation of being was acknowledged, and the intermediate beings between pure intelligences and matter were believed to pervade the atmosphere, exercising power over human affairs, and bearing to the deities the supplications of men. The terms principalities, or rulers, powers, and angels, were employed to designate them. This system was apparently a perversion of the ancient tradition of the creation, and of the order of Divine Providence, in which the angels serve in dependence on the Supreme Being. It led to many superstitious practices, its votaries affecting sometimes a high degree of spirituality, which made them abhor the use of flesh meats and matrimonial intercourse, whilst they fancied they could control human events by invoking these spirits, and performing certain rites in their honour. The attempt to ingraft this false philosophy on Christianity led to the errors of the Gnostics, whose system concerning eons is so unintelligible at the present day.[1]

Converts from Judaism generally retaining a strong attachment to the ceremonial observances, endangered the integrity of faith by urging the Gentile converts to adopt them. The apostle had in view to guard against all adulteration of the saving doctrine of CHRIST, from whatsoever source it might arise, and therefore stated in the strongest terms the blessing of which we are partakers, through the pure mercy of God, who in His eternal counsels decreed our call to faith and salvation. The dignity of CHRIST is particularly insisted on, He being the head in whom all must unite, whether they be the spirits in heaven, or the redeemed on earth, and who is far above all mere creatures, however sublime their appellations and attributions may be, not only in this life but in the world of spirits. From a state of sin and perdition Gentiles and Jews are called to grace and salvation through Him, who has cast down the wall which separated the two great divisions of the human family, to make of them one people.

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[1] See Hug, Einleitung, vol. ii. c. ii. n. 131.

THE EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE EPHESIANS.

CHAPTER I.

The apostle blesses God for the many and great favours bestowed on the elect through Christ His Son; and thanks God for the faith and love of the Ephesians for their neighbours, praying that they may attain to perfect wisdom; showing also the exaltation of Christ after His resurrection, He being established head over the whole Church.

1. Paul, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and faithful[1] in Christ Jesus.

2. Grace to you and peace from God our Father, and the Lord Jesus Christ.

3. Blessed *be*[2] God, and the Father[3] of our Lord Jesus Christ, who hath blessed us with every spiritual blessing[4] in heavenly things[5] in Christ.

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[1] The article not being prefixed to this noun, it should be understood of the same persons who before are styled saints.

[2] Praised. 2 Cor. i. 3; 1 Peter i. 3.

[3] G. *ὁ ϑεὸς καὶ πατήρ.* This may be rendered, according to the above rule, "the God and Father of our Lord Jesus Christ," as it is understood by St. Chrysostom: "Behold the God of Him, who became incarnate: but if you will not so understand it, at least Father of the Word, who is God." It may also be rendered: "Blessed be God, who is the Father of our Lord," &c., since Hellenistic writers often use the conjunction instead of a relative pronoun by way of explanation.

[4] Bestowed every supernatural favour. There is a paronomasia, or play on words, according to Oriental taste.

[5] Gifts from heaven, elevating us to a supernatural position, and preparing us for heaven.

4. As He chose us in Him before the foundation of the world,[1] that we should be holy and blameless in His sight in love:[2]

5. Who predestined us to the adoption of children[3] through Jesus Christ unto Himself, according to the purpose of His will,[4]

6. To the praise of the glory of His grace, by which He made us accepted[5] in His beloved Son,[6]

7. In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace,

8. Which hath abounded in us[7] in all wisdom and prudence:

9. To make known[8] to us the mystery of His will, according to His good pleasure, which He purposed[9] in Him,[10]

10. In the dispensation[11] of the fulness of times,[12] to re-establish[13] in Christ all things which are in heaven, and which are on earth, in Him:

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[1] The decrees of God are eternal, for He is essentially unchangeable. He mercifully chose to call men to the faith, through the merits of Christ, which He foresaw. "This," observes St. Jerome, "appertains to the foreknowledge of God, to whom all future things are present, and all things are known before they are done."

[2] This may be referred to the Divine choice. Through love He chose us.

[3] Our call to the faith, and to baptism, which makes us children of God, proceeded from His eternal decree, or predestination. By our free will we concur to the execution of this decree, by assenting to the faith. "To have become virtuous, and to have believed, and come to the Church, was indeed the grace of Him who called us, but it was our act likewise." St. Chrysostom.

[4] His free and merciful decree. St. Chrysostom explains it as implying on the part of God an intense desire of our salvation.

[5] G. ἐχαρίτωσεν. V. gratificavit. Benefited; made us agreeable in His sight. "He not only delivered us from sin, but also made us lovely." St. Chrysostom.

[6] G. P. omit "Son."

[7] G. P. "wherein he hath abounded towards us."

[8] G. P. "having made known."

[9] The good pleasure of God is the free choice of His own goodness. Its exercise towards fallen man is grounded on the merits of our Lord Jesus Christ.

[10] G. P. "in Himself." Rather in Christ.

[11] G. ἐις ὀικονομὶαν. This here signifies the plan for man's salvation.

[12] The time which God decreed for its execution, after the lapse of so many ages from the fall of man.

[13] To fill heaven with redeemed souls, prepared on earth by grace and Divine gifts for its happiness. The Greek term implies literally to place again under one head. St. Chrysostom says: "He gave one head to all, Christ according to the flesh, both to angels and men: that is, both to angels and to men He gave one government; to these indeed what was according to the flesh, to those God the Word."

11. In whom we also have been called by lot,[1] being predestined according to the purpose of Him, who worketh all things according to the counsel of His will,[2]

12. That we who have before hoped in Christ,[3] may be to the praise of His glory:

13. In whom ye also, when ye had heard the word of truth (the Gospel of your salvation), in whom[4] also believing, ye were sealed[5] with the Holy Spirit of promise,[6]

14. Who is the earnest[7] of our inheritance, unto the redemption of the purchase,[8] unto the praise of His glory.

15. Wherefore I also, hearing of your faith, which is in the Lord Jesus, and love[9] towards all the saints,

16. Cease not to give thanks for you, making remembrance of you in my prayers:

17. That God, of our Lord Jesus Christ[10] the Father of glory,[11]

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[1] The term signifies to obtain by lot, as was customary in dividing portions. It here means we have happily obtained a share with Christ in His kingdom on earth.

[2] All things are regulated by the eternal counsels of God. The gifts of grace, the call to the faith, and the actual sanctification of believers, were decreed from eternity, according to His wise, just, and merciful will. "Since no one is saved without the act of his own will, for we have free will, He wills us to will what is good, that when we will it, He Himself may will to fulfil His counsel in us." St. Jerome.

[3] The earlier converts—or rather the converts from Judaism, who had looked forward to His coming.

[4] This repetition of the relative pronoun is ascribed by St. Jerome to the ardour of the apostle.

[5] Marked, consecrated.

[6] Who had been promised.

[7] This is the force of the Greek term, as explained by St. Chrysostom and St. Jerome.

[8] This obscure phrase may mean the redemption effected for us, or the redemption of the purchased inheritance, the heavenly kingdom. The grace of the Holy Ghost is an earnest of future glory. The obscurity of the text, in this and other places, can only be removed by a conjectural and free translation, on which the Vulgate does not easily venture.

[9] "Love" is wanting in the Alexandrian and Vatican manuscripts, and in the copy used by St. Jerome.

[10] G. *ὁ ϑεὸς του κυριου.* Lit. "the God of our Lord Jesus Christ, the Father of glory." The Vulgate punctuation refers "Father" to the preceding words, apparently through a fear of shocking piety by the obvious reading of the text: but Christ called the Father: "My God, My God," on the cross, and when directing Magdalen to announce His resurrection to the brethren, designated Him, "My God and your God." This is easily understood of His human nature, as above explained by St. Chrysostom. I have, nevertheless, retained the punctuation of the Vulgate.

[11] The glorious Father.

may give you the spirit of wisdom and revelation,[1] in the knowledge of Him:[2]

18. The eyes of your[3] heart illuminated,[4] that ye may know what is the hope of His call,[5] and what the riches of the glory of His inheritance in the saints,[6]

19. And what is the exceeding greatness of His power towards us, who believe according to the operation of the power of His strength,[7]

20. Which He wrought in CHRIST, raising Him up from the dead, and setting at His right hand in the heavenly places,[8]

21. Above all principality, and power, and might, and domination, and every name[9] which is named not only in this world, but also in that to come.

22. And He hath put all things under His feet:[10] and He hath given Him[11] head over all the Church,[12]

23. Which is His body, and the fulness of Him[13] who is filled[14] all in all.

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[1] Disclosing the great mysteries of faith.

[2] That you may know Him perfectly.

[3] G. P. "understanding." "It is plain that καρδίας, which is supported by numerous manuscripts of various recensions, as also versions, fathers, and ancient commentators, is the true reading, and the διανοίας arose from a marginal gloss." Bloomfield.

[4] This may depend on the previous verb, or be an accusative absolute. He prays that God may fill their eyes with heavenly light. Milton has borrowed this phrase: "with inward eyes illuminated." Samson, 1689.

[5] What blessings His call of them to the faith leads them to hope for.

[6] The riches of His glorious inheritance reserved for the saints.

[7] Infra iii. 7. According to the punctuation of the Vulgate, our faith is said to be in accordance with His powerful operation, or the result of it. The two nouns employed in the text, which are of similar import, serve to give intenseness to the expression. The apostle desires us to know by Divine light how great and powerful is the operation of God on our minds and hearts, by which we are led to conceive faith, and are sanctified.

[8] The Divine power, manifested in the resurrection and glory of CHRIST, encourages us to hope for grace and salvation.

[9] Every power—every being. This seems directed against those who imagined the angels to be superior to CHRIST.

[10] Ps. viii. 8.

[11] To be.

[12] Triumphant as well as militant.

[13] Partaking of His gifts: "The body is the fulness of the head. Through all the members, therefore, His body is filled up." St. Chrysostom.

[14] CHRIST fills all with His influence and grace. The verb may be rendered actively as being in the middle tense.

CHAPTER II.

Those who were before dead in sin have been restored to life by Christ, not by their own works, but gratuitously through faith. He shows that the Gentiles, who before were strangers to the Divine promises, have become fellow-citizens of the saints through Christ, by faith, which is a gift of God, and that they have the same foundation as the patriarchs and prophets.

1. And you,[1] when ye were dead by your[2] offences and sins,[3]

2. Wherein ye once walked[4] according to the course[5] of this world, according to the prince of the power of this air,[6] the Spirit, who now worketh in the children of unbelief,[7]

3. Among whom also we all[8] lived[9] in time past in the lusts of our flesh, doing the will of the flesh, and of the thoughts,[10] and we were by nature[11] children of wrath,[12] as even the rest:[13]

4. But[14] God, who is rich in mercy, through His great love, wherewith He hath loved us,

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[1] Coloss. ii. 13. This first sentence in the text is in the accusative case, governed, it would appear, by the verb in the fifth verse, where it is repeated.

[2] G. P. have not the pronoun, which, however, is found in most manuscripts and versions.

[3] The former may mean lighter transgressions through frailty; the latter, grievous crimes.

[4] Lived habitually.

[5] The Greek term αἰῶν generally signifies a period, or age; but in its connexion here it must mean evil maxims and usages. Sæculum in Latin bears this sense. "Corrumpere et corrumpi sæculum vocatur." Tacitus, Germanicus c. xix. It may have reference to the philosophical system, which prevailed among them, and which was ineffectual in subduing the human passions.

[6] The prince having power of the air. The chief demon is thus described, because he exercises a secret but great power in the atmosphere.

[7] This spirit is the prince just mentioned, although the noun is not in the same case, the apostle sometimes neglecting grammatical accuracy. He exercises great power over unbelievers, and also over those who are refractory.

[8] Jews. The apostle speaks in general.

[9] The term implies habitual conduct.

[10] This may be referred to lusts, as distinguishing the internal from the external acts.

[11] On account of our fallen condition, which gave occasion to actual sin.

[12] Sinners subject to Divine wrath on account of our crimes. "We all did things deserving of vengeance." St. Chrysostom.

[13] The Gentiles.

[14] "But." St. Jerome is of opinion that this particle, which breaks the sentence, was foisted in by some copyist, or that the apostle, in the ardour of his zeal, neglected this inaccuracy of speech.

5. Even when we were dead in sins, hath given us life together with CHRIST, (by whose[1] grace ye are saved.)

6. And hath raised us up, and seated us together[2] in heavenly places in CHRIST JESUS:

7. That He might show in the ages to come[3] the abundant riches of His grace, in kindness towards us in CHRIST JESUS.

8. For by grace ye are saved[4] through faith, and that not of yourselves: for it is the gift of God,

9. Not of works, that no man may glory.

10. For we are His workmanship, created in CHRIST JESUS,[5] in good works, which God hath prepared, that we should walk in them.[6]

11. Wherefore be mindful, that ye *were* Gentiles formerly in the flesh,[7] ye who are called foreskin[8] by that which is called circumcision in the flesh, made by hand:[9]

12. That ye were at that time without CHRIST, estranged from the society[10] of Israel, and strangers to the covenants,[11] not having the hope of the promise, and without God[12] in this[13] world.

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[1] The relative pronoun is wanting in G. P., but is found in four Uncial manuscripts.

[2] With CHRIST. Our life by grace is the commencement of that eternal life, in which we shall reign with CHRIST in heaven. He is said to have already accomplished that of which by the gifts already bestowed, He has given us the assurance.

[3] In all future time.

[4] Delivered from sin, and placed in the way of salvation.

[5] Faith and sanctification being Divine gifts, the justified believer is a work of God, who gives him a supernatural existence, by enabling him to believe and obey. "He here insinuates regeneration: for it is truly a new creation." St. Chrysostom.

[6] The good works of the believer are divinely prepared, since he is moved by grace to perform them. "Not to begin only, but to walk in them: for we need constant virtue, continued to our death." St. Chrysostom.

[7] By your natural birth.

[8] Contemptuously, because not circumcised.

[9] They were so called by the Jews. The apostle, by adding the epithet "made by hand," insinuates that circumcision of the spirit gives us the privileges of children of God.

[10] The system of government—the polity.

[11] The covenant of mercy so often renewed by God. Some read, "the covenants of the promise." The apostle speaks of their former state as heathens.

[12] Practically ignoring the true God.

[13] G. P. "the."

13. But now in Christ Jesus, ye who once were afar off, are made nigh in[1] the blood of Christ.

14. For He is our peace,[2] who hath made both one,[3] and demolishing the middle wall of partition,[4] enmity in His flesh,[5]

15. Making void the law of commandments in decrees,[6] that He may make in Himself two into one new man,[7] making peace,

16. And may reconcile both in one body to God by the cross, killing enmity in Himself.[8]

17. And coming He preached peace to you, who were afar off,[9] and peace to those who were near:[10]

18. For through Him we both have access in one spirit[11] to the Father.

19. Now therefore ye are not strangers and foreigners;[12] but ye are fellow-citizens of the saints,[13] and *ye are* domestics of[14] God,

20. Built upon the foundation of the apostles and prophets,[15] the chief corner stone being Christ Jesus Himself,

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[1] Through.

[2] Our peacemaker.

[3] Jews and Gentiles.

[4] This contains an allusion to the wall of the temple, which separated it from the court of the Gentiles.

[5] He destroyed enmity. This may be taken in apposition with the law, about to be mentioned, and may be governed by the verb which follows.

[6] Both terms seem to be used to qualify the law. Its various prescriptions are designated by them. St. Jerome, however, understands the latter term of the evangelical dogmas which Christ substituted to the ceremonial observances.

[7] The distinctions of heathen and Jew were to be absorbed in the Christian character.

[8] G. *ἐν ἀυτω.* V. in ipso. P. "thereby." In Himself Christ slew enmity, destroying the principle of separation by offering Himself a victim for all.

[9] Gentiles.

[10] Jews.

[11] As children sanctified by the Spirit of God, and animated with filial confidence. Rom. v. 2.

[12] Sojourners. The proselytes may be alluded to.

[13] Living under the same government.

[14] You belong to the family—you are inmates of the house.

[15] The Gentile converts, becoming associated with the Jews, were made sharers in their privileges as descendants of the patriarchs, and depositaries of the prophecies. The Church of the Gentiles was built on this foundation; it was not an institution altogether new. "Observe, that we have been enrolled in the same city as the Jews generally, and even with the holy and great men, Abraham, Moses, and Elias." St. Chrysostom.

21. In whom all the building framed together[1] groweth into a holy temple in the Lord,

22. In whom ye also are built together for a dwelling of God in spirit.[2]

CHAPTER III.

Paul taught this mystery, revealed to the prophets and apostles, that the Gentiles through Christ would be partakers of the promises of God; to whom he prays that they may be strengthened in spirit, and being well rooted in charity, may be fully taught the Divine mysteries.

1. For this cause I Paul, the prisoner[3] of JESUS CHRIST, for you Gentiles,[4]

2. If, however, ye have heard[5] the dispensation[6] of the grace of God,[7] which is given me for you:

3. That according to revelation the mystery was made known[8] to me, as I have written before briefly,[9]

4. As ye reading may perceive my understanding[10] in the mystery of CHRIST,[11]

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[1] Built up in compact form.

[2] The faithful are individually temples of God, whilst all belong to the great temple, which is the Church. They are spiritually His habitation.

[3] A prisoner at Rome. "I do not style Paul blessed, because he heard unutterable things, so much as on account of his chains: I do not esteem him blessed, for having been snatched up to the third heaven, but I call him blessed for his chains." St. Chrysostom.

[4] To procure their salvation.

[5] This does not always imply doubt, it is an indirect affirmation. They had heard of his extraordinary call to the apostolic office, and had listened to his preaching; but all had not fully appreciated the blessing.

[6] The office of dispenser—the apostolic charge.

[7] This here means the apostleship. See Romans i. 5.

[8] G. P. "He made known unto me." The Vulgate reading is adopted by Schott, as having the general support of antiquity.

[9] This appears to refer to the preceding part of this epistle. The Greek might be rendered "shortly before:" but there is no other foundation for believing that the apostle had already written to the Ephesians, although St. Chrysostom conjectures that he may have done so.

[10] Knowledge.

[11] The incarnation and redemption.

5. Which to[1] other generations was not made known to the sons of men, as it is now revealed to His holy apostles[2] and prophets[3] in spirit,[4]

6. That the Gentiles should be co-heirs, and of the same body, and partakers of His promise in Christ Jesus[5] by the Gospel,[6]

7. Whereof I was made a minister according to the gift of the grace of God,[7] which is given me according to the operation of His power.

8. To me the least of all saints is this grace given, to preach among the Gentiles the unsearchable riches[8] of Christ,

9. And to enlighten all, what is the dispensation[9] of the mystery hidden during ages[10] in God, who created all things:[11]

10. That the manifold wisdom of God may be known to principalities, and powers in heavenly places through the Church.[12]

11. According to the eternal purpose[13] which He formed[14] in Christ Jesus our Lord:

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[1] G. P. "in." Modern critics expunge this preposition, on the general authority of ancient manuscripts. The mystery was not known to past generations—to the men of past ages. These are two forms of expressing the same idea. "The apostles indeed spoke of it; but they did not know it accurately, since not even the apostles after they had heard of it, understood it, for it far surpassed human understanding, and the general expectation." St. Chrysostom.

[2] He designates as holy his colleagues, who were sent by Christ when He was on earth.

[3] Of the New Covenant.

[4] The article not being used, the text may mean the spirit of man, enlightened no doubt by the Holy Spirit.

[5] G. P. omit "Jesus."

[6] The call of the Gentiles to be members of the Church, is expressed in these ways. They were to inherit with the Jews the blessing promised to their ancestors: they were to be members of the same mystical body, and to share in the fulfilment of the promises.

[7] The apostleship.

[8] His goodness, grace, mercy, which cannot be fully conceived.

[9] G. P. "Fellowship." The Vulgate reading is now received by critics as supported by the best manuscripts, among others by that of St. Chrysostom. The term signifies economy, plan, counsel.

[10] G. ἀπο των αἰώνων. V. a sæculis.

[11] G. P. "by Jesus Christ." These words are rejected by critics, as destitute of support from ancient manuscripts.

[12] The wisdom of God, as manifested in the Church of Christ, is displayed to the contemplation of the heavenly spirits, who admire what they never could have conceived, the Divine condescension for the salvation of man. Earthly principalities and powers also hear the announcement of the Divine mysteries.

[13] Lit. "purpose of ages."

[14] His eternal counsel was to be executed through the Redeemer.

12. In whom we have boldness and access with confidence, by the faith of Him:[1]

13. Wherefore I desire[2] that ye faint not in[3] my tribulations[4] for you: which is your glory.

14. For this cause I bend my knees[5] to the Father of our Lord JESUS CHRIST,[6]

15. From whom every paternity[7] in heaven and on earth is named,

16. That He would give you according to the riches of His glory,[8] to be strengthened with power by His Spirit in the inner man,[9]

17. That CHRIST may dwell by faith in your hearts: ye being rooted and founded in charity,[10]

18. That ye may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth:[11]

19. To know also the love of CHRIST which passeth knowledge,[12] that ye may be filled to the whole fulness of God.[13]

20. Now to Him who is able to do all things more abundantly than we ask, or understand, according to the power which worketh in us,

21. To Him glory in the Church and in CHRIST JESUS for all generations, world without end.[14] Amen.

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[1] In Him.

[2] I beg you.

[3] On account of.

[4] The sufferings which the apostle had endured at Ephesus for the faith, were calculated to dishearten the weak, although in themselves they were glorious to religion.

[5] In prayer.

[6] "Of our Lord JESUS CHRIST." St. Jerome was of opinion that these words are not genuine. They are wanting in the three chief manuscripts.

[7] All authority.

[8] His glorious riches—His abundant grace.

[9] To be inwardly strengthened, and made perfect.

[10] As deep-rooted trees not easily shaken, as buildings on a solid foundation.

[11] Of the Divine mystery.

[12] To know it in some degree.

[13] That you may receive His gifts abundantly.

[14] This text contains a double expression to denote eternal duration. In this epistle the apostle uses terms which were used by the votaries of the Oriental philosophy, and which the Gnostics afterwards employed in their vain systems of *eons*, *pleroma*, &c.

CHAPTER IV.

He exhorts them to unity of spirit, showing that Christ had given different gifts to different persons, and had instituted in the Church various orders, to continue until the end of the world, for the building up of His body: he admonishes them, therefore, to put off the old man, and put on the new man, and explains the properties of each: and he also admonishes them, that, whilst abiding in the body, they keep far from those, who being blinded in mind, follow without restraint the lusts of the flesh, and that they adopt new habits of life, condemning their former habits.

1. I therefore, the prisoner[1] in the Lord, beseech you to walk worthy of the vocation wherewith ye are called,[2]

2. With all humility, and meekness, with patience, bearing with one another in charity,

3. Careful to keep the unity of the Spirit[3] in the bond of peace.

4. One body and one spirit, as ye are called in one hope of your calling.[4]

5. One Lord, one faith, one baptism.

6. One God,[5] and Father of all, who is above all, and through all, and in us[6] all.

7. But to every one of us is given grace, according to the measure of the gift of CHRIST.[7]

8. Wherefore he[8] saith: "Ascending on high He led captivity captive:[9] He gave gifts to men."[10]

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[1] Supra ch. iii. 1.

[2] 1 Cor. vii. 27; Philip. i. 27. To the faith.

[3] The article is used in the text. The Divine Spirit inspires a love of unity, and binds together the faithful in peace and love. Rom. xii. 10. St. Jerome observes: "This passage bears strongly on heretics, who destroying and corrupting the bond of peace, imagine that they have unity of spirit, which is only preserved by the bond of peace. For when we all do not speak alike, but one says, 'I belong to Paul;' another, 'I am of Apollo;' another, 'I am for Cephas,' we divide the unity of the Spirit, and tear it in pieces."

[4] The glory of heaven.

[5] Mal. ii. 10.

[6] G. P. "you." All critics now prefer the Vulgate reading.

[7] As He pleases. Rom. xii. 3; 1 Cor. xii. 11; 2 Cor. x. 13.

[8] The Psalmist. Ps. lxvii. 19.

[9] G. P. "and." Schott marks it as doubtful.

[10] The Psalmist has: "Thou hast received gifts in men." St. Jerome says that the apostle, writing after the foundation of so many churches throughout

9. Now that He ascended, what is it but that He also descended first into the lower parts of the earth?[1]

10. He who descended is the same also who ascended above all the heavens, that He might fill all things.[2]

11. And He gave[3] some indeed apostles, and some prophets,[4] and some evangelists,[5] and others pastors and teachers[6]

12. For the perfecting of the saints[7] for the work of the ministry,[8] for the building up of the body of CHRIST;[9]

13. Until we all meet into the unity of faith, and of the knowledge of the Son of God,[10] to a perfect man, to the measure of the age of the fulness of CHRIST;[11]

14. That we may no more be children,[12] tossed to and fro, and

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the world, chose rather to refer to the gifts which He bestowed. He received testimonies of submission from them, as a conqueror from a subdued people, and He bestowed gifts with a munificent hand.

[1] The earth itself may be understood to be the lower parts of creation, to which the Son of God descended. After his death, he descended to the resting-place of the saints, and led them forth to His kingdom. "Our Lord," says St. Jerome, "descended to hell, to lead forth in triumph the souls of the saints, which were there detained."

[2] Manifesting everywhere the fruits of His death.

[3] "That the Father and the Son are the same God is most manifestly proved from this passage, since what CHRIST is here said to have established, God the Father, in the first epistle to the Corinthians, is stated to have done." St. Jerome.

[4] Prophets, according to St. Jerome, here mean "those who rebuke and discriminate the unbelievers and the ignorant;" men divinely enlightened, and made acquainted with the secrets of the human heart. They were not a class, but individuals specially favoured.

[5] Persons specially devoted to the preaching of the Gospel, in conjunction with the apostles.

[6] Bishops, "who were charged with the care of the whole people." St. Chrysostom. They were at once shepherds of the flock, and teachers.

[7] To lead the faithful to the perfect discharge of their Christian duties.

[8] Entrusted to the apostles, pastors, and others.

[9] To build up the mystical body—the Church.

[10] The object of the ministry left by CHRIST is to bring all to this unity of faith, to this same knowledge of Him, so that each believer may be a perfect man, and attain to maturity in CHRIST.

[11] This phrase means the full age of the believer. When we first profess the faith, we embrace all revealed truth: our further instruction serves to give us a more distinct perception of each doctrine, and to render it our rule of conduct. "He here means by age, perfect knowledge." St. Chrysostom.

[12] But mature men. Children easily believe what is said by each one, and so change their views, when they are differently instructed. Two similitudes are here combined: that of children, and tempest-tost mariners. The state of the disciples of philosophy might well be likened to either. The mature Christian does not suffer himself to be moved from the truth as it is in CHRIST.

carried about with every wind of doctrine in the wickedness[1] of men, in craft[2] according to the contrivance[3] of error.[4]

15. But doing the truth[5] in love, we may grow[6] in all things[7] in Him, who is the head, CHRIST:

16. From whom the whole body, fitted together and connected by every joint which supplieth, according to the operation in the measure of each member,[8] maketh the increase of the body to the building of itself in love.

17. This I say, therefore, and I testify[9] in the Lord, that ye walk no longer, as even the[10] Gentiles walk in the vanity of their mind,[11]

18. Having their understanding darkened, being estranged from the life of God[12] by the ignorance which is in them, on account of the blindness of their heart,

19. Who despairing,[13] have given themselves up to lasciviousness, to the working of all uncleanness, with greediness.[14]

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[1] The Greek term denotes the throw of dice, and refers to cheating as practised by gamblers.

[2] Subtle arts.

[3] G. την μεθοδείαν. V. circumventionem. Artful mode.

[4] Deceit. The wiles of false teachers are assimilated to the cheats of gamblers, and the plots of deceivers.

[5] G. ἀληθεύοντες. V. veritatem facientes. It means here living in conformity with true doctrine.

[6] Spiritually.

[7] In every way.

[8] G. P. "part." Two of the chief manuscripts, including the Alexandrian, have the Vulgate reading. As in the human body the members are fitted to one another, and connected by the various joints, each receiving from the other such influence as serves for the general harmony and strength of the whole, so the various members of the Church are united and combined in one mystic body, to its increase in love.

[9] Adjure. Rom. i. 21.

[10] G. P. "other." This, however, is not found in most of the ancient manuscripts and versions.

[11] According to vain and false views, such as the heathens entertained.

[12] The life which through faith we have in God.

[13] G. P. "being past feeling." The Vulgate reading is supported by the manuscripts of Clermont and St. Germain, and by the Syriac and Arabic versions. The heathens are destitute of a practical sense of right, although they have an abstract knowledge of the principles of natural law. They are also without hope. St. Jerome explains the Greek term as meaning, destitute of sorrow, or remorse for evils committed.

[14] G. ἐν πλεονεξίᾳ. V. in avaritiam. St. Chrysostom takes the Greek term to mean here, immoderate desire; and St. Jerome ascribes a similar sense to the Latin.

20. But ye have not so learned Christ.

21. If, however, ye have heard Him,[1] and have been taught in Him, as the truth is in Jesus.

22. That ye lay aside, according to your former mode of life, the old man, that is corrupted according to the lusts of error[2]

23. And be ye renewed in the spirit of your mind,[3]

24. And put ye on the new man, who is created according to God in justice and holiness of truth.[4]

25. Wherefore laying aside lying, speak ye truth every one with his neighbour, since we are members one of another.[5]

26. Be ye angry, and sin not:[6] let not the sun go down on your anger.[7]

27. Give not place to the devil:

28. Let him who stole, steal no more: but rather let him labour, working with his hands what is good, that he may have whence to give to him who suffereth want.[8]

29. Let no corrupt speech issue from your mouth: but if any

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[1] Through His ministers. The apostle knew that they had heard it, but intimates that they may not have duly received and treasured up the instruction. The particle "if" does not always imply doubt.

[2] Their sinful habits as heathens are personified as the old corrupt man. Col. iii. 8.

[3] Rom. vi. 4.

[4] The conduct of a Christian is here called the new man—the Christian character and virtues. This new being is spiritually created in true justice and holiness, or in these as fruits of revealed truth. Col. iii. 12.

[5] As we are enlightened by Divine truth, we should prize truth in our dealings with our fellow-men. The love which we owe them, especially as members of the Church, should make us sincere. 1 Pet. ii. 1; Zach. viii. 16.

[6] Ps. iv. 5. It is not an exhortation to indulge anger, but a caution to avoid sin, when anger may be excited by severe provocation. St. Jerome says, that "it is permitted to feel indignation at the infliction of wrong; but that the feeling should resemble a breath of air ruffling, for a moment only, the surface of the mind."

[7] Even when it may be just, it should not be easily prolonged. Before the close of day we should compose our mind. "Whatever sins you commit throughout the day, in work, word, or thought, purge them away by penance as night comes on: let your anger be of short duration, and not prolonged to the following day." St. Jerome.

[8] The apostle exhorts to almsgiving as an atonement for past injustice. Where it is possible to repair injustice by restoring the stolen property to its owner, this natural obligation must be fulfilled. Almsgiving may be substituted, when direct restitution is impossible, and may be added, when restitution has been made. Zaccheus proposed to give half of his property to the poor, besides making fourfold restitution.

good[1] for the edifying of faith,[2] that it may give grace[3] to the hearers.

30. And grieve not the Holy Spirit of God,[4] in whom ye are sealed[5] unto the day of redemption.[6]

31. Let all bitterness, and wrath, and anger, and clamour, and blasphemy, be taken away from you, with all malice.

32. And be ye kind one to another,[7] compassionate, forgiving[8] one another, as even God hath forgiven you in CHRIST.

CHAPTER V.

He exhorts them to imitate Christ, shunning all vice and crime, and redeeming the time, to embrace the spiritual exercises which he proposes; he directs wives to be subject to their husbands, and husbands to love their wives, as Christ loves the Church.

1. Be ye therefore followers[9] of God, as beloved children:

2. And walk in love,[10] as CHRIST also hath loved us, and delivered Himself up for us an offering and sacrifice[11] to God for an odour of sweetness.[12]

3. But let not fornication,[13] and all uncleanness, or covetousness,[14] be even named among you, as it becometh saints:

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[1] Speech, let it come freely.

[2] To strengthen faith. G. της χρείας. P. "for the use of edifying." St. Jerome rendered it, "opportunitatis;" but the ancient Vulgate had, "fidei;" and πίστεων is found in four Uncial manuscripts, and very many others.

[3] Satisfaction, benefit.

[4] "The Spirit is not grieved, nor does the Divinity suffer any disturbance; but this is said that we may estimate the Divine affections by the aid of human language." St. Jerome.

[5] In confirmation.

[6] The resurrection.

[7] Coloss. iii. 13.

[8] The verb signifies to grant a favour, but it is used also for forgiving. 2 Cor. ii. 10.

[9] Lit. imitators. They are called on in the last verse to imitate His mercy and bounty.

[10] John xiii. 34; xv. 12; 1 John iv. 21.

[11] The two sacrificial terms are here employed.

[12] Acceptable, as the sweet odour of an holocaust.

[13] Coloss. iii. 5.

[14] Greediness of pleasure. See St. Jerome.

4. Or filthiness, or foolish talking, or buffoonery,[1] which is not to the purpose:[2] but rather thanksgiving.[3]

5. For know ye this, understanding[4] that no fornicator, or unclean,[5] or covetous man, which is idolatry,[6] hath inheritance in the kingdom of the Christ, and God.[7]

6. Let no man deceive you with vain words:[8] for because of these things the anger of God cometh on the children of unbelief.[9]

7. Become not therefore partakers with them.[10]

8. For ye were once darkness; but now light in the Lord. Walk as children of light:

9. For the fruit of the light[11] is in all goodness, and justice, and truth:[12]

10. Proving,[13] what may be well pleasing to God:[14]

11. And have no fellowship with the unfruitful works of darkness,[15] but rather reprove them.[16]

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[1] G. *ἐυτραπελία.* V. scurrilitas. P. jesting. The apostle speaks of ribaldry and obscenity.

[2] G. P. "which are not convenient." The Alexandrian and Vatican manuscripts have the perfect tense, whilst the common reading is in the participle. It is a mild mode of expressing indecency.

[3] Praise to God; or pleasing discourse, edifying the neighbour. "A gracious tongue in a good man aboundeth." Eccl. vi. 5. St. Jerome interprets the term in this way.

[4] G. P. "for this ye know." The reading represented by the Vulgate is now unanimously received, as Baumgarten-Crusius avows.

[5] This may refer to self-defilement, or other unnatural impurity.

[6] G. P. "who is an idolater." The readings vary. The unbounded desire of carnal pleasure is here meant. Idolatry is called fornication by the prophets; and unbridled lust is here called idolatry.

[7] *Τοῦ χριστοῦ καὶ ϑεοῦ.* The same is Christ and God. His glorious kingdom is not for the unclean.

[8] Vain speculations, not consistent with revealed truth. St. Jerome understands the text of such as deny any future torments, beyond inward pain of conscience. "These views are presented in captivating language, calculated to soothe sinners, but whilst they inspire confidence, they lead them on to eternal torments." Matt. xxiv. 4; Mark xiii. 5; Luke xxi. 8; 2 Thess. ii. 3.

[9] G. *ἀπειϑείας.* V. diffidentiæ. P. disobedience. Persons who cannot be persuaded of the truths of religion.

[10] Give not ear to them, be not led astray by them.

[11] G. P. "of the Spirit." This reading is now generally rejected, the Vulgate being supported by manuscripts and versions. See Whitby.

[12] The experience which they had of the blessings of religion, should fortify them against seduction.

[13] Diligently examining.

[14] G. P. "to the Lord."

[15] The works of unbelievers are fruitless for eternity.

[16] Those who do such works.

12. For the things which are done by them in secret, it is shameful even to mention.

13. But all things which are reproved, are manifested by the light:[1] for all that is manifested, is light.[2]

14. Wherefore he saith:[3] Rise, thou who sleepest, and arise from the dead, and CHRIST will enlighten thee.

15. See therefore, brethren, how ye walk cautiously: not as foolish,[4]

16. But as wise, redeeming[5] the time, because the days are evil.[6]

17. Therefore become not unwise, but understanding[7] what is the will of God.

18. And be not drunk with wine, wherein[8] is luxury; but be ye filled with the Holy Ghost,[9]

19. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and hymning in your hearts[10] to the Lord,

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[1] The turpitude of evil actions becomes more manifest by the light of revelation, and by the good conduct of believers. "The light reproves what is done in darkness: so that if you, he says, be virtuous and worthy of admiration, the wicked cannot lie hid, for as when a lamp is set up, all are enlightened, so that a thief cannot steal, in like manner, when your light shines, the wicked will be reproved and detected." St. Chrysostom.

[2] It becomes lightsome—it is clear and well understood, or whatever is manifested voluntarily, is light: men seek to conceal only their evil deeds. St. Chrysostom understands it of the change which takes place in the sinner, who, on being rebuked for his transgressions, becomes penitent, and passes to the light.

[3] This appears to be a quotation; but the passage in these precise terms is nowhere found. It may be the interpretation of some text, as that of Isaiah: "Awake and give praise, ye that dwell in the dust," xxvi. 19, or: "Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee." lxi. 1.

[4] Coloss. iv. 5.

[5] Putting it to the best advantage.

[6] Dangerous. "Men are the authors of the evils which happen in time: on their account the days are styled evil." St. Chrysostom.

[7] Understand. The verb γίνεσθε is understood. Rom. xii. 2; 1 Thess. iv. 3.

[8] In drunkenness. The relative may be referred to the phrase, or to wine, as the occasion of lust. "Drunkenness is not the consequence of wine, but of excess." St. Chrysostom.

[9] G. ἐν πνεύματι. P. "the Spirit." The faithful should seek to obtain the abundance of spiritual gifts. "Is this in our power?" asks St. Chrysostom. "Certainly: for if we banish falsehood, bitterness, fornication, impurity, covetousness from our soul, if we become kind, compassionate, bountiful to one another, if we avoid scurrility, if we try to prepare ourselves, what prevents the Holy Ghost from coming and flying to us?"

[10] G. P. "heart." The plural is in the manuscripts generally. "Let those

20. Giving thanks always for all things, in the name of our Lord JESUS CHRIST, to God and the Father.[1]

21. Subject to one another in the fear of CHRIST,[2]

22. Let women be subject[3] to their husbands, as to the Lord:

23. Because man is head of the woman,[4] as CHRIST is head of the Church:[5] Himself[6] Saviour of His[7] body.

24. But as the Church is subject to CHRIST; so also women to their husbands in all things.[8]

25. Husbands, love your wives, as CHRIST also hath loved the Church, and delivered Himself up for it,

26. That He might sanctify it, cleansing it with the laver of water in the word of life,[9]

27. That He Himself might present[10] to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it may be holy and without blemish.

28. So also[11] the men ought to love their wives, as their own bodies. He who loveth his wife, loveth himself.

29. For no man ever hated his own flesh, but he nourisheth and cherisheth it, as also CHRIST the Church:

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whose office it is to sing in the church, understand that they must sing in their hearts, rather than with the voice: and that they must not imitate players, who prepare their throats and jaws by various potions and applications. Theatrical tunes and songs should not be heard in the church, but God is to be honoured in fear, in work, and by the knowledge of the Scriptures." St. Jerome.

[1] To Him who is God and Father.

[2] G. P. "of God." The Vulgate reading is generally adopted. It is found in St. Chrysostom.

[3] Gen. iii. 16; Col. iii. 18; 1 Pet. iii. 1. G. P. "wives, be submissive." Lachmann adopts the Vulgate reading, which is conformable to the Alexandrian manuscripts. St. Jerome did not find the verb in either form in the Greek copies.

[4] 1 Cor. xi. 3.

[5] G. P. "and." Critics generally reject the conjunction.

[6] Is. This is understood, but not expressed in the ancient manuscripts, to which the Vulgate is conformable.

[7] G. P. "the."

[8] That are lawful. "If married persons live in harmony, their children are well trained, and their domestics are kept in order, and their neighbours, friends, and relatives experience edification: but if it be otherwise, all things are in inextricable confusion." St. Chrysostom.

[9] G. P. omit "of life." "In what word?" asks St. Chrysostom. "In the name of the Father, and of the Son, and of the Holy Ghost."

[10] G. P. "it." The common consent of critics supports the Vulgate reading.

[11] Five of the chief manuscripts have this conjunction, which is wanting in G. P.

30. For we are members of His body, of His flesh, and of His bones.

31. For this cause man shall leave his father and mother,[1] and shall cleave to his wife, and they shall be two in one flesh.[2]

32. This mystery[3] is great, but I say in CHRIST, and in the Church.

33. Nevertheless let you also severally each love his wife, as he loveth himself: and let the wife fear[4] her husband.

CHAPTER VI.

Let children obey their parents, and servants their masters: and on the other hand let parents be mindful of their duty towards their children, and masters towards their servants. He warns them to put on the armour of God, the various parts of which he explains, and resist their spiritual enemies. He also asks them to pray for him.

1. Children, obey in the Lord[5] your parents: for this is just.

2. "Honour thy father and thy mother,"[6] which is the first commandment with promise,[7]

3. "That it may be well with thee, and thou mayest be long-lived on the earth."

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[1] Gen. ii. 24; Matt. xix. 5; Mark x. 7.

[2] 1 Cor. vi. 16.

[3] G. τὸ μυστήριον τοῦτο. V. Sacramentum hoc. The Greek term is used of mysteries, properly so called, and of sacraments, as Divine instruments of grace. The Latin term admits of still greater latitude. I have preferred the literal rendering of the Greek, lest I should seem to seek support for the sacramental character of marriage in an ambiguous word. The mysterious nature of conjugal union is declared by the apostle in consequence of its typical relation to the union of CHRIST with the Church. From its first institution it was so referred, although this was not then declared, nor was grace attached to it. "He calls it a great mystery, because blessed Moses, or rather God intimated something great and wonderful." St. Chrysostom.

[4] Respect him.

[5] In a spirit of faith, from a sense of the Divine obligation: "according to the Lord: for God, he says, hath so commanded . . . . in those things which are not offensive to God." St. Chrysostom.

[6] Exod. xx. 12; Deut. v. 16; Eccli. iii. 9; Matt. xv. 4; Mark vii. 10; Coloss. iii. 20.

[7] A special promise of long life is attached to the observance of this commandment. A general threat and promise regarding all the commandments go before.

4. And ye, fathers, provoke not your children to anger; but bring them up in discipline and the correction of the Lord.[1]

5. Servants, be obedient to the carnal masters[2] with fear and trembling,[3] in the simplicity of your heart, as to CHRIST:

6. Not serving to the eye, as pleasing men,[4] but as servants of CHRIST, doing from the heart the will of God.

7. Serving with good will, as the Lord, and not men:[5]

8. Knowing, that every one, whatsoever good he shall do, shall receive this[6] from the Lord, whether bond or free.

9. And ye, masters, do the same to them,[7] laying aside threats,[8] knowing that the Lord both of them and you[9] is in heaven, and that there is no respect of persons with Him.

10. As to the rest,[10] brethren, be strengthened in the Lord, and in the power of His might.[11]

11. Put ye on the armour[12] of God, that ye may stand against the wiles[13] of the devil:

12. For our wrestling is not against flesh and blood,[14] but against

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[1] Instructing them in Christian maxims, and admonishing them to act accordingly. The Greek term, as St. Jerome remarks, "means rather admonition and instruction, than austerity."

[2] Lit. the masters according to the flesh. Coloss. iii. 22; Tit. ii. 9; 1 Pet. ii. 18.

[3] The apostle wished them to remember their absolute dependence on their masters, that they might not be wanting in respect and obedience.

[4] Lit. not with eye-service as men-pleasers.

[5] As serving the Lord rather than men. The Hebrews in expressing preference seem to exclude altogether that which is secondary. "Inasmuch as many in the commencement of Christianity thought that Gentile masters might be slighted, the apostle lays down the rules of the various classes with so much moderation, that he may not be thought to excite the slaves against the masters, and on the other hand he declares that no regard is due to commands of masters in sinful and profane matters." St. Jerome.

[6] Its reward. All are equal in this respect. God will not fail to reward virtue, which men often fail to recompense.

[7] Act in like manner towards them; have God in view, and be governed by Christian principles.

[8] Avoiding the habit of threatening.

[9] G. P. "your Master also." The Vulgate reading is supported by many manuscripts and fathers.

[10] G. P. "my." The pronoun is wanting in many manuscripts.

[11] The repetition of the same idea is intended to express it more forcibly. The faithful are exhorted to seek strength from God, whose power is irresistible.

[12] A panoply furnished by God.

[13] The enemy lies in ambush, and may assail us unexpectedly.

[14] Mortal men.

the princes and the powers, against the world-rulers of this darkness,[1] against the spirits of wickedness,[2] in the high places.[3]

13. Wherefore take ye the armour[4] of God, that ye may be able to resist in the evil day,[5] and to stand perfect in all things.[6]

14. Stand, therefore, having your loins girt in truth, and having on the breastplate of justice,

15. And having your feet shod with the preparation of the Gospel of peace.[7]

16. In[8] all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts[9] of the most wicked one,

17. And take the helmet of salvation,[10] and the sword of the Spirit,[11] (which is the word of God.)

18. Through all prayer and supplication, praying always in spirit, and watching in it,[12] with all earnestness and entreaty for all the saints,

19. And for me, that speech may be given me in the opening of my mouth[13] with boldness, to make known the mystery of the Gospel.

20. For which I am ambassador in a chain,[14] so that in it I may speak boldly, as it behooveth me.

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[1] Against those who rule this dark world. The wicked spirits exercise great power in this world; but under Divine control, which makes their efforts subordinate to the great designs of God. St. Chrysostom understands them to be so designated, "because they are the cause of evil works."

[2] Wicked spirits. The Greek has: "The spiritual things of wickedness."

[3] The Greek term means heavenly places; here it can only designate the high regions of the atmosphere. These spirits hover above us, and watch for our ruin. "It is the opinion of all the doctors that the air which separates heaven and earth is full of adverse powers." St. Jerome.

[4] Panoply.

[5] The time of attack. "He calls the evil day the present life and this wicked world, on account of the evils that take place in it." St. Chrysostom.

[6] The Greek may be rendered: "stand, having subdued all." It contains an allusion to a champion, who maintains his position, having overcome all his antagonists.

[7] The Gospel prepares us for the spiritual combat, by inspiring patience.

[8] G. P. "above all." Lachmann adopts the Vulgate reading.

[9] Darts pointed with inflammable matter.

[10] The saving helmet—hope in our Saviour.

[11] This is a beautiful description of the Christian armour. The Divine word is as a sword wherewith the Spirit of God arms the soldier of CHRIST.

[12] G. P. "thereunto."

[13] To open.

[14] The apostle was bound by a single chain, being in what was styled *custodia*

21. But that ye also may know the things which regard me, what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you,

22. Whom I have sent to you for this same purpose, that ye may know the things which concern us, and that he may comfort your hearts.

23. Peace to the brethren, and charity with faith from God the Father, and the Lord JESUS CHRIST.

24. Grace with all who love our Lord JESUS CHRIST in incorruption.[1] Amen.[2]

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militaris. The condition of a prisoner was unfavourable to his preaching the Gospel, although many approached him.

[1] St. Jerome explains the text of those whose love for CHRIST is manifested in shunning the corruption of sin. "How many love the Lord and are ready to suffer banishment, martyrdom, distress, and all kinds of ignominy for Him, and nevertheless are overcome by carnal lust. The apostle does not wish grace for them, for the grace of the Lord is with all who love Him without corruption."

[2] Many manuscripts add: "Written from Rome unto the Ephesians by Tychicus." This seems to be correct.

INTRODUCTION

TO THE EPISTLE TO THE PHILIPPIANS.

The apostle Paul, in obedience to a supernatural call in a vision, passed into Macedonia, with Luke, Silas, and Timothy, and preached at Philippi, a chief city of Macedonia, about the year 51 or 52, of the Christian era. The expulsion of a demon from the body of a girl, who was possessed by a pythonic spirit, and who brought great gain to her masters, provoked their opposition, and resulted in the scourging and imprisonment of Paul and Silas, by order of the magistrates; but the miraculous earthquake, by which the prison was shaken during the night, its doors thrown open, and the chains of the prisoners loosed, led to the conversion of the jailer and his family, and to the honourable liberation of the apostle and his companion. The faithful of Philippi cherished at all times a tender affection for him, and cheerfully contributed to his wants, especially when he was a prisoner at Rome, whither they sent their offerings by the hands of Epaphroditus, probably their bishop. Paul showed his confidence and tender regard for them by accepting their contributions, which he also gratefully acknowledged in this epistle, wherein he praises their piety and zeal. No word of reproof occurs throughout, which is a great token of their fervour. The letter was written in the year 62, and forwarded by Epaphroditus. It is believed to have been one of the last written during his first imprisonment at Rome, as it indicates confidence that he would soon be set at liberty.[1] In the mean time, he determined to send Timothy to visit them, in order to learn from him the state of their church.

[1] Ch. ii. 24.

It commences with expressions of tender affection, and of his earnest desire that they should advance in knowledge and piety. He assures them that his imprisonment has resulted to the advantage of religion, and that the name of CHRIST has been made known by many who were encouraged by his fortitude in suffering, and by others through a spirit of rivalry and contention. He desired to die, in order to be with CHRIST; but he felt that his presence on earth was still necessary, to strengthen the faithful whom he had brought to the knowledge of salvation. In order to banish from among them all pride and ambition, and to stimulate them to the practice of humility, he presented to their consideration the humiliations and sufferings of CHRIST. He warned them to beware of judaizing teachers, who gloried in circumcision, whilst he who was circumcised, and had been a strict follower of the law, nay, a persecutor of Christians, put no longer any confidence in aught but the justifying grace which comes by faith, through the merits of the Redeemer. He denounces the enemies of the cross as the slaves of sensuality, and declares that eternal perdition awaits them. With great earnestness he exhorts the faithful to practise all virtues; and he thanks them for the new evidence which they had given of their attachment to him, in their gift, of which Epaphroditus was the bearer.

This epistle, though short, is replete with instruction. The mystery of the crucifixion is most strikingly presented to view; the glory and the humiliation of the Son of God are set before us; and the homage due to Him from all intelligent creatures is declared. Enemies of the cross still abound, not merely the open blasphemers of the mystery, but false and weak Christians, whose lives belie their holy profession. Let all ponder the words of the apostle, and they will surely feel remorse and compunction.

THE EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAPTER I.

From the great love which he has for the Philippians, he manifests to them that his sufferings have resulted to the greater advantage of the Gospel, but for which consideration he would desire to be loosed from the body, and to be with Christ. He exhorts them to live in a manner conformable to the Gospel of Christ, observing that they have already suffered afflictions for His sake.

1. Paul and Timothy,[1] servants of JESUS CHRIST,[2] to all the saints[3] in CHRIST JESUS, who are at Philippi, with bishops[4] and deacons,

2. Grace to you, and peace from God our Father, and the Lord JESUS CHRIST.

3. I give thanks to my God in all remembrance of you,[5]

4. Always in all my prayers for all of you, making supplication with joy,

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[1] The apostle associates Timothy with himself, as a bishop sharing the high functions, whose plenitude belongs to the apostleship. Timothy had accompanied Paul in his journeys to Philippi. Acts xvi. 20.

[2] Of his apostolic dignity he makes no mention, but uses a designation common to both.

[3] The faithful.

[4] "What does this mean? Were there at that time many bishops of one city? By no means; but he styled the priests by this name; for up to that time they used the names promiscuously, and the bishop was even styled deacon." St. Chrysostom.

[5] Whenever I remember you; or, being constantly mindful of you.

5. For your fellowship in the Gospel of Christ[1] from the first day until now,

6. Being confident of this very thing, that He who hath begun in you a good work, will complete it until the day of Christ Jesus,[2]

7. As it is meet for me to think this for all of you: because I have you in my[3] heart, both in my bonds, and in the defence and confirmation of the Gospel,[4] that ye all are partakers of my joy:[5]

8. For God is my witness, how I long after[6] you all in the bowels[7] of Jesus Christ.

9. And this I pray, that your charity may more and more abound in knowledge, and in all understanding,[8]

10. That ye may approve the better things, that ye may be sincere, and without offence, until the day of Christ,

11. Filled with the fruit[9] of justice through Jesus Christ, to the glory and praise of God.

12. Now, brethren, I desire ye should know that the things regarding me have fallen out[10] rather to the furtherance of the Gospel:

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[1] G. P. omit "of Christ." The apostle rejoices in their communion in faith, and in their readiness to contribute to aid the cause of the Gospel. Rom. xv. 26; 2 Cor. viii. 4, 9, 13. They had sent him pecuniary relief to Rome, where he then was.

[2] The final judgment is called emphatically by this name; but the day of death, when each one must appear before the Judge, is here designated. The apostle charitably hoped for their perseverance.

[3] Lit. "the."

[4] Whilst he pleaded the cause of Christ, by repelling the charges brought against himself, and laboured to maintain and strengthen it, he was not unmindful of the Philippians, whose generous sympathy he experienced. "His chains, therefore, were a confirmation of the Gospel: and justly indeed; for if he had refused to submit to them, he might have appeared to be an impostor, but when he suffers all things—chains and tribulations—he shows that he endures them through no human motive, but for the sake of God, who will reward him." St. Chrysostom.

[5] G. P. "grace." The grace of suffering for Christ is understood. Simon remarks, that in "the New Testament the Greek term sometimes signifies joy." "What does this mean?" asks St. Chrysostom; "was this the grace accorded to the apostle, to be loaded with chains, to be hunted down, to endure numberless hardships? Undoubtedly."

[6] Love.

[7] Heart. The Jews took the bowels for the seat of the affections.

[8] The Greek term ἀισϑήσει signifies sentiment, feeling, discrimination.

[9] G. P. "fruits." Manuscripts, versions, and fathers, with great harmony support the Vulgate reading, which is now received by all.

[10] Resulted in.

13. So that my bonds were made manifest[1] in CHRIST, in all the court,[2] and in all other *places*;[3]

14. And many of the brethren in the Lord *growing* confident by my bonds,[4] were much more bold to speak the word of God[5] without fear.

15. Some indeed even out of envy and contention: but some also through good will preach CHRIST:

16. Some[6] out of charity, knowing that I am set for the defence of the Gospel:

17. But some[7] through contention preach CHRIST not sincerely, supposing that they raise[8] affliction to my bonds.[9]

18. But what then?[10] So that by all means, whether by occasion,[11] or in truth, CHRIST be preached; in this also I rejoice, yea, and I will rejoice.

19. For I know, that this[12] shall turn to my salvation, through your prayer, and the supply of the Spirit of JESUS CHRIST,[13]

20. According to my expectation and hope, that in nothing I shall be confounded:[14] but with all confidence, as always, now also

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[1] Conspicuous, glorious.

[2] G. *τῳ πραιτωρίῳ*. The judgment-hall, or the pretorian camp, which was at Rome. St. Chrysostom states that the palace was so styled at that time.

[3] The noun is not expressed in the text. Some refer it to men.

[4] Witnessing his intrepidity in suffering.

[5] G. P. omit "of God." Many manuscripts have this addition.

[6] These indeed, namely, they who were last mentioned.

[7] Those. The verses are in inverse order in G. P., but the ancient manuscripts generally support the order of the Vulgate, which is adopted by Schott.

[8] G. P. "add."

[9] These appear to have been persons invidious of the honour and success of the apostle, yet not corrupting the Gospel. "They preached indeed sound doctrine, but their object, and the intention with which they did so, were corrupt." St. Chrysostom.

[10] G. Τί γὰρ. V. Quid enim? Some words must be supplied: What matters it.

[11] G. *προφάσει*. This means, "in appearance;" but in this place it must refer to the motives and spirit of the preacher, rather than to the substance of his discourse. The apostle rejoiced that CHRIST was preached, even when the preacher was influenced rather by a spirit of rivalry, than a zeal for truth. This is what the Vulgate interpreter designates *per occasionem*. The apostle regretted this imperfection; but rejoiced in the good which God accomplished even through weak men.

[12] The preaching of CHRIST: or the present suffering condition of the apostle.

[13] Through His grace. "That is, if I be assisted, if a greater supply of His Spirit be given me unto salvation." St. Chrysostom.

[14] Whatever calamity might overtake him, his hope was fixed in CHRIST.

CHRIST shall be magnified in my body, whether by life, or by death.

21. For to me to live is CHRIST,[1] and to die gain.[2]

22. And if to live in the flesh, this *is* to me the fruit of labour,[3] and what I shall choose[4] I know not.

23. And[5] I am straitened between two things: having the desire of dissolution, and of being with CHRIST, *which is* far better:[6]

24. But to abide still in the flesh is needful for your sake.

25. And having this confidence, I know that I shall abide and continue with you all,[7] for your furtherance, and joy of[8] faith,

26. That your rejoicing[9] may abound in CHRIST JESUS in me, by my coming again to you.

27. Only live in a manner worthy of the Gospel of CHRIST: that whether when I come and see you, or being absent, hear of you,[10] that ye stand in one spirit, with one mind labouring together with the faith of the Gospel;[11]

28. And in nothing terrified by the adversaries: which[12] to them is a cause of perdition, but to you of salvation, and this[13] from God:

29. For to you it is given for CHRIST, not only to believe in Him, but also to suffer for Him:

30. Having the same conflict, such as ye saw in me,[14] and now have heard of me.[15]

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[1] He lived only to promote the glory of CHRIST.

[2] To die was for him the gaining of eternal happiness.

[3] The sentence, which is elliptical, seems to mean, that continuance in life would afford him an opportunity to labour, which would be fruitful before God.

[4] In this conflict of personal feelings and wishes, which were holy, he abandoned himself to the Divine will.

[5] G. P. "For." Critics have adopted the Vulgate reading, which is supported by the general consent of the ancient manuscripts.

[6] Which is far better in itself than to remain on earth.

[7] For some time.

[8] In. The apostle desired by his stay to advance the Philippians in Christian knowledge, and thus to promote their spiritual joy.

[9] G. *καὺχημα.* V. gratulatio.

[10] I shall hear, or see.

[11] Strenuously exerting yourselves to promote it, and cheerfully suffering all things on its account.

[12] Opposition.

[13] This matter is directed by Divine Providence.

[14] When persecuted in their city. Acts xvi. 23.

[15] G. P. "hear."

CHAPTER II.

With admirable feeling he exhorts them to mutual love, concord, and moderation, after the example of Christ, at whose name every knee is bent, and to work out their salvation in fear. He congratulates them on their holy life in the midst of the wicked, and he is happy in having such disciples. He praises Timothy for his sincere preaching of the Gospel and his obedience: in like manner also Epaphroditus, whom he sends to them, after his recovery from sickness.

1. If, therefore, there be any consolation in CHRIST, if any solace of charity, if any fellowship of spirit,[1] if any bowels of[2] compassion:

2. Fill up my joy, that ye be of the same mind, having the same charity, of one accord, thinking the one thing.[3]

3. Nothing[4] through contention, nor through vain-glory, but in humility, each esteeming the other better than himself,[5]

4. Each one not considering[6] the things which are his own,[7] but those of others.

5. For think this[8] in yourselves, which also in CHRIST JESUS;

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[1] The article is not in the text. It may be understood of the union of minds and hearts.

[2] G. P. "and."

[3] G. τὸ ἓν φρονοῦντες. This is a repetition of the first phrase, τὸ αὐτὸ φρονῆτε. Grotius and Middleton think that it refers to what immediately follows, so that the meaning is: studying this one thing that nothing be done through contention. The apostle desires an identity of sentiment and feeling among the faithful, a common charity, a union of mind and heart. "What he says, is this: if ye wish to afford me any consolation in my trials, and any relief in CHRIST, any comfort of love, if you wish to manifest any communion in spirit, if you have any tenderness and compassion, give me full joy." St. Chrysostom.

[4] Let nothing be done.

[5] Each one ought to think humbly of himself, and consider those points in which his neighbour truly excels him. He should not prefer himself to manifest sinners, because he might have been worse, had he been exposed to the same temptations; and he knows not into what depths of vice he may yet fall.

[6] G. P. "let each one consider." The participle is now adopted by all critics.

[7] His own gifts, or good qualities.

[8] P. "let this mind be in you, which was also in CHRIST JESUS." The principal manuscripts have the second person, as in the Vulgate. The meaning seems to be: Entertain the same sentiments in regard to yourselves, which you have in regard to CHRIST. As you believe that He, the Son of God, humbled Himself to death, be ready also to humble yourselves, whatever may be your apparent excellencies.

6. Who being in the form[1] of God, thought it not robbery to be equal[2] with God;

7. But emptied Himself[3] taking the form[4] of a servant,[5] made to the likeness of men,[6] and in fashion[7] found[8] as a man.

8. He humbled Himself, having become obedient unto death, even the death of the cross.[9]

9. Wherefore also God hath exalted Him,[10] and hath given Him the[11] name, which is above every name,

10. That at the name of Jesus every knee should bend[12] of those which are in heaven, on earth, and under the earth,[13]

11. And every tongue should confess, that the Lord Jesus Christ is in[14] the glory of God the Father.

12. Therefore, my beloved (as ye have always obeyed), not as

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[1] This is here taken for nature, as in the following verse. Examples of the like use of the term are found among the classic writers, as Plato de Republica, ii. p. 431.

[2] Οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ. The ancient fathers Chrysostom and Theodoret, and the others generally, give the same interpretation as the Vulgate: ἴσα is for ἴσον, as sometimes in classic writers. See Hippocrat. Jurejur. col. i. p. 42. He deemed it no usurpation, because He Himself was by nature God. St. Chrysostom remarks, that "the apostle says of God Himself, that God, the only begotten Son of the Father, who is in the form of God, who has nothing less than the Father, who is equal to Him, thought it no robbery Himself to be equal to God."

[3] "The ἐκένασε cannot be better expressed than by the Vulgate *seipsum exinanivit*, "emptied Himself of." Bloomfield. This expression does not imply that He divested Himself of the Godhead; but, the assumption of human nature was apparently a yielding up of His majesty and glory. No diminution or change took place in His Divinity.

[4] Nature.

[5] Slave. He not only assumed human nature, but submitted to be treated as a slave, being scourged as such—nay crucified as the vilest malefactor.

[6] He was like to them, a true man, but undefiled, nay perfect. Heb. iv. 15; vii. 26.

[7] Shape, appearance, manner of life.

[8] Presented, ascertained, known.

[9] Heb. ii. 9.

[10] The text has "superexalted."

[11] The article is in the three chief manuscripts.

[12] In homage.

[13] Lit: "of the heavenly, earthly, and infernal *beings*." The angels are commanded to adore Him. Heb. i. 6. Men on earth give Him homage, and such as refuse it now, must give it hereafter. Demons feel His power. Isai. xlv. 24; Rom. xiv. 11.

[14] The Vulgate appears to mean that Christ is in glory with His Father; but the text rather says that the acknowledgment of Christ as Lord redounds to the glory of His Father. *Gloria* has probably been substituted for *gloriam*.

in my presence only, but much more now in my absence, work out your salvation with fear and trembling.[1]

13. For it is God, who worketh in you both to will, and to perform according to the good will.[2]

14. And[3] do all things without murmurs and disputings:[4]

15. That ye may be faultless and sincere[5] children of God, blameless in the midst of a wicked and perverse generation: among whom ye shine, as lights in the world,

16. Holding forth the word of life[6] for my glory[7] in the day of Christ, because I have not run in vain,[8] nor laboured in vain.

17. But if even I be a libation[9] upon the sacrifice[10] and service[11] of your faith, I rejoice, and congratulate with you all.

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[1] Lest they fall into sin.

[2] We can rely on no purpose or effort of our own, but on Divine grace, for which we should earnestly pray. God moves us by His grace to will good, and He gives us strength to accomplish it: but our co-operation is necessary. St. Augustin remarks: "Not because the apostle saith, it is God that worketh in you both to will and work, must we think he taketh away our free will. For if it were so, then would he not a little before have willed them to work their own salvation with fear and trembling. For when they are commanded to work, their free will is called upon: but with trembling and fear is added, lest by attributing their well-working to themselves, they might be proud of their good deeds, as though they were of themselves." De gratia et lib. arb. c. ix. The good will ἐυδοκια may be the Divine good pleasure, by which God determines to bestow grace on the special objects of His favour; or the good disposition of the human will, under the influence of grace. No natural disposition, however excellent, can determine the Divine counsels in the distribution of grace. St. Chrysostom explains it: "on account of His love, His pleasure, that the things pleasing to Him may be performed, that they may be according to His will."

[3] G. P. have not the conjunction.

[4] 1 Pet. iv. 9.

[5] The punctuation of the Vulgate connects these adjectives with the following noun; but in the Greek they are of different genders.

[6] Some, with Beza, conceive that there is an allusion to lights held forth as beacons to distressed mariners: but the term may signify simply: holding fast to the faith, which is the principle of salvation: "being of the number of those who shall be saved—having the seed of life, the pledge of life, life itself." St. Chrysostom.

[7] That he might glory, not vainly, but in the Lord, on the day of judgment in the success of his labours. "Such is your virtue that it will not only lead you to salvation, but reflect glory on me." St. Chrysostom.

[8] The apostle often uses the similitude of a race, to mark both his personal career and his apostolic labours.

[9] The Greek term means poured out as a libation over the victim. It has reference to the shedding of his blood, whilst labouring for their salvation.

[10] They, by faith, were victims.

[11] Lit. "Liturgy." Their faith was a public office, or act of homage, which the apostle offered to God.

18. And rejoice ye also, and congratulate with me for the same.[1]

19. And I hope in the Lord JESUS, to send Timothy[2] to you shortly, that I also may be of good comfort, knowing what concerns you.

20. For I have no man so much of one mind,[3] who, with sincere affection is solicitous for you.

21. For all seek their own, not the things of JESUS CHRIST.[4]

22. Now know ye[5] the proof of him,[6] that as a son[7] to a father, he hath served with me in the Gospel.

23. Him, therefore, I hope to send to you presently, when I shall have seen the things which concern me.

24. And I trust in the Lord, that I myself also shall come to you[8] speedily.

25. But I have thought it necessary to send to you Epaphroditus, my brother and fellow-labourer, and fellow-soldier,[9] and your apostle,[10] and the helper of my need.

26. For indeed, he longed after you all,[11] and he was afflicted, because ye had heard that he had been sick.[12]

27. For he was sick even to death;[13] but the Lord had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow.[14]

28. Therefore I sent him the more speedily, that on seeing him ye may rejoice again, and I may be without sorrow.

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[1] For his sufferings in the cause of CHRIST. "Congratulate with me, he says, since I rejoice in the prospect of my own death." St. Chrysostom.

[2] Acts xvi. 1.

[3] So identified with himself in feeling and solicitude for their welfare.

[4] This is popularly said, to express that very many sought their own interests or glory, rather than the glory of CHRIST. 1 Cor. xiii. 5.

[5] P. "ye know."

[6] His zeal and affection.

[7] Cleaving fondly.

[8] G. P. omit "to you:" which words are in the Alexandrian and Vatican manuscripts.

[9] From these epithets it was clear that he was a bishop.

[10] Many infer hence that he was Bishop of Philippi: others think that the term may be taken in its lowest signification for messenger sent by the Philippians with money to St. Paul. The preceding terms favour the former interpretation.

[11] To see you.

[12] As their bishop he felt that his sickness would afflict them.

[13] With evident danger of death.

[14] The sorrow of losing so faithful a colleague, whilst he himself was a prisoner for the faith.

29. Receive him, therefore, with all joy in the Lord, and treat such with honour:

30. Because for the work of CHRIST he was nigh to death, delivering up his life,[1] that he might fulfil what was wanting on your part towards my service.[2]

CHAPTER III.

No one can glory in legal observances: otherwise Paul would have the greatest reason to glory in them: who nevertheless considered all as loss, that he might gain the justice of God by faith in Christ, always advancing in order finally to attain to perfection: wherefore he exhorts the Philippians to imitate him, rather than the disorderly, who are enemies of the cross of Christ.

1. As to the rest, my brethren, rejoice in the Lord.[3] To write the same things[4] to you is not, indeed, irksome to me, but *it is* necessary for you.

2. Beware of the dogs,[5] beware of the evil workers,[6] beware of the concision.[7]

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[1] Endangering it, probably by pursuing his journey whilst actually sick, or as St. Chrysostom thinks, by approaching the apostle at a time of great excitement and suspicion.

[2] This is not a reproach. They did what was in their power, by sending the relief, which Epaphroditus, at the peril of his life, hastened to deliver. The personal services which he rendered, all would have willingly performed.

[3] This is said to animate them, as having reason of rejoicing in the return of Epaphroditus.

[4] As those which he had spoken when present. Some think that he repeats what he had said in a former epistle, of which, however, there is no evidence.

[5] The dog being remarkable for impudence, greediness, and petulance, is in Scripture the type of the profane. Here it indicates false teachers, especially the advocates of the Jewish rites. The Philippians are charged to guard against them.

[6] The same are here meant as labouring to corrupt the faith of others.

[7] Κατατομή is used as a term of reproach for the advocates of circumcision, who by seeking to ingraft it on Christianity, cut off effectually their disciples from CHRIST. The play on the word is imitated by the Latin and English interpreters.

3. For we are the circumcision,[1] who in spirit[2] serve God, and glory in CHRIST JESUS, and have no confidence in the flesh,[3]

4. Although I also[4] might have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more,[5]

5. Circumcised on the eighth day,[6] of the stock of Israel,[7] of the tribe of Benjamin,[8] a Hebrew of Hebrews,[9] as regardeth the law a Pharisee,[10]

6. As regardeth zeal persecuting the Church of God,[11] as regardeth the justice which is in the law, having lived blameless :[12]

7. But the things which were gain[13] to me, these I considered loss,[14] for CHRIST.

8. Yea, but I esteem all things to be loss, for the excellent knowledge[15] of JESUS CHRIST my Lord : for whom I have forfeited all things, and regard as dirt that I may gain CHRIST.

9. And I may be found in Him[16] not having my justice, which is by the law,[17] but that which is by faith of[18] CHRIST JESUS :[19] justice which is of God in faith,[20]

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[1] Circumcised in spirit. He contends that Christians alone are truly circumcised, because the spiritual circumcision, by the mortification of the passions, is more important than the carnal observance. The Jews not being thus dead to sin, the apostle claims for Christians the character.

[2] Spiritually, with the mind and heart.

[3] In circumcision, or legal observances.

[4] G. P. omit "also ;" but the Vulgate reading, which is found in St. Chrysostom, is adopted by Baumgarten-Crusius.

[5] In respect to those points in which the Judaizers gloried, the apostle had the advantage.

[6] In exact conformity with the law, as a child of Jewish parents. Proselytes were circumcised at any age, on submitting to the law.

[7] The original stock, not like the Samaritans or Idumeans.

[8] Which had not been led into captivity, and whose derivation from the primitive stock was therefore undoubted.

[9] By both parents descended from Abraham, of the old and unmixed blood.

[10] Strictest in its observance. Acts xxiii. 6.

[11] The sincerity of his attachment to the law was evident from the ardour wherewith he once persecuted the followers of CHRIST.

[12] His conduct had been regular, in strict accordance with the legal prescriptions.

[13] In the text it is in the plural, which is scarcely admissible in English.

[14] He did not value them; he chose to forfeit all advantages arising from them, rather than be estranged from CHRIST.

[15] Lit. "the excellence of the knowledge."

[16] United with Him.

[17] Not that which is grounded on the exactness wherewith he had fulfilled the legal observances.

[18] In.

[19] G. P. omit "JESUS."

[20] G. ἐπὶ τῇ πίστει. P. "by faith." Some manuscripts noticed by Griesbach

10. [1] To know Him, and the power of His resurrection,[2] and the fellowship of His sufferings:[3] being made conformable to His death:

11. If by any means I may attain to the resurrection, which is from the dead.[4]

12. Not that I have already attained,[5] or am already perfect:[6] but I follow after, if by any means I may lay hold of that for which I am also laid hold of by CHRIST JESUS.[7]

13. Brethren, I do not count that I have laid hold of it.[8] But one thing,[9] forgetting the things that are behind, and stretching forth myself to those that are before,

14. I press towards the mark,[10] for the prize of the call of God from above[11] in CHRIST JESUS.

15. Let us, therefore, as many as are perfect,[12] be of this mind, and if ye be otherwise minded, this also God will reveal to you.[13]

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have the Vulgate reading: ἐν. Justice is the gift of God, granted freely to the believer in CHRIST, who is penitent for sin, and determined to live in conformity with the Divine law.

[1] The phrase is elliptical. That I may know Him.

[2] To know more fully the Divine power displayed in the resurrection of CHRIST, and to experience its effect in the increased confidence of rising with Him.

[3] To know experimentally His sufferings: to be made worthy to suffer with Him.

[4] This implies no doubt, but his earnest solicitude to secure a glorious resurrection, even by the endurance of extreme sufferings. "If I lay hold on His resurrection, that is, if I can suffer so much, if I can imitate Him, if I can become like to Him, suffering as CHRIST suffered, who was spit upon, buffeted, scourged, and put to death." St. Chrysostom.

[5] The palm of victory.

[6] In the Christian career. The apostle was conscious to himself of no fault, 1 Cor. iv. 4; but he might still advance in virtue.

[7] CHRIST calling him to the faith, introduced him into the race-course, and he now struggled to reach the goal, and secure the object of his calling. "I was, he says, of the number of the lost, I was on the point of being drowned, I was near ruin: God laid hold of me: He even pursued me, as I fled from Him with all my might." St. Chrysostom.

[8] The prize.

[9] One thing only I consider.

[10] As a racer, who does not consider the ground which he has got over, but that which still remains, and hastens to the goal.

[11] The prize to which he was called.

[12] All they who imagine themselves to be such, must remember that they are still liable to lose the prize: "What is this? That we must forget what we have done: so that a perfect man should judge himself to be imperfect." St. Chrysostom.

[13] If they entertained not this holy fear of not attaining to salvation, God

16. Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.[1]

17. Be ye followers of me, brethren, and observe those who walk so, as ye have our model.[2]

18. For many walk,[3] of whom I often told you, (but now even I speak weeping) the enemies of the cross of Christ:[4]

19. Whose end *is* destruction: whose god *is* the belly:[5] and glory *is* in their shame,[6] who mind earthly things.[7]

20. But our citizenship[8] is in heaven: whence also we look for a Saviour, the Lord Jesus Christ,[9]

21. Who will reform the body of our lowliness,[10] conformably to the body of His glory,[11] according to the operation[12] whereby he is able to subject all things to Himself.

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would enlighten their minds, on hearing the instructions contained in this letter. "This is not said in reference to doctrines, but concerning perfection of life, that none should consider themselves to be perfect: for he that imagines that he has got all has nothing." St. Chrysostom.

[1] The apostle exhorts them to have present to their mind the common principles of faith, and to act accordingly: "To what we have attained, this is already so far accomplished. Do you perceive that he wishes the instructions to be as a rule? The rule does not admit addition or diminution, without losing its essence. In the same rule, that is, the same faith, the same principle." Idem.

[2] G. P. "ye have us for an ensample." "Although I be not present, you nevertheless know my manner of proceeding, that is, my conduct." Idem.

[3] False teachers, or weak Christians. Rom. xvi. 17. "There were some who made a profession of Christianity, but lived in ease and luxury: which was opposed to the cross: therefore did the apostle speak thus." Idem.

[4] The false teachers undermined the mystery of the redemption—the weak Christians opposed it by their lives.

[5] Sensuality generally distinguishes false teachers, even those who affect severity of character and teaching.

[6] In shameful actions.

[7] Their affections and desires are for the things of earth.

[8] G. πολίτευμα. V. conversatio. The principles of the Christian life are derived from above—our hopes and interests are heavenly.

[9] To come in glory at the end of time.

[10] Our lowly body.

[11] His glorious body.

[12] Lit. "energy." Divine power, by which He controls all things.

CHAPTER IV.

He exhorts them to perseverance and spiritual joy, modesty, prayer, and thanksgiving, wishing them the peace of God, and steadfast adherence to Divine things, and praising them for the supplies sent by Epaphroditus.

1. Therefore, my brethren, beloved and longed for, my joy and my crown: stand thus[1] in the Lord, beloved.

2. I beseech Evodia, and I beseech Syntyche, to be of one mind in the Lord.[2]

3. I also ask thee likewise, sincere companion,[3] help these *women*,[4] who have laboured with me in the Gospel[5] together with Clement[6] and my other fellow-labourers, whose names are in the book of life.[7]

4. Rejoice in the Lord always: again I say rejoice.

5. Let your modesty[8] be known to all men:[9] the Lord is nigh.[10]

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[1] As persons whose thoughts and hopes are in heaven.

[2] They were at variance.

[3] This is addressed probably to the bearer of the letter. The term here, says Bloomfield, "denotes colleague in office, and I am inclined to agree with those who suppose the apostle means the Bishop, or principal Presbyter of Philippi, who was, as it were, his deputy and subordinate colleague." St. Chrysostom calls him a fellow-workman and soldier, partner and brother.

[4] The two women just mentioned.

[5] They co-operated by instructing females, and in other ways suitable to their sex.

[6] G. P. "also." This is marked as doubtful by Baumgarten-Crusius. This Clement afterwards filled the Roman See; he is known as Clemens Romanus.

[7] This marks their acceptance with God. It may also imply a confidence that they would finally be saved: but it is not probable that a special revelation of this was made to the apostle.

[8] G. Τὸ ἐπιεικὲς. V. modestia. Its classical signification is propriety or correctness; but in Scripture it implies moderation, gentleness, benevolence, mild demeanour. St. Chrysostom considers it here to regard the forbearance to be exercised towards the enemies of piety.

[9] The apostle wishes them to act towards men with this gentleness, so that it might be manifest.

[10] This is understood of the coming of CHRIST to punish the Jews. The knowledge that this event was not far off was calculated to reconcile Christians to their sufferings. In another sense, the Divine presence is a most effectual means for regulating the interior and exterior, and making our conduct uniformly edifying.

6. Be anxious about nothing,[1] but in everything by[2] prayer and supplication, with thanksgiving,[3] let your petitions be made known to God.[4]

7. And may the peace of God, which surpasseth all understanding, guard your hearts and minds in CHRIST JESUS.

8. As to the rest, brethren, whatsoever things are true, whatsoever modest,[5] whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good report,[6] if *there be* any virtue,[7] if any praise of discipline,[8] think on these things.

9. The things which ye have both learned and received,[9] and heard and seen in me,[10] these do ye: and the God of peace shall be with you.

10. And I rejoiced in the Lord greatly, that now at length your thought for me hath flourished again,[11] as ye did also think,[12] but ye were prevented.[13]

11. I speak not, as if through want: for I have learned to be content with the things which I have.

12. I know even to be humbled, I know how also to abound: (everywhere and in all things I am instructed) both to feast and to be hungry, both to abound and to be in want.

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[1] P. "careful." The Greek term signifies anxiety. Care is proper, but extreme anxiety is to be shunned. We should do all in our power for success, using the means with which Providence furnishes us, and praying God to bless our endeavours.

[2] G. ἐν παντὶ τῇ προσευχῇ. V. in omni oratione. The text shows that it must be rendered as above.

[3] Praise for favours received.

[4] God knows our wants and desires before they are expressed; but He wishes us to declare them, that we may be more sensible of our dependence on His bounty.

[5] G. σέμνα, grave.

[6] Are worthy of esteem.

[7] This is equivalent to whatever is virtuous.

[8] G. P. omit "of discipline." Whatever is praiseworthy.

[9] Embraced.

[10] Which ye have heard me teach, and seen me practise.

[11] Their remembrance of him, which was manifested by their gifts, was like the renewed blossom and fruit of a tree, which during the winter appeared dead.

[12] He moderates the implied reproach, and excuses their neglect.

[13] G. ἠκαιρεῖσθε δέ. V. occupati autem eratis. The term literally means a want of opportunity.

13. I can do all things in Him who strengtheneth me.[1]

14. Nevertheless ye have done well, sharing *with me* in my affliction.[2]

15. Now ye also, O Philippians, know that in the beginning of the Gospel,[3] when I set out from Macedonia, no church shared with me in the proportion of giving and receiving,[4] but ye alone:

16. For to Thessalonica even ye sent once and a second time for my use.[5]

17. Not that I seek the gift, but I seek the fruit which aboundeth to your account.[6]

18. But I have all things,[7] and I abound: I am filled,[8] having received from Epaphroditus the things which ye have sent, an odour of sweetness, an acceptable sacrifice, pleasing to God.[9]

19. And may my God supply[10] every want[11] of yours, according to His riches in glory in CHRIST JESUS.[12]

20. But to our God and Father[13] glory for ever. Amen.

21. Salute ye every saint[14] in CHRIST JESUS.

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[1] His power to adapt himself to all varieties of circumstances arose from the strengthening grace of God.

[2] Lit. communicating.

[3] When it was first preached to them.

[4] They gave supplies, and received instruction. This was not in a mercenary or simoniacal spirit.

[5] They sent gifts to him, when at Thessalonica, the metropolis.

[6] He was pleased to witness their generous zeal, which would be rewarded abundantly by God. "I speak on your account, he says, not for myself; for your salvation, for I gain nothing thereby. The benefit is with the donors; for the donors a reward is laid up." St. Chrysostom.

[7] All necessaries of life.

[8] Abundantly supplied.

[9] Their gifts, prompted by zeal and charity, were as a sweet odour from a sacrifice, or as the sacrifice itself, which God had formerly received from his ancient people. "The Scripture did not hesitate to use in regard to God this human and lowly phrase, to show to men that their gifts were accepted." St. Chrysostom.

[10] G. P. "My God shall supply." Three of the chief manuscripts have the Vulgate reading.

[11] Three readings of this text are mentioned by St. Chrysostom. χρείαν, χάριν, χαράν.

[12] He prays that their temporal wants may be supplied, but still more that they may be rewarded hereafter.

[13] Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν. It may be simply rendered, "to God, our Father."

[14] Every Christian.

22. The brethren, who are with me, salute you. All the saints salute you, especially those who are of the family of Cæsar.[1]

23. The grace of our Lord Jesus Christ *be* with your spirit.[2] Amen.[3]

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[1] Already there were Christians in the palace, perhaps among the relatives of the emperor. "He animated and encouraged them, showing that the preaching had reached even the imperial residence; for if the inmates of the palace despised all things for the King of heaven, much more should they." St. Chrysostom.

[2] G. P. "with you all." Lachmann adopts the Vulgate reading on the authority of five Uncial manuscripts, and several versions.

[3] G. P. "It was written to the Philippians from Rome by Epaphroditus." This, although correct, does not appertain to the epistle.

INTRODUCTION

TO THE EPISTLE TO THE COLOSSIANS.

Colosse was one of the chief cities of Phrygia, an inland province of Asia Minor. It is certain that St. Paul visited this province,[1] but it is doubted whether he first, or at all, preached the Gospel to the Colossians, many inferring the contrary from some passages in this epistle.[2] Epaphras is thought with great probability to have been their father in the Gospel, since St. Paul himself testifies that they had been instructed by him. It appears that they were addressed subsequently by Judaizing teachers, who were anxious to engraft the ceremonial observances of the law on the Christian religion, and that they were also urged to adulterate the faith by the admixture of false principles, derived from the Platonic and Pythagorean schools of philosophy, such as we have already explained. The apostle, with his usual vehemence, denounces all these attempts, and maintains that Christ is far above the angels, even the most exalted in the heavenly hierarchy. The superstition, which regarded them as necessary mediators, through whom alone our prayers could reach the throne of God, and which ascribed to them the creation and control of the world, is strongly condemned; and the sovereign dominion of Christ is affirmed. The atonement which He gave for sin, His abrogation of the ceremonial law, and His headship over all the Church, in heaven as well as on earth, are plainly taught. The same doctrines and maxims which are presented in the letter to the Ephesians are here inculcated with some variety of language. The letter was written during the first imprisonment of the apostle at Rome, about the year 62.

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[1] Acts xvi. 6; xviii. 23.

[2] Ch. i. 4.

THE EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE COLOSSIANS.

CHAPTER I.

The apostle, having heard of the faith, charity, and hope of the Colossians, prays for them, that they may become perfect in the knowledge of God, and in good works: he says that Christ is the image of God, and that by Him all things were created, and that He is the head of the Church, by whom all things were reconciled: he therefore exhorts them to continue immovable in faith, and says that he himself was made a minister of Christ to preach the mystery hidden during ages, but now manifested.

1. Paul, an apostle of Jesus Christ, by the will of God, and Timothy the brother:

2. To the saints and faithful brethren in Christ Jesus,[1] who are at Colosse.

3. Grace to you and peace from God our Father and the Lord Jesus Christ.[2] We give thanks to God and the Father[3] of our Lord Jesus Christ always[4] praying for you:

4. Hearing of your faith in Christ Jesus,[5] and the love which ye have towards all the saints

5. For the hope, which is laid up for you[6] in heaven: which ye have heard in the word of the truth of the Gospel,[7]

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[1] G. P. omit "Jesus;" which is found in many manuscripts.

[2] "And the Lord Jesus Christ." This clause is wanting in many manuscripts, and rejected by modern critics. It is found in the Armenian and Coptic versions.

[3] Τῷ Θεῷ καὶ πατρὶ. St. Chrysostom read: τῳ Θεῷ τῳ πατρι: "to God, the Father of our Lord Jesus Christ."

[4] This may be joined with the giving thanks, or with praying.

[5] From this it is probable that the apostle had not preached to them.

[6] The object of hope—eternal glory was reserved for them.

[7] The true word.

6. Which is come unto you, as it is also in the whole world,[1] and it bringeth forth fruit, and groweth,[2] as in you, since the day on which ye heard, and knew the grace of God in truth,

7. As ye learned from Epaphras, our beloved fellow-servant, who is a faithful minister of CHRIST JESUS for you.[3]

8. Who also hath manifested to us your love in spirit:[4]

9. Therefore we also, from the day that we heard it,[5] cease not praying for you, and asking that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding:

10. That ye may walk worthy of God,[6] pleasing in all things,[7] fruitful in every good work, and increasing in the knowledge of God:

11. Strengthened with all might according to the power of His glory,[8] in all patience and long suffering with joy,

12. Giving thanks to God[9] the Father, who hath made us worthy to share in the lot of the saints in light:[10]

13. Who hath delivered us from the power of darkness, and translated us to the kingdom of the Son of His love,[11]

14. In whom we have redemption through His blood,[12] the forgiveness of sins:

15. Who is the image of the invisible God, the first-born of every creature:[13]

16. For in Him[14] all things were created in heaven, and on earth,

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[1] Already the Gospel was widely diffused.

[2] G. P. omit "and groweth." These words are now admitted to be genuine, being found in the ancient manuscripts, among others in that used by St. Chrysostom.

[3] He was probably their apostle and bishop.

[4] Their mutual love, which was spiritual, grounded on supernatural motives.

[5] Of their conversion.

[6] G. P. "of the Lord."

[7] G. P. "unto all pleasing:" pleasing God in all things. "As he says, He revealed Himself freely to you, and as you have received so great knowledge, so pursue a course of conduct worthy of your faith." St. Chrysostom.

[8] His glorious power.

[9] G. P. omit "God." The manuscripts vary: that used by St. Chrysostom had it.

[10] Called to the faith.

[11] Of His beloved Son.

[12] Griesbach rejects the words, "through His blood." They are not in the Rhemish version, which was made from the Sixtine edition of the Vulgate.

[13] He existed before any creature. This is the force of the term first-born in this passage: for "He is before all." Infra v. 17.

[14] The Father is said to create all things in the Son, on account of the intimate

visible and invisible, whether thrones or denominations, or principalities or powers: all things were created through Him, and in Him:

17. And He is before all, and all things subsist in Him.

18. And He is the head of the body, the Church, who[1] is the beginning,[2] the first-born of the dead:[3] that[4] He Himself may be in all things pre-eminent.[5]

19. For it was pleasing[6] that all fulness[7] should dwell in Him,

20. And through Him to reconcile all things to Himself, pacifying by the blood of His cross, the things which are on earth, or in heaven.[8]

21. And ye who were once alienated[9] and enemies in mind,[10] in evil works,

22. Yet now He hath reconciled in the body of His flesh[11] by death, to present you holy, and spotless, and blameless before Him:

23. If so ye continue in the faith grounded and steadfast, and not to be moved from the hope of the Gospel, which ye have heard,

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union of the Divine Persons in the Godhead. All things in heaven and on earth, even the various orders of angelic spirits, were created by Him and in Him. The unity of the Divine operation, which is alternately ascribed to each Divine Person, is thus strongly expressed. John i. 3.

[1] Christ.

[2] The source of all things. 1 Cor. xv. 20; Apoc. i. 5.

[3] Christ was the first to rise from the dead.

[4] So that He.

[5] Πρωτεὺων. V. primatum tenens. P. might have the pre-eminence. I have borrowed the word from Macknight. It is the prerogative of Christ, as man, to be above all mere creatures. The apostle combats the errors of the Oriental philosophy, which ascribed to the angels the prerogatives of the Deity.

[6] To the Father.

[7] The fulness of perfection—the Divine Nature is common to the Son and Father, and Holy Spirit. The fulness of Divine gifts is in the Son as Man. The whole circle of creation centres in Him, since all things are referred to Him. The Greek term here employed, τὸ πλήρωμα, had a conspicuous place in the false system above referred to.

[8] Heaven and earth are said to be reduced to peace through the cross, since the blood of Christ, being the atonement for the sins of men, prepares them for bliss. By this means angels and saints are brought into intimate union.

[9] From God.

[10] Their sentiments being totally at variance with Divine truth.

[11] By means of His body, which is truly human flesh. It was important to state this in express terms, as the Phantasiasts afterwards denied the reality of the Incarnation.

which is preached to every creature under heaven, of which I Paul am made a minister,

24. Who now rejoice in[1] sufferings for you, and fill up the deficiencies[2] of the sufferings of CHRIST, in my flesh for His body, which is the Church:

25. Of which I am made the minister according to the dispensation of God, which is given me for you, that I may spread[3] the word of God:

26. The mystery which hath been hidden from ages and generations, but now is manifested to His saints,

27. To whom God would make known the riches of the glory of this mystery among the Gentiles, which is CHRIST,[4] in you the hope of glory,

28. Whom we preach, admonishing[5] every man and instructing every man in all wisdom, that we may present every man perfect in CHRIST JESUS,

29. Whereunto also I labour, striving according to His operation which He worketh in me with power.

CHAPTER II.

He exhorts them to guard against being seduced from the faith of Christ by any persuasions or impostures of philosophers, or of persons wishing to introduce the law. By Christ they were freed from sin, the power of the devil, and the handwriting which was against them, so that now the legal decrees are to be considered of no account.

1. For I would have you know what solicitude[6] I have for you,

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[1] G. P. "my." The pronoun is now generally omitted by critics on most unquestionable authority, as Baumgarten-Crusius testifies.

[2] Τὰ ὑστερήματα τῶν θλίψεων. V. quæ desunt passionum Christi. Nothing was wanting to the fulness of His atonement: but much remained to be done for its application to the souls of men. The labours and sufferings of the apostles and apostolic men were necessary for this end, and likewise patience in suffering on the part of individuals generally. St. Chrysostom considers it a token of great love for CHRIST on the part of the apostle, that he regards his own sufferings as if CHRIST endured them in his person, as needful for the completion of the work of human salvation.

[3] The Greek term here means to fill the nations with the Divine word, by preaching it far and wide, and instructing them thoroughly in it.

[4] CHRIST is the mystery—His incarnation and death are incomprehensible.

[5] V. corripientes.

[6] G. ἀγῶνα. This term denotes the struggle of a wrestler, or champion. It has

and for those who are at Laodicea,[1] and whosoever have not seen my face in the flesh,[2]

2. That their hearts may be comforted, they being instructed in charity,[3] and[4] unto all riches of the fulness of understanding[5] to the knowledge of the mystery of God the Father, and of CHRIST JESUS,[6]

3. In whom are hidden all[7] the treasures of wisdom and knowledge.

4. Now this I say,[8] that no man may seduce you by loftiness of words.[9]

5. For although I am absent in body, yet in spirit I am with you[10] rejoicing and seeing your order,[11] and the steadfastness of your faith, which is in CHRIST.

6. As therefore ye have received[12] JESUS CHRIST[13] the Lord, walk ye in Him.

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reference to the verb employed by the apostle in the last verse of the preceding chapter, to denote his strenuous efforts to promote the salvation of souls. The Vulgate interpreter presents its meaning.

[1] The capital of the province of Phrygia Pacatiana, to which Colosse belonged.

[2] It is a Hebraism, meaning simply that they had not seen him.

[3] G. συμβιβασθέντων ἐν ἀγάπῃ. V. instructi in charitate. P. "being knit together in love." The common Greek reading, which is found in St. Chrysostom, is in the genitive absolute; but the Vulgate reading in the nominative is adopted by Baumgarten-Crusius, on the authority of the manuscripts generally.

[4] That they may be led. This may be implied in the participle which precedes.

[5] This is equivalent to: that they may be enriched with full understanding—with the knowledge of the mystery.

[6] G. P. "of God, and of the Father, and of CHRIST." There are various readings, some of which omit all mention of the Father and of CHRIST, but the words which follow are manifestly referred to CHRIST. The Alexandrian and Cambridge manuscripts read: "of God the Father of CHRIST." The text used by St. Chrysostom has: "of God the Father, and of CHRIST."

[7] This is here an adjective: ἀπόκρυφοι. In CHRIST all knowledge and wisdom are hidden as treasures in a chest, to be employed as may be needful. Some refer the relative to the mystery as containing concealed treasures, which the mind of the believer explores.

[8] This gives emphasis to what the apostle is about to say.

[9] G. P. "lest any man should beguile you with enticing words." Four of the chief manuscripts read as the Vulgate. The verb signifies to lead astray by sophistry: the noun means: "plausible, persuasive speech."

[10] 1 Cor. v. 3.

[11] Rejoicing at witnessing in spirit their regularity and good discipline.

[12] As you have been instructed.

[13] G. P. invert the words.

7. Rooted, and built up in Him, and confirmed in the faith, as also ye have learned, abounding in Him[1] in thanksgiving.[2]

8. Beware lest any man deceive you[3] by philosophy, and vain deceit[4] according to the tradition of men,[5] according to the elements of the world,[6] and not according to CHRIST.

9. For in Him dwelleth all the fulness of the Deity corporally:[7]

10. And ye are filled[8] in Him, who is the head of all principality and power:

11. In whom also ye are circumcised with a circumcision not made with the hand, in the stripping off of the body[9] of the flesh, but with the circumcision of CHRIST:[10]

12. Buried with Him[11] in baptism, in whom also ye are risen again by the faith of the operation of God, who raised him from the dead:[12]

13. And ye being dead in sins[13] and the foreskin of your flesh, He hath quickened together with Him, forgiving you all the sins,

14. Blotting out the handwriting of the decree which was against

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[1] G. P. "therein." Two of the chief manuscripts have the Vulgate reading, which is not disapproved of by Baumgarten-Crusius.

[2] In praise through CHRIST, or on account of His mercy to us.

[3] Lit. "See that there be no one despoiling you." He who corrupts the faithful, strips them of spiritual treasures.

[4] This is an hendyadis equivalent to "the vain deceit of philosophy." Its high pretensions were vain and illusory.

[5] Human speculations. The term rendered tradition, is applicable to the actual teachings of men then living. "He touches on and censures the observance of days, and calls the sun and moon elements of the world." St. Chrysostom.

[6] According to mere natural principles, theories grounded on observation of nature.

[7] The Divinity in its entire fulness and perfection, dwelt in CHRIST substantially, under corporal appearance, inasmuch as the second Divine Person, who is God, as the Father, was truly man, having assumed human nature and manifested Himself in the body.

[8] With knowledge and grace.

[9] G. P. "of the sins." This is rejected by critics as destitute of the authority of the most ancient manuscripts and versions: it is found, however, in St. Chrysostom. The phrase is a Hebraism.

[10] Spiritually circumcised by renouncing sin.

[11] Baptism implied death to sin, and was therefore considered a burial. The general mode of baptizing then observed, which was by immersion, rendered this signification particularly striking.

[12] Faith in the Divine power, as manifested in the resurrection of CHRIST, disposed the candidate for baptism to receive the grace of spiritual resurrection.

[13] Eph. ii. 1. When they were as actual sinners and uncircumcised persons, strangers to God, and objects of His wrath, God mercifully gave them life in CHRIST.

us,[1] which was contrary to us,[2] and the same He took out of the way, nailing it to the cross,[3]

15. And despoiling the principalities and the powers,[4] he led them boldly, openly[5] triumphing over them in himself.[6]

16. Let no man therefore[7] judge you in meats or in drinks, or in respect of a festival or a new moon, or the Sabbaths:

17. Which are the shadow of things to come: but the body[8] *is* of CHRIST.

18. Let no man lead you astray,[9] wishing in[10] humility and worship of the angels,[11] walking[12] in things which he hath not seen,[13] in vain puffed up in the understanding of his flesh,[14]

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[1] G. τοῖς δόγμασιν. V. decreti. This probably, was originally "decretis." It has reference to the law with its many precepts. Christ abolished the ceremonial observances, which were adverse to the admission of Gentiles to the privileges of redemption. The law was a writing imposing duties, and it implied a bond, or obligation, on the part of the Jews, to fulfil it.

[2] The same idea is more distinctly expressed. The law was adverse to those whom it bound by ties so numerous, that they might easily transgress. It stood in the way of the union of Jews and Gentiles.

[3] This is thought to contain an allusion to the cancelling of a bond by perforating it, or putting it on a file.

[4] The evil spirits, who seduced men, and had almost entire control of them.

[5] As a conqueror leads his captives.

[6] By His cross.

[7] The law being abolished, Christians should not suffer themselves to be burdened with its observances. They should disregard the censures to which their neglect of it might give rise.

[8] The substance and reality prefigured by these typical observances. Matt. xxiv. 4.

[9] The force of the verb is: "let no one deprive you of your reward."

[10] This is probably a Hebraism. The Hebrew verb חפץ means to delight in.

[11] As this text is employed in controversy, I have given a strictly literal version, although by so doing, an imperfect sentence, without clear meaning, is presented to the reader. The sense seems to be: Let no one rob you of the reward of your faith, who may wish to foster in you a false humility and superstitious worship of angels, treating of things of which he has no knowledge, puffed up to no purpose with carnal imaginations, the inventions of a mind unenlightened from above. It may be doubted what is meant by θρησκείᾳ, τῶν ἀγγέλων. It most probably refers to the philosophy prevailing in the East, which held the angels to be the creators of the world, and essential mediators, through whom alone the Deity could be approached. This was a false humility, since God admits the lowliest, and the most simple, of His intelligent creatures, to address Him directly. St. Irenæus describes in detail, these speculations, which, however, are extremely difficult to be understood. L. Adv. Hær. See also, Tertullian, De Præscr, c. xxiii. "There were some who said that we should go to God, not through CHRIST, but through the angels." St. Chrysostom.

[12] Prying into.

[13] Known. This signification is often attached in various languages to the verb "to see." He knew not the angels: yet he acts as if he had seen them. St. Chrysostom.

[14] With human speculations.

19. And not holding the head,[1] from whom the whole body,[2] supplied and connected by the joints and bands, increaseth with an increase of God.[3]

20. If then ye are dead with Christ to the elements of this world,[4] why do ye yet decree[5] as if living in the world?

21. Touch not, taste not, handle not,[6]

22. All which things are unto destruction[7] by the very use,[8] according to the commandments and doctrines of men.[9]

23. Which things indeed have a show of wisdom in superstition[10] and humility, and disregard of the body;[11] not in any honour to satiety of the flesh.[12]

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[1] Christ.

[2] The universe—all creation.

[3] A Divine increase.

[4] If you have renounced human speculations grounded on the observation of nature, in order to follow Christ your Teacher.

[5] Lit. "dogmatize." The meaning is: Why do you lay down rules of action in conformity with false principles?

[6] These seem to be precepts which the Jewish teachers delivered in regard to certain meats forbidden by the Mosaic law, or which the Gnostics inculcated. It is impossible now to fix their meaning with precision. "If he speak of the law, it is the teaching of man, the time being passed; he spoke thus because they corrupted it, or he refers to the maxims of the heathens." St. Chrysostom.

[7] It may mean that the various meats are all to be consumed—they perish in the very use of them; or it may mean that the observances inculcated by the false teachers defiled those who embraced them.

[8] "Almost all commentators, ancient and modern, take ἀποχρήσει (and I think rightly), in the sense *use*, or *using*." Bloomfield.

[9] The precepts and doctrines of the Gnostics were of mere human origin, and their disciples found ruin in their observance.

[10] G. ἐθελοθρησκείᾳ. V. superstitione. P. "will-worship." Bloomfield maintains that it means affected sanctity. Many imbued with this false philosophy, condemned marriage.

[11] G. ἀφειδίᾳ σώματος, the not sparing of the body, its hard treatment. The same errorists practised occasionally incredible austerities in a like spirit.

[12] They do not spring from any respect for the body, or its wants. The Christian should not pamper his body; but neither should he refuse it necessary support and care.

CHAPTER III.

He instructs them in moral duties, that putting off. the old man with his acts, which he points out, they may put on the new man, in whom there is no distinction of nation, or class, and that they may embrace virtue, and praise God in various ways, referring all things to Him: he then specifies how wives and husbands, children and parents, servants and masters, ought to act.

1. Therefore, if ye be risen with CHRIST, seek the things which are above, where CHRIST is, sitting on the right hand of God:

2. Mind the things which are above, not the things which are on the earth:

3. For ye are dead, and your life is hidden with CHRIST in God.[1]

4. When CHRIST, your life,[2] shall appear, then ye also shall appear with Him in glory.

5. Mortify[3] therefore your members, which are on the earth:[4] fornication, uncleanness, lust,[5] evil desire, and covetousness,[6] which is idolatry:

6. For which things the wrath of God cometh on the children of unbelief:[7]

7. In which things ye also once walked, when ye lived in them.[8]

8. But now lay aside ye also[9] all things, anger, indignation, malice, blasphemy, filthy speech from your mouth.

9. Lie not one to another, stripping yourselves of the old man with his deeds,[10]

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[1] The Christian is dead to sin, and as it were buried, so that his life is hidden from the world. His principles of conduct are concealed from worldlings, or not understood by them. He does not seek human glory, but courts obscurity.

[2] G. P. "our life." The Vulgate reading is supported by many manuscripts and fathers, among others by St. Chrysostom. The meaning is, that CHRIST is the source of spiritual life.

[3] Deaden, by self-denial. Eph. v. 3.

[4] Your bodily members, or rather the vices of which they are the instruments.

[5] G. πάθος, unnatural lust. Rom. i. 26.

[6] The Greek term is sometimes employed for extreme lasciviousness.

[7] Or disobedience.

[8] You were habituated to such excesses, when you lived under the influence of those passions.

[9] Rom. vi. 4; Eph. iv. 22; Heb. xii. 1; 1 Pet. ii. 1; iv. 2.

[10] Sinful character and habits are personified.

10. And putting on the new, who is renewed to knowledge[1] according to the image of Him who created him,

11. Where there is not Gentile and Jew, circumcision and foreskin, barbarian and[2] Scythian, bond and free; but all and in all CHRIST.

12. Put ye on, therefore, as the elect of God, holy and beloved, bowels of compassion,[3] kindness, humility, modesty, patience:

13. Bearing with one another, and forgiving one another, if any man hath a complaint against any one: as even the Lord[4] hath forgiven you, so ye also.

14. But above all these things, have[5] charity, which is the bond of perfection.

15. And let the peace of CHRIST[6] reign[7] in your hearts, in[8] which also ye are called in one body: and be ye thankful.

16. Let the word of CHRIST dwell in you abundantly, in all wisdom, teaching and admonishing one another, in psalms,[9] hymns, and spiritual canticles, in grace[10] singing in your hearts[11] to God.[12]

17. All whatsoever ye do in word, or in work, all things in the name of the Lord JESUS CHRIST, giving thanks to God, and the Father[13] through Him.

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[1] The Christian character formed in accordance with revelation, and in imitation of the Divine model. Gen. i. 26.

[2] The conjunction is not in the text here, or in the following member. All distinctions are absorbed in CHRIST: all His followers are one in Him.

[3] G. P. "mercies." Critics agree in adopting the singular number.

[4] G. P. "CHRIST."

[5] The verb is not in the text. The noun is governed by the preceding verb: put on.

[6] G. P. "of God." Baumgarten-Crusius testifies that the Vulgate reading is now received on the authority of manuscripts and versions generally.

[7] The Greek term means to act as judge, determining to whom the prize belongs. It here means to rule.

[8] Unto.

[9] G. P. "and." The conjunction is now omitted by critics on the authority of manuscripts.

[10] With thankfulness. "He either says this, because God has given these things to us through grace, or he speaks of the canticles as being in grace, acceptable, or they admonish and teach one another in grace, or because they had these gifts through grace, or it means from the grace of the Spirit." St. Chrysostom.

[11] G. P. "heart:" but the plural reading is now generally received.

[12] G. P. "the Lord." The Vulgate reading is adopted by critics.

[13] 1 Cor. x. 31. Τῶ θεῷ καὶ πατρί. To God who is also Father.

18. Wives, be subject to your[1] husbands, as it behooveth in the Lord.

19. Men, love your[2] wives, and be not bitter towards them.

20. Children,[3] obey your parents in all things: for this is pleasing in[4] the Lord.

21. Fathers, provoke not your children to anger,[5] that they may not be discouraged.

22. Servants, obey in all things your masters, according to the flesh, not serving to the eye,[6] as if pleasing men, but in simplicity of heart, fearing God.

23. Whatsoever ye do, perform from the heart, as to the Lord, and not to men,

24. Knowing that ye shall receive from the Lord the reward of inheritance.[7] Serve ye CHRIST the Lord.

25. For he who doth wrong, shall receive[8] what he hath done wrongfully; and with God[9] there is no respect of persons.

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[1] Lit. "to the men." The article is, however, here equivalent to the possessive pronoun. G. P. "to your own." This reading is now generally rejected. Eph. v. 2; 1 Pet. iii. 1.

[2] The pronoun is not in the common Greek, but is in five Uncial manuscripts, and in the ancient versions. Lachmann inserts it in the text.

[3] Eph. vi. 1.

[4] G. P. "unto." The Vulgate reading is now generally received on undoubted authority, as Baumgarten-Crusius testifies. Obedience is pleasing when viewed under a religious aspect. This is the force of the phrase.

[5] Eph. vi. 4.

[6] With eye-service. Tit. ii. 9; 1 Peter ii. 18.

[7] The heavenly inheritance as your reward. G. P. "for ye serve." Lachmann omits "for," and adopts the Vulgate reading in the imperative, which is supported by six manuscripts and many versions.

[8] Rom. ii. 6. The punishment of.

[9] G. P. omit "with God." These words are found in several ancient manuscripts, versions, and interpreters, as in St. John Chrysostom. Slave and master must be judged by God according to their deserts, without regard to their social condition.

CHAPTER IV.

He desires them to pray for him, and to be cautious and discreet in their intercourse with unbelievers; and he sends persons to explain to them the things that regard himself. He adds the salutations of several, and desires this letter, and that of the Laodiceans, to be read in both churches.

1. Masters, render to your servants what is just and equal, knowing that ye also have a Master in heaven.[1]

2. Be instant in prayer,[2] watching in it in thanksgiving:

3. Praying withal[3] for us also, that God may open for us a door of speech[4] to speak the mystery of CHRIST, (for which also I am bound,)

4. That I may make it manifest as I ought to speak.

5. Walk in wisdom[5] toward those who are without, redeeming the time.[6]

6. Let your speech be always in grace[7] seasoned with salt,[8] that ye may know how ye ought to answer every man.[9]

7. All the things which regard me Tychicus, the beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you:

8. Whom I have sent to you for this same purpose, that he may know the things which concern you, and comfort your hearts,

9. With Onesimus, the beloved and faithful brother, who is of you.[10] They will make known to you all things which are done here.[11]

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[1] This verse more properly belongs to the preceding chapter. The apostle inculcates to masters such treatment of their servants as may be just in itself, and equal to their deserts.

[2] Luke xviii. 1; 1 Thess. v. 17.

[3] Eph. vi. 19; 2 Thess. iii. 1.

[4] May give us an opportunity, as if opening a door—setting him at liberty.

[5] Conduct yourselves prudently. Eph. v. 15.

[6] Employing it to advantage.

[7] Grace may here signify pleasing language, or supernatural influence. St. Chrysostom explains it: "This means, let not gracious language be used indiscriminately: for it is permitted indeed to speak graciously, but this should be done in suitable circumstances, and with propriety."

[8] Opportunely interspersed with wise observations, tending to edification.

[9] The inquirer, or the assailant of Christian faith.

[10] Your countryman—a Phrygian.

[11] Many things proper to be communicated might not be safely committed to writing by a prisoner.

10. Aristarchus, my fellow-prisoner, saluteth you, and Mark, the cousin of Barnabas, concerning whom ye have received orders:[1] if he come to you, receive him:

11. And Jesus,[2] who is called Justus, who are of the circumcision:[3] these only are my fellow-workers in the kingdom of God, who have been a comfort to me.[4]

12. Epaphras, who is of you,[5] a servant of CHRIST JESUS,[6] saluteth you, always solicitous[7] for you in prayers, that ye may stand perfect, and full in all the will of God:[8]

13. For I bear testimony to him, that he hath much labour[9] for you, and for those who are at Laodicea, and those who are at Hierapolis.[10]

14. Luke, the beloved physician,[11] and Demas, saluteth you.

15. Salute the brethren who are at Laodicea, and Nymphas, and the church which is in his house.

16. And when this epistle shall have been read among you, cause it to be read in the church of the Laodiceans likewise: and that you read that which is of the Laodiceans.[12]

17. And say to Archippus:[13] See the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation of Paul with my hand.[14] Be mindful of my chains.[15] Grace *be* with you. Amen.

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[1] The nature or source of these orders is unknown. St. Chrysostom thinks that they were given by Barnabas in regard to Marcus.

[2] This was a common name among the Jews. Justus was probably a Roman surname.

[3] Of Jewish origin.

[4] In his sufferings.

[5] He had laboured among them in the apostolic ministry (supra i. 8), and had come thence to the apostle.

[6] G. P. omit JESUS.

[7] Lit. "agonizing."

[8] Filled with grace for the performance of the Divine will in all things.

[9] G. P. "zeal." The Vulgate reading is adopted by Griesbach and the critics generally. Zeal was inserted by way of interpretation.

[10] Both cities in Phrygia.

[11] He is generally thought to be the evangelist.

[12] Many suppose this to be the epistle to the Ephesians, which may have been sent as a circular, and so inscribed to the Ephesians; others take it to be a letter which has been lost. St. Chrysostom states, without dissenting, the opinion of those who understood it of a letter sent from Laodicea to the apostle.

[13] He was engaged in the sacred ministry, we know not in what station.

[14] The letter was dictated to an amanuensis.

[15] To pray for his liberation.

INTRODUCTION

TO THE FIRST EPISTLE TO THE THESSALONIANS.

St. Paul, accompanied by Silas and Timothy, after he had preached the Gospel at Philippi, repaired to Thessalonica, anciently called Therma, a great sea-port town, the metropolis of all Macedonia, and residence of the Roman governor. Jews being settled there in great numbers, they had erected a synagogue, which was frequented by many Gentiles, proselytes to their religion. On three successive Sabbaths the apostle preached there, but with little effect as far as regards the Jews, whilst numbers of the proselytes and of heathens received his instructions, and professed themselves followers of Christ. The violent opposition of the Jews forced the apostle and his companions to depart by night to Berea, where they were received more respectfully, and listened to with great attention, until the arrival of some Jews from Thessalonica, who succeeded in producing disturbance, and causing the flight of the apostle. Silas and Timothy remained behind, the latter of whom, by his special request, contrived to visit again the faithful of Thessalonica, and strengthen them in their Christian belief. On reaching Paul at Corinth, he reported the good dispositions of this infant church, and determined him to write to them this letter, which is believed to be the first of his epistles. It is ascribed to the close of the year 51, or the beginning of 52; though some date it as late as the year 54.

In this letter the apostle refers to the evidences of Divine approval which marked his preaching, and to the wonderful change wrought in the hearts of the faithful of Thessalonica by the Holy Spirit, who drew them from idolatry to the worship of the living God, and the belief of the Messiah. He appeals to them as witnesses of his sincerity and disinterestedness, as well as of his tender charity towards them, that they may remain attached to the doctrine which they embraced on his teaching. He thanks God for their steadfastness in faith, notwithstanding the persecution which they had suffered from their fellow-countrymen; and to encourage them to persevere, he points to the example of the churches in Judea, which endured ceaseless opposition from the unbelieving Jews, the murderers of Christ, as well as of the prophets. He had earnestly desired to revisit them, but was hitherto prevented by the enemy of all good; and so he had availed himself of the ministry of Timothy, lest if they were totally abandoned to themselves, the tempter might utterly frustrate his labours, by leading them away from the faith. His prayers were constantly offered up for their perseverance and advancement, and that he might be enabled to see them once more, and to supply what was deficient in their instruction. In the mean time he warns them to shun all vice, especially impurity and idleness, and to bear in mind that death is but a sleep—the entrance into a new state of being, to be followed by the general resurrection and judgment.

THE FIRST EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

He praises the Thessalonians, and thanks God for their perseverance in faith, being followers and imitators of Paul, nay, rather of the Lord Himself, showing to the other faithful the fruit which the preaching of Paul produced among them.

1. Paul, and Silvanus, and Timothy,[1] to the church of the Thessalonians in[2] God the Father and the Lord JESUS CHRIST.

2. Grace to you, and peace.[3] We give thanks to God always for you all, making remembrance of you in our prayers, without ceasing,

3. Being mindful of the work of your faith, and labour,[4] and, charity, and the endurance of the hope[5] of our Lord JESUS CHRIST[4] before our God and Father :

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[1] These having accompanied St. Paul in his travels, were known to the Thessalonians (more correctly Thessalonicians). The apostle associates them with himself in the address, but the letter is his own. He gives himself no title, probably, as St. Chrysostom conjectures, because he addresses recent converts, who were not fully prepared to estimate his apostolic dignity.

[2] Subsisting by His grace, organized under His direction.

[3] G. P. "from God our Father and the Lord JESUS CHRIST." These words are not in the Vatican manuscript, or in the ancient versions and fathers. They are not explained by St. Chrysostom, although they are now found in the text at the head of the homily.

[4] G. P. "labour of love."

[5] Remembering your faith evinced in action, your zeal, your love, your hope in CHRIST, which enables you to endure all things. When the apostle and his companions visited them, a great tumult was excited, and Jason was obliged to give security for the speedy departure of his guests.

4. Knowing, brethren, beloved of God, your election:[1]

5. That our Gospel[2] to you was not in word only, but also in power,[3] and in the Holy Ghost,[4] and in much fulness,[5] as ye know what manner of men we were among you for your sake.

6. And ye became followers[6] of us and of the Lord, receiving the word, in much tribulation, with joy of the Holy Ghost:

7. So that ye became a model[7] to all who believe in Macedonia, and in Achaia.

8. For from you the word of the Lord was spread abroad not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, hath gone forth, so that it is unnecessary for us to say anything.

9. For they themselves relate of us what manner of entering in we had among you, and how ye turned to God from idols, to serve the living and true God,

10. And to wait for His Son from heaven (whom He raised from the dead), JESUS, who hath delivered us from the wrath to come.

CHAPTER II.

He shows how sincere he was in preaching the Gospel to them; and thanks God that they diligently kept the Divine word, although they suffered much from their countrymen, as the churches of Judea suffered from the Jews, who persecute all pious followers of Christ. He declares his ardent love for them.

1. For yourselves know, brethren, our entrance[8] in unto you, that it was not vain;[9]

2. But[10] having suffered before, and having been treated shame-

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[1] The apostle knowing their election to the faith—the special call with which they had been favoured, and the circumstances which marked their conversion.

[2] Preaching.

[3] Accompanied with miracles, or with special influence of the Holy Spirit.

[4] The article is not expressed; but the Divine Spirit is plainly meant.

[5] Confidence—conviction.

[6] Imitators.

[7] G. P. "ensamples."

[8] To preach the Gospel.

[9] Without fruit.

[10] G. P. "even." This is wanting in seven Uncial manuscripts, and in the versions generally.

fully[1] (as ye know) at Philippi, we had confidence in our God to speak to you the Gospel of God with much earnestness:[2]

3. For our exhortation *was*[3] not of error, nor of uncleanness, nor in guile;

4. But as we were approved of by God, that the Gospel should be entrusted to us, not as pleasing men, but God, who proveth our hearts.

5. For neither were we at any time in[4] a speech of flattery, as ye know: nor in an occasion[5] of covetousness: God is witness:[6]

6. Nor seeking glory from men, neither from you, nor from others,

7. When we might have been burdensome[7] to you, as apostles of CHRIST; but we became little ones in the midst of you, as if a nurse cherish her children:[8]

8. So desirous of you, we would gladly impart to you not only the Gospel of God, but even our own souls,[9] because ye were dear to us.

9. For ye remember, brethren, our labour and toil,[10] night and day working, lest we should burden any of you, we preached unto you the Gospel of God.

10. Ye are witnesses, and God, how holily, and justly, and blamelessly, we were[11] to you who believed:[12]

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[1] Scourged—which punishment was ignominious, especially to a Roman citizen.

[2] G. ἀγῶνι. See Coloss. ii. 1.

[3] Was not of error—proceeded not from false principles, or self-delusion.

[4] We indulged not such speech.

[5] The term signifies pretence, but is rendered here, and Phil. i. 18, by "occasione." He used no pretext for indulging covetousness.

[6] This appeal implies an oath.

[7] It appears to mean, when we might have acted with high authority; or it may mean simply, when we might have been a charge to you. "It was fit that those who were sent from God to men, should enjoy great honour, as ambassadors coming from heaven." St. Chrysostom.

[8] The apostle employs two distinct images, the first that of children without pretensions, to show that he abstained from a display of high power; the other that of a parent or nurse, who suckles her infant, as he had spiritually nourished the faithful.

[9] Our lives, all that we had.

[10] Acts xx. 34; 1 Cor. iv. 12; 2 Thess. iii. 8. The second term is stronger than the former. G. P. add "for," which is cancelled by Griesbach on the authority of the principal manuscripts and versions.

[11] Acted.

[12] Who embraced the faith.

11. As ye know, how entreating you and comforting[1] every one of you (as a father his children),

12. We bore witness, that ye should walk worthy of God, who called you to His kingdom, and glory.

13. Therefore we also give thanks to God without ceasing, that when ye received from us the word of the hearing of God,[2] ye received it not as the word of men, but (as it is indeed) the word of God, who worketh in you, who have believed.

14. For ye, brethren, became followers of the churches of God, which are in Judea, in CHRIST JESUS; for ye also have suffered the same things from your own countrymen, as even they from the Jews,

15. Who both killed the Lord JESUS and the[3] prophets, and persecuted us, and they please not God, and they are contrary to all men,[4]

16. Forbidding us to speak to the Gentiles, that they may be saved, to fill up[5] their sins always; for the wrath of God is come upon them unto the end.[6]

17. But we, brethren, being taken from you[7] for a short time,[8] in sight, not in heart, hastened more eagerly to see your face with great desire:[9]

18. For we would have come to you, I indeed Paul, both once and again; but Satan prevented us.[10]

19. For what is our hope, or joy, or crown of glory? Are not ye before the Lord JESUS CHRIST at His coming?

20. For ye are our glory and joy.

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[1] The participles in the text are in the following verse.

[2] The word of the Divine announcement. Is. liii. 1.

[3] G. P. "their own." This is wanting in six Uncial manuscripts, and in the Coptic, Ethiopic, and Armenian versions. It was in the manuscript of St. Chrysostom.

[4] The Jews were remarkable for hostile feeling to other nations.

[5] The measure of.

[6] Their sins had accumulated so as to provoke a lasting exercise of Divine vengeance.

[7] The term means a state of orphanage.

[8] Lit. for the space of an hour.

[9] This was his earnest desire, which, however, he could not soon accomplish.

[10] The enemy of man is allowed to put obstacles in the way of holy purposes; but God overrules his machinations.

CHAPTER III.

Fearing lest they should be estranged from the faith on account of afflictions, he sent to them Timothy to strengthen them: on whose return he gives thanks to God, that they continued steadfast in faith and love: showing his great desire to visit them, and to supply what might be wanting to their faith.

1. Wherefore forbearing[1] no longer, we thought well to remain[2] at Athens alone:

2. And we sent Timothy[3] our brother, and a minister of God[4] in the Gospel of CHRIST, to confirm and exhort you[5] for[6] your faith,

3. That no man may be moved[7] in these tribulations: for ye yourselves know, that we are appointed[8] thereunto.

4. For even, when we were with you, we told you before that we should suffer tribulations, as also it is come to pass, and ye know.

5. Wherefore I also, forbearing no longer, sent to know your faith, lest perhaps the tempter have tempted you, and our labour be made vain.[9]

6. But now when Timothy came to us from you, and related to us[10] your faith and charity, and that ye have good remembrance of us always, desiring to see us, as we also[11] you:

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[1] Not being able to repress or to gratify the desire of seeing them, he resolved on sending Timothy in his stead.

[2] G. P. "to be left." He speaks of himself, although he uses the plural number.

[3] Acts xvi. 1.

[4] G. P. "and our fellow-labourer." The readings are various.

[5] G. P. have the pronoun after each verb. It is only after the former in five Uncial manuscripts, in that used by St. Chrysostom, and several ancient versions. I have placed it after the latter, as it is governed by both verbs.

[6] G. P. "concerning." The Vulgate reading is adopted by Lachmann, being conformable to six Uncial manuscripts, and to the quotations of some fathers.

[7] Shaken in faith.

[8] Lit. "we lie." See Phil. i. 7. It is thought to contain a military allusion. We are appointed as sentinels to a post. It is the lot of the Christian to suffer for CHRIST: "This is our task, this is the business of our life: and do you seek repose?" St. Chrysostom.

[9] Fruitless.

[10] The Greek term is literally to evangelize, that is, give good news.

[11] Desire to see.

7. Therefore we, brethren, were comforted in you, in all our necessity and tribulation[1] by your faith,

8. For now we live,[2] if ye stand[3] in the Lord.

9. For what thanks[4] can we render to God for you in[5] all the joy wherewith we rejoice for you before our God,

10. Night and day, praying more abundantly, that we may see your face, and supply the deficiencies of your faith ?[6]

11. But may our God and Father Himself,[7] and our Lord JESUS CHRIST direct our way to you.[8]

12. And may the Lord multiply you, and make your charity abound[9] one to another, and to all, as even we[10] towards you,

13. To confirm your hearts without blame in holiness before our Father and God, at the coming of our Lord JESUS CHRIST with all His saints. Amen.[11]

CHAPTER IV.

He exhorts them to observe the commandments given them, abstaining from fornication, and loving one another, and working with their hands, that they may not be under the necessity of desiring anything from any one. He states the manner of our resurrection, that they may not be oppressed with excessive sorrow for the departed.

1. As to the rest, brethren, we ask and beseech you in[12] the Lord JESUS, that as ye have received[13] from us how ye ought to

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[1] G. P. invert the words. Lachmann, however, adopts the order of the Vulgate, which is that of six Uncial manuscripts, and the Syriac, Coptic, and Armenian versions.

[2] "He did not say: 'we rejoice,' but, 'we live,' having reference to the life to come." St. Chrysostom.

[3] Are steadfast.

[4] How can we thank God sufficiently ?

[5] For.

[6] Instruct them more fully and accurately. Faith must be universal in its principle, embracing all that God has revealed; but believers may not know, in detail, all the revealed doctrines. "They had not learned the whole doctrine, nor all the things which it was right they should learn: as he signifies in the end." St. Chrysostom.

[7] Ὁ ϑεὸς καὶ πατὴρ ἡμῶν.

[8] Facilitate our journey.

[9] G. P. "may the Lord make you to increase and abound in love."

[10] Cherish charity.

[11] G. P. omit "Amen;" which, however, is found in several ancient versions, and in three of the principal manuscripts.

[12] By. "He assumes the person of CHRIST. We entreat you, he says, by God, for this is: 'in the Lord.'" St. Chrysostom.

[13] Learned.

walk,[1] and[2] please God, so also ye walk, that ye may abound the more.[3]

2. For ye know what commandments[4] I gave you by[5] the Lord JESUS.

3. For this is the will of God, your sanctification,[6] that ye abstain from fornication,[7]

4. That every one of you know how to possess his vessel[8] in sanctification and honour,[9]

5. Not in the passion of lust, as even the Gentiles, who know not God:

6. And that no man overreach, or circumvent his brother in the matter,[10] because the Lord is the avenger of all those things, as we have told you before, and testified.

7. For God hath not called us to uncleanness, but to sanctification,

8. Therefore he who despiseth these things, despiseth not man, but God, who also hath given His Holy Spirit in us.

9. But concerning the love of the brotherhood we[11] have no need to write to you: for ye yourselves are taught of God[12] to love one another.

10. For even ye do it towards all the brethren in all Macedonia. But we entreat you, brethren, to abound the more,[13]

11. And that ye study to be quiet, and to attend to your own business, and to work with your[14] hands, as we commanded you, and[15]

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[1] Live. "In this he includes the whole conduct." St. Chrysostom.

[2] In order to.

[3] In grace and merit before God: "that you may not confine yourselves to what is commanded, but that you may go beyond it." St. Chrysostom.

[4] The term signifies injunctions delivered by special messengers.

[5] By authority—in the name of.

[6] Purity of life. Rom. xii. 2; Eph. v. 17.

[7] From all impurity.

[8] Body.

[9] Holy and honoured—free from defilement.

[10] In the marriage relation. "There is a species of injustice which regards women, as when a man forsaking his own wife, violates the marriage rights of another: for Paul styles this covetousness, saying, not to overreach or circumvent the brother in the matter." St. Chrysostom, ad Rom. Hom. iii.

[11] G. P. "ye need not." Four Uncial manuscripts and several fathers have the verb in the first person. St. Chrysostom so reads.

[12] John xiii. 34; xv. 12, 17; 1 John ii. 10; iv. 12.

[13] In love.

[14] G. P. "own." This is wanting in the chief manuscripts and versions. St. Chrysostom did not read it.

[15] The conjunction is not found in G. P. nor in St. Chrysostom.

that ye walk becomingly[1] towards those who are without, and that ye want nothing[2] of any man's.

12. And we[3] will not have you ignorant, brethren, concerning those who sleep,[4] that ye be not sorrowful, as even the others[5] who have no hope.

13. For if we believe, that JESUS died, and rose again; so also,[6] those who have slept through JESUS,[7] God will bring with Him.

14. For this we say to you on the word of the Lord, that[8] we who are alive, who remain to the coming of the Lord, shall not anticipate those who have slept:[9]

15. For the Lord Himself with command,[10] and with the voice of an archangel,[11] and with the trumpet of God, shall come down from heaven: and the dead, who are in CHRIST, shall rise first.

16. Then we who are alive, who are left, shall be caught up with them in the clouds to meet CHRIST[12] in the air, and so we shall be always with the Lord.

17. Therefore comfort one another with these words.[13]

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[1] With propriety. St. Chrysostom understands the apostle as forbidding Christians to offend and annoy unbelievers by idleness and mendicity, when they could support themselves by industry.

[2] The text signifies that ye have need of nothing.

[3] G. P. "I would." The plural reading is now admitted on the general authority of manuscripts, as Baumgarten-Crusius testifies.

[4] The departed.

[5] The heathens.

[6] We must believe that God, &c.

[7] In faith and grace.

[8] Such as shall be alive. The apostle, by the figure of speech which is styled communication, applies it to himself in common with such as shall be in life at the end of time. "He does not say 'we' of himself, for he was not to remain in life until the resurrection; but he means the faithful." St. Chrysostom.

[9] Shall not go before them to judgment. "As if he said: think not that there is any difficulty, when you hear that those who shall be then alive, shall not go before those who have died, and been reduced to ashes, thousands of years before: it is God who does all." Idem.

[10] The Syriac interpreter, as well as the Vulgate, gives this meaning, having read probably κελένματι. The present reading means a shout, such as that of reapers at the harvest, or soldiers rushing to battle, or sailors uniting in work. The voice of the archangel is the shout, the two terms being used to express the same idea.

[11] An archangel is to precede CHRIST, and wake the dead from their tombs, as with the sound of a trumpet.

[12] G. P. "the Lord." Four Uncial manuscripts favour the Vulgate reading.

[13] With the hope of a glorious resurrection, and of an eternal reward.

CHAPTER V.

He says that the day of judgment will arrive unexpectedly, which, however, cannot take them unawares, since they are always engaged in preparing for it, as he exhorts them to be: he admonishes them likewise to obey their prelates, and instructs them how to act towards one another, and towards God: he prays for them, and asks them to pray for him.

1. But concerning the times and the moments,[1] brethren, ye need not that we write to you:

2. For ye yourselves well know,[2] that the day of the Lord shall so come as a thief in the night.

3. For when they[3] shall say, peace and security,[4] then shall sudden destruction come upon them, as pain to a woman with child, and they shall not escape.

4. But ye, brethren, are not in darkness, that that day as a thief should overtake you:

5. For[5] ye are all children of light, and children of day: we are not of night, nor of darkness.

6. Therefore let us not sleep,[6] as even[7] the others,[8] but let us watch, and be sober.

7. For they who sleep, sleep by night: and they who are drunk, are drunk by night.

8. But let us, who are of day, be sober, having on a breastplate of faith,[9] and charity, and *as* a helmet the hope of salvation:[10]

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[1] The same phrase occurs Acts i. 7. The second term denotes the opportune season. The apostle here speaks of the end of time—the final judgment.

[2] 2 Peter iii. 10; Apoc. iii. 3, xvi. 15.

[3] Men.

[4] When they shall flatter themselves that all is secure.

[5] G. P. omit "for," which, however, is now generally received on the authority of manuscripts, as Baumgarten-Crusius testifies.

[6] Be slothful.

[7] G. P. omit καὶ, which, however, is deemed genuine by the critic just named.

[8] The heathen.

[9] Isaiah lix. 17; Ephes. vi. 14, 17.

[10] Hope serves as a helmet to protect us, since we are encouraged by it to struggle against the enemy, feeling assured of Divine protection.

9. For God hath not appointed us unto wrath,[1] but for the attainment of salvation through Jesus Christ our Lord,

10. Who died for us: that whether we watch, or sleep,[2] we may live together with Him.

11. Wherefore comfort one another, and edify[3] one another, as also ye do.

12. And we beseech you, brethren, to know[4] those who labour among you, and preside over you in the Lord, and admonish you,

13. To have them more abundantly in charity[5] for their work: have peace with them.[6]

14. And we entreat you, brethren, admonish the unruly, comfort the faint-hearted, support the weak, be patient towards all.

15. See that none render evil for evil to any man;[7] but always follow that which is good[8] towards one another, and towards all.

16. Rejoice always.

17. Pray without ceasing.[9]

18. In all things give thanks: for this is the will of God in Christ Jesus in you all.

19. The Spirit quench not.

20. Despise not prophecies.

21. But[10] prove all things: hold that which is good.

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[1] God has not placed us under the necessity of incurring His vengeance. He has not destined us to destruction.

[2] In death.

[3] As it were, building up—aiding each other to raise a spiritual building.

[4] To recognise their labours by generous offerings.

[5] To esteem and love them with special regard.

[6] G. P. "*And* be at peace among yourselves." The Vulgate reading is supported by many manuscripts, versions, and fathers, as Baumgarten-Crusius acknowledges, although he rejects it.

[7] Prov. xvii. 13, xx. 22; Rom. xii. 17; 1 Peter iii. 9.

[8] G. P. "both." Scholz, Lachmann, and other critics, omit it, it being wanting in the chief manuscripts.

[9] Eccl. xviii. 22; Luke xviii. 1; Coloss. iv. 2.

[10] G. P. omit the particle, which, however, is now admitted to be genuine, it being found in the chief manuscripts. All things which are not manifestly wrong should be examined before we condemn them. The apostle speaks especially of those who pretended to spiritual gifts, such as prophecy. He wished these not to be rejected or admitted hastily. "Since he had said, 'Despise not prophecies;' that they might not think that he laid the teacher's chair open to all, he adds, 'Prove all things,' that is, what are truly prophecies." St. Chrysostom.

22. Abstain from all appearance of evil.[1]

23. And may the God of peace Himself sanctify you in all[2] things, that your whole spirit, and soul, and body,[3] may be kept blameless unto the coming of our Lord Jesus Christ.

24. He who hath called you is faithful, who also will perform.[4]

25. Brethren, pray for us.

26. Salute all the brethren with a holy kiss.

27. I adjure you by the Lord that this letter be read to all the holy brethren.

28. The grace of our Lord Jesus Christ be with you. Amen.[5]

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[1] Whatever wears a bad appearance should be shunned, even if it be not decidedly evil. Rom. xii. 17.

[2] The Greek term, although an adjective, may be rendered, "perfectly."

[3] The spirit is here used for the intellect, especially as enlightened by grace. The soul for the affections. The apostle speaks after a popular manner, without meaning to adopt the notions of philosophers.

[4] Will perfect what He has begun. 1 Cor. i. 9.

[5] G. P. "The first *epistle* unto the Thessalonians was written from Athens."

INTRODUCTION

TO THE SECOND EPISTLE TO THE THESSALONIANS.

The preceding letter, especially that portion of it which referred to the last judgment, having produced a deep impression on the Thessalonians, some one took occasion to forge another in the name of the apostle, announcing that the judgment itself was at hand. The report of the terror which this announcement spread soon reached St. Paul, who hastened to relieve them from their distressed state of mind, by assuring them that a great apostacy must first take place, and the great enemy of Christ must appear, before the final judgment of mankind. He did not, however, fail to set forth this event in all its terrific characters, showing that unbelievers will fall under the vengeance of the Sovereign Judge, whilst the followers of Christ, who have suffered for His Gospel, shall receive a rich recompense. The coming of the Antichrist is described as marked with satanic operations, in false miracles and other delusions, which will lead many astray, God abandoning them to the deceits of the enemy, in punishment of their neglect to correspond with previous manifestations of His truth. Idleness being a prevailing fault among the Thessalonians, and the source of innumerable other vices, the apostle warns the faithful, in this epistle, as well as in the preceding, to apply themselves to some useful occupation, and to shun the company of idle or vicious professors of Christianity. He exhorts them to practise fraternal correction with mildness and charity, and to withdraw from the society of such as refuse to conform their conduct to the rule prescribed in his writings. This letter is assigned to the latter part of the year in which the former was written, or to the following year.

THE SECOND EPISTLE

OF BLESSED PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

He gives thanks for the faith and patience of the Thessalonians amidst persecutions, on account of which he says that they will obtain glory, but their enemies will be punished on the day of judgment, and he prays that they may be found worthy of the Divine call.

1. Paul and Silvanus, and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ.

2. Grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. We ought to give thanks always to God for you, brethren, so as[1] is meet, since your faith groweth exceedingly, and the love of every one of you[2] to one another aboundeth:

4. So that we ourselves also glory in you in the churches of God, for your patience, and faith, and[3] in all your persecutions, and the tribulations which ye endure,

5. For an example of the just judgment of God, that ye may be counted worthy of[4] the kingdom of God, for which also ye suffer:

6. If[5] yet it is just with God to repay tribulation to those who oppress you:

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[1] This particle is not in the text.

[2] G. P. "all." It was so read by St. Chrysostom.

[3] This conjunction is wanting in the text.

[4] The Vulgate has "in."

[5] This does not imply doubt. It is here equivalent to "since." The final

7. And to you, who are oppressed, rest with us in the revelation of the Lord JESUS[1] from heaven with the angels[2] of His power,

8. In a flame of fire,[3] inflicting vengeance on those who know not God, and who obey[4] not the Gospel of our Lord JESUS CHRIST.

9. Who shall be punished with everlasting destruction[5] from the presence of the Lord, and from the glory of His power:[6]

10. When He shall come to be glorified in His saints, and to appear wonderful[7] in all who have believed,[8] for our testimony to you[9] was believed on that day.[10]

11. Wherefore also we pray always for you, that our God may make you worthy of His call,[11] and fulfil all the good pleasure of goodness,[12] and the work of faith with power,[13]

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punishment of persecutors, and the glory of the martyrs show forth the just judgment of God. "He intimates the retribution both of the persecutors and the sufferers, as if he said that when He shall crown you, and punish them, the justice of God may be seen." St. Chrysostom.

[1] When He shall be manifested.

[2] His agents and ministers.

[3] The common Greek presents it in inverse order; but the Vulgate reading is supported by manuscripts, and approved by several critics. Hug supposes that the order was inverted in the manuscripts and Vulgate to remove the Hebraism, which the original text contains.

[4] Do not receive it.

[5] Lit. "Who shall suffer punishment, everlasting destruction." "That it is not temporary, hearken to Paul saying now of those who know not God, and believe not the Gospel, that they shall suffer punishment, eternal destruction." St. Chrysostom.

[6] Being driven from His presence, and pursued into the abyss by His glorious power—His majesty and justice. "His presence will be to some light, to others torment." St. Chrysostom.

[7] To manifest His wondrous mercy.

[8] G. P. "that believe." The Vulgate reading is now received on the authority of ancient manuscripts. St. Chrysostom so read.

[9] G. ἐφ' ὑμᾶς. V. super vos. It means the testimony which the apostle bore to Divine revelation, when he preached the Gospel to them, and which they accepted.

[10] This seems to refer to the day of judgment, which is often styled "that day."

[11] G. P. "*this* calling." To make them effectually and perseveringly correspond with the call to the faith, which God vouchsafed to them.

[12] It is commonly understood to mean the merciful counsel of Divine goodness, for human salvation: "that the decree of God be executed, that nothing be wanting to you, that you be as He wills." St. Chrysostom.

[13] This may be referred to the verb fulfil: that God may powerfully accomplish the work which faith inspires. He is said to fulfil it, because His grace is the source of human energy in supernatural actions.

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in Him according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

He warns them concerning the day of the Lord, not to believe impostors, and shows that the son of perdition shall first come, and perform various deceitful prodigies, by which the reprobate shall be led astray. He gives thanks for the election and faith of the Thessalonians, and admonishes them to keep the traditions received from him, and he prays for their consolation and confirmation.

1. Now we ask[2] you, brethren, by the coming of our Lord Jesus Christ, and our gathering unto Him,

2. That ye be not soon moved from your understanding,[3] nor terrified, neither by a spirit,[4] nor by word,[5] nor by epistle, as sent by us,[6] as if the day of the Lord[7] were at hand.[8]

3. Let no man deceive you by any means:[9] for unless the apostacy[10] first take place, and the man of sin, the son of perdition,[11] be revealed,

4. Who opposeth,[12] and who is lifted up above all that is called

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[1] G. *τοῦ ϑεοῦ ἡμῶν καὶ κυρίου.* The position of the pronoun leads me to consider the latter clause as not referred to the same subject, although it might be so understood.

[2] Beseech. "Ask" is more literal.

[3] Their Christian instruction—the knowledge they had received.

[4] A person professing to be inspired. "He calls false prophets thus, as speaking under the influence of the unclean spirit." St. Chrysostom.

[5] The persuasion of any one.

[6] As letters were generally written by amanuenses, it was easy to set forth one as dictated by the apostle. To prevent such imposture, he was accustomed to write his name himself towards the end.

[7] G. P. "Christ." The Vulgate reading is now received by critics on the authority of the chief manuscripts.

[8] Many passages of the sacred writings present it as nearly approaching: but they regard it as the closing scene of the present dispensation, which is the last.

[9] Eph. v. 6.

[10] Many understand this of the fall of the Roman Empire. It is also understood of a great but not general defection from the faith. St. Chrysostom says: "he calls Antichrist apostacy, because he is to destroy many and to lead them away!"

[11] This also is understood of Antichrist. "But who is he? Is it Satan? By no means: but a certain man invested with all his energy." St. Chrysostom.

[12] Of Christ.

God, or is worshipped, so as to sit[1] in the temple of God, showing himself, as if he were God.[2]

5. Remember ye not that when I was with you, I told you these things?

6. And now ye know what withholdeth,[3] that he may be revealed in his own time.[4]

7. For the mystery of iniquity already worketh:[5] only that he who now holdeth,[6] hold, till he be taken out of the way.

8. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the breath of his mouth,[7] and by the manifestation of His coming shall destroy him,

9. Whose coming is according to the working of Satan with all power, and false signs, and prodigies,[8]

10. And in all deceit of iniquity to those who perish: because they received not the love of truth, that they might be saved. Therefore God will send them[9] a strong delusion,[10] that they may believe lying,[11]

11. That all who have not believed the truth, but have agreed to iniquity, may be judged.[12]

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[1] G. P. "as God." This is rejected as an interpolation, by critics generally.

[2] Lit. "that he is God." "He will overthrow all gods, and order men to adore himself in place of God." St. Chrysostom.

[3] This is thought to refer to the fall of the Roman Empire, of which he did not wish to speak openly. St. Chrysostom remarks: "If he had said, that in a short time the Roman Empire will be overthrown, they would have quickly despatched him as a seditious man, and all the faithful likewise, as living and combating under him."

[4] At the time appointed in the Divine counsels, which overrule all things, even the designs of the wicked.

[5] From the beginning of Christianity, Satan by his agents wrought with a view to defeat its influence. His malignity is a mystery of iniquity. St. Chrysostom thinks that Nero, the type of Antichrist, was here specially had in view.

[6] The Greek verb is the same as in verse 6. It signifies to restrain. The apostle is thought to refer to the Roman Emperor, and to intimate that whilst the empire continued, the Antichrist should not appear.

[7] Isa. xi. 4. G. P. omit "Jesus," which is now received into the text.

[8] The wonders which Antichrist with his agents will perform, will be illusory. "He will display all power, but nothing real, all things only for deception." St. Chrysostom.

[9] This is strongly expressed, to show that even the machinations of Satan are under Divine control.

[10] We borrow this from P. V., which expresses freely the meaning of the original.

[11] They are forsaken in punishment of the abuse of grace.

[12] Condemned for unbelief.

12. But we ought to give thanks to God always for you, brethren, beloved of God, because God chose you *to be* first fruits[1] unto salvation in sanctification of spirit,[2] and belief of truth:

13. Wherein[3] also He called you by our Gospel to the attainment of the glory of our Lord Jesus Christ.

14. Therefore, brethren, stand: and hold the traditions, which ye have learned, whether by our word, or epistle.

15. Now our Lord Jesus Christ Himself, and our God and Father, who hath loved us, and given everlasting consolation[4] and good hope in[5] grace,

16. Encourage and confirm your[6] hearts in every good work and word.[7]

CHAPTER III.

He desires them to pray for him, trusting that they will keep his commands, and he warns them to shun the society of such Christians as are not disposed to follow up his instructions, and to work with their hands, as Paul himself had done when among them. He will not have them regard such as enemies, but they should rebuke them as brothers.

1. As to the rest, brethren, pray for us,[8] that the word of God may run,[9] and be glorified, as even with you:

2. And that we may be delivered from troublesome and wicked men: for all have not faith.[10]

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[1] G. P. ἀπ' ἀρχης. "from the beginning." The Vulgate reading which is slightly different, ἀπαρχην, is found in a manuscript in England, quoted by Simon. The Thessalonians were among the early converts.

[2] Sanctification of the soul by the Divine Spirit.

[3] G. P. "Whereunto."

[4] Consolation arising from the hope of everlasting happiness.

[5] Through.

[6] G. P. "comfort your hearts, and confirm you." The pronoun is rejected by Bengel and most critics, on the authority of the ancient manuscripts.

[7] G. P. invert the order; but critics now follow the Vulgate on the same authority. It was so read by St. Chrysostom.

[8] Eph. vi. 19; Coloss. iv. 3.

[9] Spread.

[10] The apostle desires to be delivered from the opposition of the avowed enemies of the faith, and from the snares of those dissemblers, who outwardly profess it, whilst in their heart they reject it.

3. But God[1] is faithful,[2] who will confirm, and preserve you from evil.[3]

4. And we have confidence in the Lord concerning you, that ye both do, and will do the things which we command.[4]

5. And may the Lord direct your hearts in[5] the charity of God, and the patience of CHRIST.[6]

6. But we charge you, brethren, in the name of our Lord JESUS CHRIST, to withdraw yourselves from every brother who walketh disorderly, and not according to the tradition[7] which they[8] received from us.

7. For yourselves know, how ye ought to imitate us: for we were not disorderly among you:

8. Neither did we eat any man's bread for nothing,[9] but with labour and toil, working night and day, in order not to burden any of you.

9. Not as though we had not a right,[10] but that we might give ourselves to you as a pattern to imitate us.

10. For also when we were with you, we declared this to you, that if any one will not work, neither let him eat.

11. For we have heard that some amongst you walk disorderly, doing no work, but meddlesome.

12. Now we command and entreat such persons in[11] the Lord JESUS CHRIST, that working in silence, they eat their own bread.

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[1] G. P. "the Lord." Three of the chief manuscripts have the Vulgate reading.

[2] True to His promises—consistent and persevering in His dispensations of grace to those who correspond with it.

[3] Or from the evil one—Satan.

[4] G. P. "you." The pronoun is wanting in many manuscripts.

[5] Lit. "unto." The figure is of putting one on the road to a certain destination. The apostle prays that the Lord may dispose their hearts for Divine love.

[6] That they might be patient as CHRIST was; or that they might look forward with patience to His coming as judge. "That we should bear as He bore, or that we should do such things, or that we should await Him with patience, that is, be prepared." St. Chrysostom.

[7] The Greek term here means the instruction and example which the apostle gave. "He calls that tradition which is given by words; and our Lord always styles this tradition." St. Chrysostom.

[8] G. P. "he." This reading is now rejected by most critics. The Vulgate reading is supported by several of the chief manuscripts.

[9] Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9.

[10] Lit. Power, authority.

[11] G. P. "by our Lord." The Vulgate reading is supported by the chief manuscripts.

13. But ye, brethren, be not weary in well doing.[1]

14. And if any man obey not our word by the epistle,[2] mark him, and do not associate with him, that he may be ashamed:

15. Yet do not regard him as an enemy, but admonish[3] as a brother.

16. Now may the Lord of peace Himself give you everlasting peace in every place.[4] The Lord be with you all.

17. The salutation, with my hand, of Paul: which is a sign in every epistle, so do I write.

18. The grace of our Lord Jesus Christ *be* with you all. Amen.[5]

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[1] Gal. vi. 9.

[2] P. "this epistle." The definite article has sometimes the force of a demonstrative pronoun; but it is not clear that such is the case here. Some render the text, "mark him by letter."

[3] V. corripite.

[4] G. ἐν παντὶ τρόπῳ. P. "by all means." The Vulgate reading, τόπῳ, is received by Lachmann, on the authority of manuscripts and fathers.

[5] G. P. "The second epistle to the Thessalonians was written from Athens." This is not of any weight. Both letters are believed to have been written from Corinth.

INTRODUCTION

TO THE FIRST EPISTLE TO TIMOTHY.

St. Paul, when leaving Ephesus for Macedonia, charged Timothy, his favourite disciple, to remain there, and guard the integrity of faith against certain teachers, who sought to adulterate it with Jewish fables. The occasion of his departure was the tumult raised against him by the silversmiths, whose gain was endangered by the exposure of the superstition of worshipping Diana. It was important to instruct Timothy how he ought to act in circumstances so critical, and with what care he should proceed in regard to sacred ministers. On his return the following spring, the apostle assembled them at Miletus, to give them in person his solemn charge for the right exercise of their sacred functions. This letter is assigned by Hug to Pentecost of the year 59, although others more generally date it as late as 64.

The apostle points to the right use of the law, in contrast with the abuse made of it by Judaizing teachers, and states that its restraints are unnecessary for the Christian, guided by faith and moral instinct. In his own person he shows the power of grace, by which a persecutor was changed into a preacher of the Gospel, and he encourages sinners to have recourse to the same remedy. He charges Timothy to devote himself with purity of heart and zeal to the announcement of these saving truths, according to the extraordinary marks of his call to the priesthood. The duty of praying for those in authority, and for all mankind, is strongly insisted on, both as conformable to the Divine counsels for the salvation of all men, and as fraught with advantages to our peace and happiness. Regulations are prescribed for the dress and behaviour of women in religious assemblies, and men are exhorted to apply to prayer with hands undefiled by sin. The qualifications of sacred officers are then specified, that in case of unexpected delay in the return of the apostle, Timothy might know how to proceed, and discharge his office in the Church, which is the pillar and ground of truth. He foretells the pernicious errors of the latter days, especially of those who condemn the use of meat, as of something defiled, and decry marriage; and he declares that all the creatures of God are good, and of themselves innoxious. With increased earnestness he again exhorts Timothy to discharge his duty strenuously, and to call as it were into action the grace of his ordination. The instructions which regard widows, are most important for the preservation of good morals. The rules to be observed in regard to priests are likewise worthy of all attention. The relations of masters and servants remain unchanged by the profession of Christianity; only obedience is to be lightened by the consideration that it is rendered to a brother in CHRIST. The letter concludes with a solemn and touching address to Timothy, urging him anew to the zealous discharge of his high duties.

THE FIRST EPISTLE

OF BLESSED PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

He reminds Timothy of the order which he had given him to recall certain persons from their perverse teaching, and to deliver sound doctrine. The Law was made on account of the unjust. He gives thanks to God for having called him from persecuting the Church to the apostleship. He obtained mercy that the patience of God may be shown for the encouragement of sinners. He warns Timothy to act as a brave soldier.

1. Paul, an apostle of Jesus Christ, according to the command[1] of God our Saviour,[2] and of[3] Christ Jesus our hope:

2. To Timothy, beloved[4] son in faith, grace, mercy, and peace from God the[5] Father, and Christ Jesus our Lord.

3. As I desired thee to remain at Ephesus,[6] when I went into Macedonia, that thou mightest charge some not to teach otherwise,[7]

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[1] The call of God implies a command.

[2] The attribute of Saviour is here ascribed to God the Father. He, as well as the Son, is the source of our salvation, by His merciful decree, which is common to the Three Divine Persons.

[3] G. P. "Lord." This epithet is now rejected by critics, in conformity with the ancient manuscripts generally.

[4] G. γνησίω. P. "my own." The term means genuine: it implies great affection: which is also manifested by the substantive: τέκνῳ, "child."

[5] G. P. "our." The pronoun is now generally rejected, although it was in the manuscript of St. Chrysostom.

[6] In charge of the faithful. Timothy was its first bishop.

[7] He was to see that they should not teach otherwise than the apostle had taught. "These were pseudo-apostles from among the Jews, who wished to draw the faithful once more to the law." St. Chrysostom.

4. Nor to give heed to fables and endless genealogies:[1] which furnish disputes,[2] rather than edification of God,[3] which is in faith.

5. Now the end of the commandment is charity from a pure heart, and a good conscience, and faith unfeigned.

6. From which things some going astray, are turned aside to vain talking,

7. Desiring to be doctors of the law,[4] not understanding either the things which they speak, or whereof they affirm.

8. But we know that the law is good, if a man use it lawfully.[5]

9. Knowing this, that law is not made for the just man,[6] but for the unjust, and the rebellious, for impious men and sinners, for the wicked and defiled, for parricides and matricides, for murderers,

10. Fornicators, sodomites, menstealers, liars, and perjurers, and whatever else is contrary to sound doctrine,

11. Which is according to the Gospel of the glory[7] of the blessed God, which is committed to me.

12. I give thanks to Him who hath strengthened me, CHRIST JESUS our Lord, that He deemed[8] me faithful, putting *me* in the ministry:

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[1] Infra iv. 7; Tim. ii. 13; Titus iii. 9. This probably has reference to the eons, whose production and processions engaged the attention of the Gnostics. These principles, which at a later period were fully developed, were derived from the Chaldean philosophy. Some, however, understand the text of Jewish tables of descent, which gave occasion to trivial disputes. St. Chrysostom explains it of heathen fables concerning the origin of their false divinities.

[2] "Let us not engage in disputes, for we are called believers, because we receive unhesitatingly the things which are proposed, so as to admit no doubt. If these things were human, we should search into them: but since they are from God, we must honour and believe them." St. Chrysostom.

[3] Godly edification. Disputes do not serve to build up the spiritual edifice. The common Greek has: ὀικονομίαν· which critics prefer; but the Protestant version follows the Vulgate reading, which is conformable to the Laudian manuscript, and the Syriac version, as also to the quotations of St. Irenæus and the Latin fathers.

[4] Affecting to expound and inculcate the Mosaic legislation.

[5] Rightly. Rom. vii. 12.

[6] The moral law is directed to restrain the vicious inclinations of nature. Positive law is intended as an indirect safeguard against them. The just yield willing obedience to both, which serve for them rather as a rule than a restraint. "The just man is beyond the reach of punishment, and he needs not learn from the law what he is to do, since he has the grace of the Spirit, which inwardly teaches him." St. Chrysostom.

[7] The glorious Gospel. It condemns all vice.

[8] CHRIST made the apostle worthy of his high office. "See how he states what was his own, and what was of God, ascribing the principal part to the Pro-

13. Who before was a blasphemer, and a persecutor, and contumelious: but I obtained the mercy of God, because I acted ignorantly in unbelief.[1]

14. And the grace of our Lord hath abounded exceedingly[2] with faith and love, which is in CHRIST JESUS.

15. Faithful *is* the saying, and worthy of all acceptance[3] that CHRIST JESUS came into this world to save sinners, of whom I am the chief:[4]

16. But for this cause have I obtained mercy, that in me first CHRIST JESUS might show all patience for the instruction[5] of those who should hereafter believe in Him, unto life everlasting.

17. Now to the King of ages immortal, invisible, only[6] God, honour and glory for ever and ever. Amen.

18. This charge I give to thee, Timothy, my son, according to the preceding prophecies concerning thee,[7] that in them thou war a good warfare,

19. Having faith and a good conscience, which some putting away have made shipwreck concerning the faith:[8]

20. Of whom is Hymenæus and Alexander, whom I have delivered to Satan,[9] that they may learn not to blaspheme.[10]

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vidence of God, repressing what was his own, but so as not to destroy the freedom of the will." St. Chrysostom.

[1] His ignorance, which was not wholly invincible, did not entitle him to pardon, although it extenuated his guilt.

[2] In his conversion, bestowing on him faith and love.

[3] True, and to be gratefully acknowledged.

[4] Matt. ix. 13; Mark ii. 17. The apostle places himself at the head of sinners, as having persecuted CHRIST in His members. This, however, does not determine the degree of his guilt, since it depends not so much on the external act, as on the disposition of the will. Such expressions have a qualified meaning.

[5] As an example to encourage them. "Let no one, he says, despair of salvation, since I have attained to it." St. Chrysostom.

[6] G. P. "wise." This epithet is wanting in the most ancient manuscripts and versions, and is now generally expunged. It is found, however, in St. Chrysostom.

[7] Prophecy here may mean, as St. Chrysostom remarks, supernatural intimations, that he should be ordained. Infra iv. 14.

[8] By resisting conscience men often lose faith: "where the life is open to censure, perverse doctrine is easily embraced: and we see many thus falling into the abyss of evils, and turned away to heathenism." St. Chrysostom.

[9] Excommunicated. This sentence was followed by demoniac possession in the apostolic age.

[10] Their corporal affliction and public humiliation were directed to produce repentance for their impiety. "Satan does not produce it: but such is the result." St. Chrysostom.

CHAPTER II.

He desires prayers and thanksgiving to be offered for kings and magistrates, and he says that there is one God and one Mediator. He states how man and woman should pray, and how a woman ought to dress, and that it is not becoming that she should teach; since she should learn in silence.

1. I desire[1] therefore first of all[2] that supplications, prayers, intercessions, thanksgivings be made for all men:[3]

2. For kings, and all who are in high station,[4] that we may lead a quiet and peaceable life[5] in all piety and chastity[6]:

3. For this is good and acceptable before God our Saviour,

4. Who will have all men to be saved,[7] and to come to the knowledge of the truth.

5. For *there is* one God, and one Mediator of God and men, the man[8] CHRIST JESUS,

6. Who gave Himself a ransom for all, a testimony[9] in due time,[10]

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[1] Exhort.

[2] This, according to St. Chrysostom, has reference to "the daily worship, wherein, as the initiated know, prayers are made for all."

[3] "The priest is, as it were, father of the entire world." St. Chrysostom.

[4] G. ἐν ὑπεροχῆ, in exalted station. "The kings were not as yet worshippers of God, but for a long time impious emperors continued to succeed one to another." St. Chrysostom.

[5] The apostle points to the advantage which the faithful derive from the favours conferred by God on civil rulers: "that safety leaves us without solicitude." St. Chrysostom.

[6] G. σεμνότητι. This term signifies grave and respectable demeanour: but it is here explained by St. Chrysostom of chastity, as rendered by the Vulgate interpreter.

[7] This is the Divine will, not, however, absolutely and unconditionally, since we must embrace the truth, and live accordingly, in order to be saved. "Of what truth? Of faith in Him, for he before said: command them not to teach otherwise." St. Chrysostom.

[8] It is as man that He discharged the office of Mediator, since He could humble Himself and suffer only in His human nature. The second Divine Person, who had assumed the human nature, gave dignity and value to His sufferings. He is our only Mediator of redemption. "A mediator should have something in common with both of those between whom he mediates. As He partakes of the nature of man, because He came unto men, so also of that of God, because He comes from God." St. Chrysostom.

[9] The death of CHRIST was an evidence of the truth of the Divine promises of mercy.

[10] It was given at the proper time, conformably to the prophecies. The text and Vulgate have the plural number: but the singular is more in accordance with the genius of the English language.

7. Whereunto[1] I am appointed a preacher, and an apostle (I say the truth;[2] I lie not), a doctor of the Gentiles in faith and truth.

8. I will, therefore, that the men pray in every place,[3] lifting up pure[4] hands without anger and disputing.

9. In like manner also the women in comely apparel, adorning themselves with modesty and sobriety,[5] and not with plaited hair, or gold, or pearls, or costly attire:[6]

10. But that which becometh women professing piety by good works.[7]

11. Let woman learn in silence with all subjection.

12. But I suffer not a woman to teach,[8] nor to use authority[9] over the man; but to be in silence.[10]

13. For Adam was first formed, then Eve.[11]

14. And Adam was not seduced:[12] but the woman being seduced was in transgression.[13]

15. Yet she shall be saved by child-bearing,[14] if she[15] continue in faith and love, and holiness, with sobriety.[16]

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[1] For which purpose.

[2] G. P. "in CHRIST." These words are now generally expunged by critics, as being without support from ancient manuscripts. They were not read by St. Chrysostom.

[3] Wherever they may assemble for worship, or privately.

[4] Lit. "holy;" but the meaning, as St. Chrysostom observes, is pure. The apostle refers to the ordinary posture of supplicants; and intimates that purity of heart, and composure of mind, are important dispositions for prayer.

[5] The Greek term here regards the prudent regulation of the whole exterior.

[6] These are not understood to be absolutely condemned, but modesty and simplicity of dress are strongly recommended. 1 Pet. iii. 3.

[7] These last words are referred by many to the adorning of themselves.

[8] 1 Cor. xiv. 34. Publicly and authoritatively.

[9] To lord it over.

[10] It becomes females to observe silence in public assemblies. The general dependence of women is declared by the apostle: yet it sometimes happens that they hold the reins of government, and exercise certain spiritual prerogatives.

[11] Gen. i. 27. The apostle infers the superiority of man, from the fact that he was first created in order to govern the animals, and possess the earth, whilst Eve was subsequently formed for his society.

[12] By the serpent. He yielded to the persuasion of the woman. Gen. iii. 6.

[13] She was led to transgress.

[14] Her penalty is to bring forth her offspring in pain: yet she will attain to salvation, by the patient endurance of the pains attendant on parturition. This is said of the sex generally, as St. Chrysostom remarks. Faith and charity will render all who practise them acceptable, the matron, as well as the virgin.

[15] G. P. "they." Griesbach notices the reading in the singular, which is found in some manuscripts. "Pious mothers who prepare champions of CHRIST by the Christian education of their children, will receive," says St. Chrysostom, "a great reward."

[16] Prudence, moderation.

CHAPTER III.

He teaches Timothy the qualifications of bishops and deacons, and how women ought to behave. He writes that Timothy may know how to act in the Church, which is the pillar of truth; and he at the same time extols the mystery of the incarnation of our Lord.

1. Faithful *is* the saying: If a man desire the office of a bishop,[1] he desireth a good work.[2]

2. It behooveth therefore a bishop to be blameless, a husband of one wife,[3] sober, prudent, decorous, chaste,[4] hospitable,[5] a teacher,[6]

3. Not given to wine, no striker,[7] but modest,[8] not quarrelsome, not covetous, but

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[1] Lit. episcopate.

[2] A thing excellent and holy.

[3] Tit. i. 7. A man who had been only once married. See infra c. v. 10. All Christians could have but one wife: but no man was to be made bishop or priest, who had been twice married. This restriction was placed by the apostle, that men might not be selected whose repeated marriages gave reason to suppose them to be subject to strong sensual inclinations. In the state of society at that period, it was difficult to find a sufficient number of competent candidates for the ministry among persons who had never been married. Winer (Grammar, § 17) shows, that if the apostle meant to require that the bishop should be married, he should have simply said so, or said that he should have a wife. By saying "the husband of one wife," he evidently designed to put a restriction to which others are not subject. St. Chrysostom thinks that in the actual state of the world, at that time, the apostle used wise condescension in allowing married men to be promoted to the sacred ministry. "He does not say this, as if enacting a law, so that it should be unlawful to be without a wife, but to prevent excess, for among the Jews it was permitted to marry twice, and to have two wives at once." He further observes: "some say that he indicates one free from a wife: but if such be not the case, he who has a wife may be as one who has not; and he rightly permitted it at that time conformably to the actual state of things."

[4] These two terms are believed to be two interpretations of the one word: κόσμιον, which is literally rendered: "ornatum." It here signifies of comely deportment.

[5] The necessity of the exercise of this virtue was great in ancient times, when there were few, if any, inns.

[6] Lit. "instructive." Disposed, ready to impart instruction in the doctrines and duties of Christianity.

[7] Not a man of violence, ready to strike. The frequency of self-indulgence and violence at that time gave occasion to these specifications. The apostle required the candidates for the ministry to be at least free from the prevailing vices. G. P. add: "not greedy of filthy lucre;" but the corresponding Greek term is rejected by critics. It is not found in the most ancient manuscripts, although St. Chrysostom read it. It seems to have been borrowed from v. 8.

[8] Gentle, conciliatory, reasonable.

4. Ruling well his own house, having his children in subjection with all chastity.[1]

5. But if a man know not how to rule his own house, how shall he take care of the church of God?

6. Not a neophyte,[2] lest puffed up,[3] he fall into the judgment of the devil.[4]

7. Moreover he ought to have a good testimony from those who are without,[5] that he may not fall into reproach, and the snare of the devil.[6]

8. Deacons[7] in like manner chaste,[8] not double-tongued,[9] not given to much wine, not greedy of filthy lucre:

9. Holding the mystery of the faith in a pure conscience.[10]

10. And let these also be first proved:[11] and so let them minister,[12] being charged with no crime.

11. Women[13] in like manner chaste,[14] not slanderers,[15] sober, faithful in all things.

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[1] G. σεμνότητος. P. "gravity." It signifies such demeanour as commands respect. It is, however, explained by St. Chrysostom, of chastity.

[2] A recent convert, as it were a new plant in the garden of the Church.

[3] G. τυφωθεὶς. V. in superbiam elatus. "Puffed up" sufficiently expresses the meaning. "If before he is a disciple, he is quickly made a teacher, he may become arrogant; if before he learn to obey, he is made a ruler, he will be puffed up." St. Chrysostom.

[4] "The condemnation under which the devil fell, on account of his pride." St. Chrysostom.

[5] His reputation even among the heathens should be fair.

[6] A man of suspected character is likely to fall into crime, the devil persuading him that his virtue does not avail him.

[7] St. Chrysostom observes that "omitting the order of priests, he passes to speak of the deacons, because there is no great difference between priests and bishops, since priests also are empowered to teach and preside in the church: so that what he says of bishops, suits priests likewise, for they excel only by the power of ordaining, in which respect only they have the advantage of priests." This is said without prejudice to their governing power or jurisdiction.

[8] G. σεμνούς, grave, respectable, chaste.

[9] Deceitful, dissembling.

[10] Believing, and living according to their belief.

[11] He wishes them to be exercised for a time in lesser offices, and diligently examined.

[12] The Greek term means: let them act as deacons.

[13] From the connexion in which they are mentioned, it may be inferred that they were devoted to sacred offices, such as the instruction of females in the Christian doctrine. "He here speaks of those who had the office of deaconess." St. Chrysostom.

[14] Grave.

[15] The apostle points out a vice from which even those who profess piety are seldom free.

12. Let deacons be husbands of one wife, who rule well their children and their own houses.[1]

13. For they who have ministered well, shall purchase for themselves a good degree,[2] and much confidence in the faith,[3] which is in CHRIST JESUS.

14. These things I write to thee, hoping to come to thee shortly.

15. But if I tarry long, that thou mayst know how thou oughtest to act in the house of God, which is the Church of the living God, a pillar and ground of the truth.[4]

16. And confessedly great is the mystery of piety,[5] which[6] was manifested in the flesh,[7] was justified in spirit,[8] appeared to angels,[9] hath been preached to the Gentiles, believed in[10] the world, assumed in glory.[11]

CHAPTER IV.

He foretells that some will teach false doctrine, especially concerning marriage and meats: and he warns the disciple to disregard vain speculations, and devote himself to piety, which is more advantageous than corporal exercise: and although he be young, to be a pattern for others.

1. Now the Spirit[12] manifestly saith, that in the last times[13] some

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[1] No married men were to be promoted to orders, who did not evince prudence and zeal in their domestic management. The apostle evidently speaks of their children previously born. He is treating expressly of those who are to be ordained: he is not giving rules how they are to act after ordination.

[2] Promotion to a higher order.

[3] They will be encouraged to undertake whatever may promote it.

[4] The Church is so called because it supports and maintains the truth, God always dwelling in her, and enlightening her.

[5] The mystery which is proposed to our veneration: τὸ τῆς ευσεβείας μυστήριον.

[6] G. P. "God." The reading of the Vulgate is supported by the Cambridge manuscript, by the Syrian, Ethiopic, and Armenian versions, and by the Latin fathers generally. Baumgarten-Crusius declares his preference for it. The other reading, although ancient, is probably by way of interpretation. It is found in St. Chrysostom.

[7] By the incarnation of the Son of God.

[8] Vindicated by Divine gifts, prophecy, sanctification, and other graces, which manifest its reality.

[9] The angels were made conscious of it at the moment of its fulfilment.

[10] Throughout.

[11] The glorious ascension of our Lord is the grand consummation of this mystery.

[12] The Divine Spirit, under whose guidance he wrote.

[13] 2 Tim. iii. 1; 2 Peter iii. 3; Jude 18. The whole period of the Christian

will depart from the faith, giving heed to spirits of error,[1] and to doctrines of devils,[2]

2. Speaking lies in hypocrisy,[3] and having their conscience seared,[4]

3. Forbidding to marry,[5] to abstain[6] from meats, which God hath created[7] to be received with thanksgiving by the faithful, and by those who know the truth.[8]

4. For every creature of God *is* good,[9] and nothing, which is received with thanksgiving, *is* to be rejected:

5. For it is sanctified[10] by the word of God and prayer.

6. Proposing these things to the brethren, thou shalt be a good minister[11] of CHRIST JESUS, nourished with the words of faith, and of the good doctrine to which thou hast attained:

7. But avoid foolish[12] and old wives' fables: and exercise thyself to piety.[13]

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dispensation is so called in reference to the previous dispensations. "He speaks of the Manicheans, and Eneratites, and Marcionites, and all that class." St. Chrysostom.

[1] G. πλάνοις. P. "seducing spirits." Several manuscripts and fathers quoted by Bengel have the Vulgate reading πλάνης, which is more in the usual style of the sacred writers, and in accordance with the following words.

[2] Doctrines of demoniacal origin.

[3] These false teachers were at the same time hypocrites, teaching what they did not believe, and affecting severity of life, which their conduct did not exhibit. 'What they falsely assert, not through ignorance, not as not knowing, but they lie hypocritically, knowing indeed the truth, and having their conscience seared with a hot iron, their lives being wicked." St. Chrysostom.

[4] Insensible.

[5] Condemning marriage as unlawful. "What then? Do not we, you say, forbid marriage? We do not forbid those who desire to marry: God forbid! but we exhort to virginity those who are unwilling to marry." St. Chrysostom.

[6] Commanding to abstain from meats, as things unlawful. The verb signifying to command must necessarily be understood.

[7] The Manicheans denied that meats were created by God: and said that they were produced by the evil principle.

[8] These two phrases are equivalent.

[9] God in the beginning declared all creatures good. They are perverted by human depravity. "In saying: 'creature of God;' he included all meats: and he thus uproots the heresy of those who alleged the existence of increated matter, of which these were formed." St. Chrysostom.

[10] Its use is lawful and holy, when the Divine blessing is invoked.

[11] Lit. "deacon."

[12] G. P. "profane." Superstitious. Supra i. 4; 2 Tim. ii. 23; Tit. iii. 9.

[13] Devote thyself to pious works.

8. For bodily exercise is somewhat useful:[1] but piety is profitable for all things, having the promise of the life that now is,[2] and of that which is to come.

9. Faithful *is* the saying, and worthy of all acceptance.[3]

10. For we[4] labour for this, and we are reproached,[5] because[6] we hope in the living God, who is Saviour of all men, especially of the faithful.

11. These things command and teach.

12. Let no man despise thy youth;[7] but be an example of the faithful in word, in conduct, in charity,[8] in faith, in chastity.[9]

13. Until I come, apply to reading, to exhortation, and to doctrine.[10]

14. Neglect not the grace, which is in thee,[11] which was given thee by prophecy[12] with imposition of hands of the priesthood.[13]

15. Meditate on these things, be[14] in these things, that thy advancement may be manifest to all.

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[1] The gymnastic exercises serve to increase bodily strength.

[2] The general promises of peace and happiness to the good include this life.

[3] This appears to be in confirmation of what precedes.

[4] G. P. "both." This is wanting in the Alexandrian, Vatican, and Cambridge manuscripts, and in the Syriac, Arabic, Coptic, and Armenian versions.

[5] G. ὀνειδιζόμεθα. V. maledicimur. We labour amidst reproaches and calumnies.

[6] Their hope animated them to labour, and suffer patiently.

[7] Act so that no one may despise you on account of your youth. "As long as you exhibit consistency of conduct, no one will despise you for your age, but you will be admired the more." St. Chrysostom.

[8] G. P. "in spirit." Five of the chief manuscripts, the ancient versions, and the fathers generally have not these words, which are now cancelled by critics.

[9] Perfect chastity—abstinence from all sensual pleasures even in the married state—appears to have been required of the sacred ministers, especially of bishops, from the commencement. Although this is not clear from the Scriptures, it is fairly presumed from the general discipline of the Church, which can scarcely have been introduced after the age of the apostles.

[10] The teaching of others.

[11] The gift attached to his office.

[12] Some prophet directed his elevation to the episcopate.

[13] This signifies the assembly of presbyters, which name was then applied to bishops. They concurred with the apostle in laying hands on Timothy. It has always been customary for two bishops to concur with the consecrator in the consecration of a bishop, unless necessity existed for dispensing with this ceremony. All the priests present at an ordination perform the imposition of hands, although the bishop alone ordains the candidate. "He speaks here not of priests, but of bishops, for the priests did not ordain a bishop." St. Chrysostom.

[14] Be engaged in them.

16. Take heed to thyself,[1] and to the doctrine:[2] be earnest in them. For doing this, thou shalt save both thyself, and those who hear thee.

CHAPTER V.

He teaches how aged men and women, and young women, are to be governed, and especially widows, either young or advanced in age, and specifies the qualifications which they should have in order to be chosen for religious offices. Priests properly discharging their office should be doubly honoured. Timothy should not easily receive an accusation against a priest; but he should rebuke public offenders. He should observe these rules, and lay hands quickly on no one. He should use wine in a small quantity. The apostle finally treats of various sins.

1. Rebuke not an aged man,[3] but entreat, as a father:[4] young men, as brothers:

2. Old women, as mothers: young women, as sisters in all chastity:[5]

3. Honour widows, who are widows indeed.[6]

4. But if any widow hath children, or grandchildren, let her[7]

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[1] Attention to himself—to his spiritual proficiency—is especially necessary for him whose office is that of teacher in the Church. If he neglect himself, his teaching will be generally without effect, for hearers are little moved by words, when unsupported by example. Besides, what would it avail him to gain multitudes to Christ, if he lose his own soul? "He said happily: 'thyself;' for he who is nourished with the words of doctrine, is the first to derive advantage from it, for whilst exhorting others, he himself is moved to compunction." St. Chrysostom.

[2] The instruction of others.

[3] Lit. "presbyter." Here, however, it means an aged man, which is its primary signification. "Does he speak here of the priestly dignity? I think not, but of any old man." St. Chrysostom.

[4] As addressing a father. Such is the respect due to age, that the apostle desired a bishop to treat an aged man as a father.

[5] This is added as a necessary precaution, lest spiritual affection be changed insensibly into carnal. "Since he gives these instructions to Timothy, let each one consider how he should conduct himself, so as to afford no cause of suspicion, or shadow of pretext, to such as wish to calumniate." St. Chrysostom.

[6] Living chastely, and having no intention to pass to second nuptials.

[7] G. P. "them."

learn first to regulate[1] her own house, and to make a return of duty to her parents:[2] for this is[3] acceptable before God.

5. But let[4] her who is a widow indeed, and desolate,[5] trust in God, and continue in supplications and prayers night and day:

6. For she that is given to pleasure, living[6] is dead.

7. And command this,[7] that they be blameless.

8. But if any one[8] have not care of his own,[9] and especially of those of his household,[10] he hath[11] denied the faith, and is worse than an infidel.[12]

9. Let a widow, not less than sixty years of age, be chosen,[13] who hath been wife of one man,

10. Having testimony[14] for good works, if she have brought up children,[15] if she have exercised hospitality, if she have washed the feet of saints,[16] if she have relieved the afflicted, if she have diligently followed every good work.

11. But avoid[17] the younger widows: for when they have grown wanton in[18] CHRIST, they will marry,

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[1] G. ἐυσεβεῖν. V. regere. P. "to show piety at home." It seems to mean, to regulate her family piously, to make piety reign in it by her example and influence. Some, however, understand it of the performance of duties towards her family, especially her parents, and consider it equivalent to the following phrase.

[2] For their care in infancy and youth.

[3] G. P. "good and." These words are now expunged, on the general evidence of manuscripts and versions, as Baumgarten-Crusius testifies. They are not found in St. Chrysostom.

[4] G. P. have the indicative mood, which was in the manuscript of St. Chrysostom.

[5] Who has made herself solitary.

[6] Whilst in life, she is spiritually dead.

[7] G. P. "these things."

[8] This is understood of any one nearly related to an indigent widow.

[9] Of his near relations.

[10] Those whose close relationship makes them inmates of his dwelling.

[11] Practically.

[12] Who often fulfils faithfully natural duties to his kindred.

[13] For religious functions, as deaconess.

[14] Bearing a character.

[15] Well.

[16] This act of attention to travellers was practised by females in the East, the feet easily contracting dust, as sandals were worn. The practice of this kindness towards the faithful, especially the ministers of religion, was deemed a recommendation.

[17] Do not engage them in religious functions by a permanent bond.

[18] G. P. "against." The meaning seems to be, that after their dedication by

12. Having damnation, because they have made void the former faith.[1]

13. And withal idle also, they learn[2] to go about the houses: not only idle, but even talkative, and meddlesome, speaking things which they ought not.

14. I will, therefore,[3] that the younger[4] marry, bear children, be housewives,[5] give no occasion to the adversary[6] for reproach.

15. For already some are turned aside after Satan.[7]

16. If any believer have widows,[8] let him supply them, and let not the Church be burdened; that it may have sufficient for those who are widows indeed.[9]

17. Let priests[10] who rule well, be esteemed worthy of double honour:[11] especially those who labour in word and doctrine.

18. For the Scripture saith: "Thou shalt not muzzle an ox that treadeth out the corn."[12] And: "The labourer is worthy of his hire."[13]

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vow to Christ, they may fall into temptations of wantonness. "What means, 'when they have grown wanton?' When they have become lascivious; when they have given themselves to pleasure. He calls the covenant the truth and the faith, as if he said: they have proved false to Him, they have made void and violated their engagements." St. Chrysostom. "It should seem," says Bloomfield, "that these χῆραι engaged themselves to the performance of certain duties inconsistent with the married state, and that a promise (or vow) of remaining single was expected of them, on being entered on the list."

[1] "The most rational interpretation seems to be that of the ancients, and some eminent moderns, who explain, 'to the breaking of their promise, or vow of remaining unmarried.'" Bloomfield.

[2] They are wont.

[3] He speaks by indulgence, not commanding, and having in view the dangers to which they are exposed. 1 Cor. vii. 8.

[4] P. "women." "It is strange," says Bloomfield, "that our common version and Benson should render 'younger women,' when both the ancients and almost all moderns are agreed that it can only mean the younger widows, of whom the context speaks."

[5] G. οἰκοδεσποτεῖν, manage their domestic affairs.

[6] The enemy of the Christian faith.

[7] Have relinquished the holy state which they had embraced.

[8] His near relatives.

[9] Entirely destitute of friends.

[10] Priests, or bishops.

[11] Respect and maintenance.

[12] Deut. xxv. 4; 1 Cor. ix. 9.

[13] Matt. x. 10; Luke x. 7.

19. Against a priest[1] receive not an accusation, unless with[2] two or three witnesses.

20. Those who sin[3] rebuke before all, that the rest also may have fear.

21. I charge thee before God, and CHRIST JESUS, and the elect angels,[4] that thou observe these things without prejudice, doing nothing through partiality.[5]

22. Impose hands[6] quickly on no man, nor be partaker of other men's sins.[7] Keep thyself chaste.[8]

23. Do not still drink water,[9] but use a little wine for thy stomach's sake, and thy frequent infirmities.

24. Some men's sins are manifest, going before to judgment:[10] and some also they follow after.

25. In like manner also the good works are manifest; and those which are otherwise, cannot be hid.[11]

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[1] St. Chrysostom understands the Greek term here of age rather than of office, because young men are more likely to sin than aged men.

[2] Supported by the testimony of. This, of course, is an ordinary rule to be observed as to facts admitting of such testimony. In all courts some facts are received on the testimony of one individual of unimpeachable character, when circumstances corroborate it.

[3] Notorious delinquents. It would be improper to expose secret offenders.

[4] The mention of the holy angels, in conjunction with God and JESUS CHRIST, shows that they are conscious of what passes here below. Although not omniscient, they know in God what regards the salvation of men, in promoting which they act an important part.

[5] In exercising the office of judge, a bishop especially should avoid all bias.

[6] In ordination. "He terrifies Timothy, then having said this, he passed to that which was most of all necessary, and on which the well-being of the Church depends, namely, ordination." St. Chrysostom.

[7] By hasty ordinations. To promote rashly candidates to the ministry is to be partaker of the sins which they have committed, and which render them unworthy; and of the sins which they may commit by abusing sacred things.

[8] This is justly regarded as a command to observe perfect chastity.

[9] Do not drink water only. The fervour of Timothy induced him to practise total abstinence. St. Paul wished him to use wine, on account of his delicate health, but sparingly. "Since he commanded a man so devoted to fasting, and so long using water, that he fell sick, and seriously so, to keep himself chaste, and he did not reject the admonition, much more should we, when we receive an admonition from any one, not be displeased." St. Chrysostom.

[10] This may have reference to those who are candidates for orders. Those whose misconduct is notorious are easily judged; but the unworthiness of others may not be at once known.

[11] For a long time.

CHAPTER VI.

Let servants obey their masters, whether believers or unbelievers; those who teach otherwise are to be avoided. He points out the evil of avarice, and exhorts Timothy to shun it, and embrace the Christian virtues, conformably to the faith which he professed in baptism, and to observe these precepts to the end. He tells him to warn the rich to shun pride, and to encourage them to practise almsgiving.

1. Let as many as are servants under yoke[1] count their masters as worthy of all honour, lest the name and doctrine of the Lord[2] be blasphemed.[3]

2. But let those who have believing[4] masters not despise *them* because they are brethren:[5] but serve *them* the rather, because they are faithful and beloved, who are partakers of the benefit.[6] Teach these things and exhort.[7]

3. If any man teach otherwise, and consent not[8] to the sound words of our Lord JESUS CHRIST, and to that doctrine which is according to piety,

4. He is proud, knowing nothing, but languishing about questions and strifes of words: from which arise envy, contentions,[9] blasphemies, evil suspicions,

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[1] Bondage is likened to a yoke, which presses on the necks of the servants.

[2] G. P. "of God." The two manuscripts of Clermont and St. Germain have the Vulgate reading. St. Chrysostom has the common Greek reading.

[3] If Christian slaves treated their masters disrespectfully, the enemies of Christianity would blaspheme CHRIST as encouraging by His doctrine insubordination. The apostle points to this result as one which should influence the conduct of those who are zealous for the Divine honour.

[4] Whose masters are Christians.

[5] Having a common faith, which puts them on an equality in spiritual things, servants might be led to indulge a familiarity, implying contempt.

[6] This seems to designate the masters. The service rendered to them is a benefit in return for the protection and maintenance of their slaves. "Greater benefits are conferred by masters on their slaves, than by domestics on masters, for they spend their money to procure for those the necessaries of life and clothing, and are solicitous to provide for all their wants: so that the masters perform greater service for them: which he intimates, saying that they who receive in return your service are faithful and beloved, they labour, and suffer distress for your repose; should they not receive much honour from their domestics?" St. Chrysostom.

[7] In this spirit.

[8] Lit. "accede not to."

[9] Both terms are in the singular in the text, but in the plural in the Vulgate.

5. Conflicts of men corrupt in mind, and who are destitute of the truth, thinking piety to be gain.[1]

6. But piety with sufficiency[2] is great gain.[3]

7. For we brought nothing into this world:[4] it is clear[5] that we can carry nothing out.

8. But having food and clothing,[6] with these let us be content.

9. For they who will become rich, fall into temptation, and into the snare of the devil,[7] and many useless[8] and hurtful desires, which drown men in ruin and perdition.

10. For the love of money is the root of all evils;[9] which some desiring have erred from the faith, and have entangled themselves in[10] many sorrows.

11. But thou, O man of God,[11] flee these things: and follow after[12] justice, piety, faith, charity, patience, meekness.

12. Fight the good fight of faith,[13] lay hold on eternal life,[14]

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[1] Making it a matter of interested speculation. G. P. "from such withdraw thyself." The four Uncial manuscripts, including the Alexandrian, omit these words, which are rejected by Lachmann. They are found in St. Chrysostom.

[2] G. ἀυταρκείας. P. contentment. Macknight, following the Vulgate, renders it "a competency."

[3] Spiritually, and with reference to eternity. A moderate portion of the goods of this world is necessary for subsistence: but piety is true wealth, because it makes the soul satisfied under every visitation of Providence, and prepares her for bliss hereafter.

[4] Job i. 21; Eccl. v. 14.

[5] G. δῆλον. V. haud dubium.

[6] Prov. xxvii. 26.

[7] G. P. "a snare." The words "of the devil" are found in three Uncial, and several other manuscripts, and in several Greek and Latin interpreters, as well as in the Vulgate. St. Chrysostom has them. Similar phrases occur elsewhere in these epistles, c. iii. 7; Ep. ii. c. ii. 26. Without these words the sense is imperfect, in the judgment of Baumgarten-Crusius.

[8] G. ἀνοήτους. P. "foolish." The Vulgate reading ἀνονήτους is found in many cursive manuscripts. It may be inferred from the interpretation of St. Chrysostom that he had both readings, which is asserted also by Bengel of St. Cyril of Alexandria.

[9] This general expression must not be taken absolutely, since many evils spring from other sources.

[10] Or "pierced themselves with." "These desires are thorns, and as when one handles thorns, he pierces his hands and wounds them, similar will be the result, if one yields to these desires; he will wound his soul." St. Chrysostom.

[11] Devoted to the holy ministry.

[12] Practise with zeal.

[13] The metaphor is taken rather from an agonistic struggle in the games: but it is difficult to express it.

[14] This is a continuation of the same metaphor. Timothy is exhorted to secure the prize.

whereunto thou art[1] called, and thou hast confessed a good confession[2] before many witnesses.

13. I charge thee before God, who quickeneth all things, and Christ Jesus, who gave testimony under Pontius Pilate, a good confession,[3]

14. That thou keep the commandment[4] without spot, blameless, until the coming[5] of our Lord Jesus Christ,

15. Whom[6] in due time the blessed and only Potentate,[7] the King of kings, and Lord of lords, will show:

16. Who alone hath immortality, and dwelleth in light unapproachable: whom no man hath seen, but neither can he see:[8] to whom[9] honour and empire everlasting. Amen.

17. Charge the rich of[10] this world not to be high-minded, nor to trust in uncertain[11] riches, but in the living God (who giveth[12] us all things abundantly to enjoy)[13]

18. To do good, to become rich in good works, to give easily, to communicate,[14]

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[1] G. P. "also." This conjunction is now generally omitted, it being without support from the ancient manuscripts.

[2] This is a Hebraism, signifying: "Thou hast made a good profession of the faith."

[3] This likewise is a Hebraism. The testimony which He bore was the profession which He made, that He was the Son of God. Matt. xxvii. 11; John xviii. 33, 37.

[4] The faith and ministry. He is said to keep the commandment unblemished and blameless, when he proves such in announcing the true doctrine: "contracting no stain either in regard to dogmas or conduct." St. Chrysostom.

[5] Lit. "manifestation."

[6] G. P. "which." Such was the reading of St. Chrysostom.

[7] G. δυνάστης. Apoc. xvii. 14; xix. 16.

[8] With the eyes of the body. John i. 18; 1 John iv. 12.

[9] Belong.

[10] G. P. "in." Two Uncial manuscripts with the Syriac, Coptic, and Sahidic versions, have the Vulgate reading. St. Chrysostom has that of the common text.

[11] Luke xii. 15. Lit. "in the uncertainty of riches."

[12] G. P. "richly." The order of words in the Vulgate is supported by the ancient manuscripts, and is now generally admitted.

[13] His Providence supplies all our wants. To the rich He gives abundance, and even to the poor He furnishes support; the rich being His agents for this purpose. Whenever any suffer extreme want, it is to be ascribed to the unfaithfulness of those who were made depositaries of the Divine gifts for the common benefit.

[14] To share their substance with their needy brethren.

19. To lay up for themselves a good foundation[1] for the time to come, that they may lay hold on eternal life.

20. O Timothy, keep the deposit,[2] avoiding profane novelties of words,[3] and opposition of falsely styled knowledge,[4]

21. Which some promising,[5] have erred concerning the faith. Grace *be* with thee. Amen.[6]

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[1] Two metaphors are here combined.

[2] The doctrine committed to him—the ministry with which he was entrusted.

[3] G. κενοφωνίας. The Vulgate interpreter probably read: καινοφωνίας.

[4] Gnostics, that is, men of science, was the designation affected by the earliest heretics. They professed superior knowledge, and despised the simple belief of the faithful. "See how he again orders us not to engage with such persons: shunning, he says, the oppositions: to which no reply should be made. Why? Because they undermine faith—they do not allow us to stand firmly and securely. Let us not rely on that knowledge, but on faith, the firm and adamantine rock: for neither floods nor winds rushing upon us can do us any injury, since we stand immovable on the rock." St. Chrysostom.

[5] Professing.

[6] G. P. "The first from Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana." This is without authority—some date it from Athens, some from Macedonia, some from Nicopolis.

INTRODUCTION

TO THE SECOND EPISTLE TO TIMOTHY.

THE apostle, whilst he was a prisoner at Rome, probably the first time, wrote a second letter to Timothy. The circumstances in which it was written, as gathered from the contents, favour this supposition, inasmuch as they coincide with those which marked the former letter. It is, indeed, unlikely, that he enjoyed so much indulgence during the imprisonment which immediately preceded his death, as would enable him to communicate with others by writing. Yet the mention of the approaching consummation of his ministry in the last chapter, and some facts which it is difficult to reconcile with the account of his first journey, have induced the general opinion that this was the last letter from his pen.

He praises the faith of Timothy, and exhorts him to employ, to the utmost, the grace of the holy ministry, both in maintaining the integrity of faith, and in devoting himself exclusively to its duties. The rewards of labouring and suffering for CHRIST, and the punishment of apostacy, are placed in view, and he is reminded that in the Church, as in a noble mansion, there are vessels of a mean sort, as well as others elegant and precious. He is stimulated to aspire after the possession of all virtue, and to seek to reclaim, by persuasion and forbearance, those who are entangled in error. The errors which are to arise, and the vices which are to mark their professors, are set forth, and the limit which Divine Providence puts to their progress, is declared. By his own example, the apostle encourages Timothy to endure all things for the Gospel, and assures him that is the common lot of the devoted servants of CHRIST. He directs him to continue to study the Scriptures, which afford instruction and comfort to all who read them with faith, and which direct them in the path of salvation. In the most solemn manner he charges Timothy to preach the word, and guard the faithful from error, telling him also to come quickly to him, since the end of his career is drawing nigh.

Both these epistles contain admirable instructions for bishops and all sacred ministers. They should be frequently perused, and made the subject of serious meditation, by all who wish to correspond to their holy vocation, and employ well the gift bestowed on them in ordination.

THE SECOND EPISTLE

OF BLESSED PAUL THE APOSTLE

TO TIMOTHY.

CHAPTER I.

He gives thanks to God for the faith of Timothy, which he directs him to manifest by fearless preaching. Christ destroyed death, and chose Paul for the teacher of the Gentiles, reserving for him the reward due to his labours. He says that all the Asiatics forsook him, and praises the family of Onesiphorus, which had rendered him many services.

1. Paul, an apostle of Jesus Christ by the will of God, according to the promise of the life[1] which is in Christ Jesus:

2. To Timothy, beloved son, grace, mercy, peace from God the Father, and Christ Jesus, our Lord.

3. I give thanks to God, whom I serve from *my* forefathers with a pure conscience, that without ceasing, I have remembrance of thee in my prayers, night and day:

4. Desiring to see thee, mindful of thy tears, that I may be filled with joy,

5. Calling to mind the unfeigned faith which is in thee, which also first dwelt in thy grandmother Lois,[2] and in thy mother Eunice, and I am sure that in thee also.

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[1] Spiritual and eternal. "Immediately from the beginning he cheered his mind. Speak not to me, he says, of these dangers, since they procure for us eternal life, where there is nothing of the kind, where pain, sorrow, and mourning are wanting." St. Chrysostom.

[2] She had embraced the faith.

6. For which cause I admonish thee to stir up[1] the grace of God,[2] which is in thee by the laying on of my hands.

7. For God hath not given us the spirit of fear; but of power, and love, and sobriety.[3]

8. Be not, therefore, ashamed of the testimony of our Lord,[4] nor of me His prisoner; but labour[5] with the Gospel according to the power of God,

9. Who hath delivered[6] us, and called by his holy calling, not according to our works,[7] but according to His own purpose, and the grace which was given us in Christ Jesus before the commencement of the world.[8]

10. But it is now made manifest by the illumination[9] of our Saviour Jesus Christ, who hath destroyed indeed death, but hath brought to light, life[10] and incorruption by the Gospel.

11. Wherein I am appointed[11] a preacher and apostle, and teacher of the Gentiles.

12. For which cause, also, I suffer these things, but I am not ashamed. For I know whom I have believed, and I am sure[12] that He is able to keep my deposit[13] unto that day.

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[1] As a dull fire.

[2] G. τὸ χάρισμα. The Divine gift imparted in ordination: "the grace of the Spirit, the presidency in the church, for miracles, for all worship: for it is in our power both to quench and to enkindle it: wherefore he elsewhere says: 'Do not quench the Spirit.' It is quenched by sloth and neglect: it is enkindled by vigilance and attention." St. Chrysostom.

[3] Moderation, prudence. Rom. viii. 15.

[4] Be not ashamed to testify to His Divine doctrines: "These things should not be a matter of shame, but of great glory. I mean, the Cross of Christ, for there is no other evidence of His love for mankind that equals this: not heaven, not the sea, not the earth, not the production of all things out of nothing, no other thing is as the Cross." St. Chrysostom.

[5] G. συγκακοπαθησον. V. collabora. It means that he should not shrink from hardships, such as soldiers endure in a campaign. For the sake of the Gospel the minister of Christ should be ready to suffer all things, confiding in the Divine power. The Vulgate interpreter uses: "labora," in the same sense.

[6] G. P. saved.

[7] Tit. iii. 5.

[8] G. πρὸ χρόνων αἰωνίων. V. ante tempora saccularia. It may have reference to the indefinite periods ascribed to the *eons* by the Oriental philosophy.

[9] Lit. "manifestation." The coming of our Lord. 1 Tim. vi. 14.

[10] He enlightened us, and bestowed on us life and incorruption. His grace is the commencement and pledge of life and immortality. The phrase is Hellenistic.

[11] 1 Tim. ii. 7.

[12] Confident.

[13] "What is the deposit? the faith, the preaching." St. Chrysostom.

13. Hold the form of sound words, which thou hast heard of me in faith and in love[1] in Christ Jesus.

14. Keep the good deposit[2] by the Holy Ghost, who dwelleth in us.

15. Thou knowest this, that all who are in Asia,[3] are turned away from me, among whom are Phigellus and Hermogenes.

16. The Lord grant mercy to the family of Onesiphorus,[4] for he often refreshed me, and he was not ashamed of my chain:[5]

17. But when he was come to Rome, he sought me carefully, and found *me*.

18. The Lord grant him to find mercy from the Lord[6] on that day.[7] And in how many things he ministered unto me at Ephesus, thou best knowest.

CHAPTER II.

He exhorts Timothy to teach others sincerely, and to suffer for Christ, and mentions the reward hereafter, and the resurrection of Christ. He directs him to shun contentions and profane speeches, and foolish questions concerning the law. He speaks of the great house that has various vessels, and points to the virtues which the servant of God ought to practise.

1. Be thou, therefore, my son,[8] strong in the grace,[9] which is in Christ Jesus:

2. And the things which thou hast heard from me by[10] many

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[1] G. τῇ. P. "which is."

[2] The doctrine and ministry.

[3] The most conspicuous.

[4] This man appears to have been previously dead, since his family is noticed, not himself. See also ch. iv. 19.

[5] He was not ashamed to own him as a friend, even when in chains.

[6] This is a Hebraism. See Gen. xix. 24. The unity of the nature of the Divine Persons may be indicated by it: "This," says St. Chrysostom, "is expressive of the consubstantiality of the Persons, not of the diversity of the natures."

[7] The day of judgment. Vide infra, ch. iv. 8. "He had pity on me, he says: Therefore shall he be rewarded on that awful and tremendous day, when we shall need much mercy." St. Chrysostom.

[8] G. τέκνον μου. Lit. "my child."

[9] "Be sober, therefore, he says, be vigilant, hold fast the grace of the Lord, which combats and struggles together with you: do what depends on you with great earnestness and determination." St. Chrysostom.

[10] In presence of.

witnesses, the same commit to faithful men, who shall be fit to teach others also.

3. [1]Labour[2] as a good soldier of CHRIST JESUS.

4. No one being a soldier to God[3] entangleth himself in the concerns of life, that he may please him to whom he pledged himself.[4]

5. For he also who striveth for the mastery[5] is not crowned,[6] except he strive lawfully.[7]

6. The husbandman who laboureth must first partake of the fruits.[8]

7. Understand what I say: for the Lord will give[9] thee understanding in all things.

8. Be mindful that the Lord JESUS CHRIST is risen from the dead, of the seed of David, according to my Gospel,[10]

9. Wherein I labour[11] even unto chains, as an evil doer: but the word of God is not bound.[12]

10. Therefore I endure all things for the elect,[13] that they also may obtain the salvation which is in CHRIST JESUS, with heavenly glory.

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[1] G. P. "Thou therefore." These words are wanting in the Coptic and Armenian versions; they are found in St. Chrysostom, and in the manuscripts generally.

[2] G. κακοπάθησον. V. "labora." Suffer hardships.

[3] G. P. omit "to God." The apostle uses the comparison of a soldier, who does not engage in the common pursuits of men, being wholly devoted to the profession of arms.

[4] G. στρατολογήσαντι. Lit. "him who enrolled him." It means, however, the supreme commander, in whose service he enlisted.

[5] The athlete, or champion.

[6] With laurel.

[7] According to rule. If he violate the rules laid down for the athletes, he cannot obtain the prize.

[8] The meaning seems to be, that the husbandman must first labour before he partake of the fruits: so the minister of CHRIST must labour before he can enter into happiness.

[9] G. P. "the Lord give." Baumgarten-Crusius has inserted the future in the text on the authority of ancient manuscripts. St. Chrysostom read the optative mood.

[10] The apostle preached the resurrection, as well as the incarnation.

[11] I endure persecution.

[12] Even in chains Paul announced it to those who approached him. In the mean time it was spread abroad by others. "If we preach in chains, how much more does it behoove you who are free to do so?" St. Chrysostom.

[13] They are the chief objects of apostolic zeal. As they are unknown in this life, we labour for all.

11. A faithful saying: For if we be dead together,[1] we shall also live together.[2]

12. If we suffer,[3] we shall also reign together: if we deny[4] *Him*, He also will deny us:

13. If we believe not,[5] He continueth faithful, He cannot deny Himself.[6]

14. Put them[7] in mind of these things, testifying[8] before the Lord. Contend not[9] in word: for it is profitable for nothing but the subverting of the hearers.

15. Study to present thyself approved to God,[10] a workman who needeth not to be ashamed, rightly handling[11] the word of truth:

16. But shun profane and vain speeches: for they grow[12] much to impiety:

17. And their[13] speech spreadeth as a canker:[14] of whom is Hymenæus and Philetus,

18. Who have erred from the truth, saying that the resurrection is already past,[15] and they have subverted the faith of some.

19. But the sure foundation of God standeth,[16] having this

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[1] With Christ, by suffering. [2] With Him in glory. [3] With Him.

[4] By apostacy, or a flagitious life. Matt. x. 33; Mark viii. 38.

[5] G. ἐι ἀπιστοῦμεν. If we prove incredulous, or if we break our plighted faith. Rom. iii. 3.

[6] He must prove consistent—He cannot abjure His prerogatives.

[7] Thy hearers.

[8] Bearing witness to these truths.

[9] Lit. "not to engage in wordy strife for nothing useful, to the subverting of the hearers." The Alexandrian and Ephrem manuscripts, and the Ethiopic version, have the imperative. Wordy strife is forbidden to the faithful, but the maintenance of the truth against gainsayers is a duty of the ministers of religion.

[10] Tried like gold in the crucible.

[11] Dividing. "He used this expression with great propriety; for many wrest and torture it in various ways, and many ill consequences flow from this source. He did not say directing, but rightly dividing; that is, cut off what is false, and remove and cut away such things with much care." St. Chrysostom.

[12] Lit. "will advance."

[13] Of those who indulge vain speculations.

[14] Something like a cancer—incipient mortification.

[15] Denying the resurrection of the body, and explaining the apostolic doctrine as referring to spiritual resurrection in baptism.

[16] Those who are firmly founded in God, or those whom God has chosen and made a firm foundation. "He shows that they were not firm even before they fell, for otherwise they would not have fallen on the first assault." St. Chrysostom.

seal:[1] "The Lord knoweth who are His,"[2] and, "Let every one who nameth the name[3] of the Lord,[4] depart from iniquity."

20. But in a great house not only are there gold and silver vessels, but also wooden and earthen: and some indeed unto honour, but some unto dishonour.[5]

21. If any man, therefore, shall cleanse himself from these things,[6] he shall be a vessel unto honour, sanctified, and useful to the Lord, prepared for every good work.

22. But shun youthful desires,[7] and follow justice, faith, hope,[8] charity, and peace, with those who call on the Lord with a pure heart.[9]

23. And shun foolish and unlearned[10] questions, knowing that they beget strifes.

24. But the servant of the Lord must not wrangle, but be meek towards all, fit to teach, patient,

25. With modesty correcting those who resist the truth, lest[11] perhaps God give them at any time repentance to know the truth,

26. And they recover themselves from the snares of the devil, by whom they are held captive at his will.[12]

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[1] Like the inscription on a foundation.

[2] Numbers xvi. 5, according to the Septuagint. "Strong souls remain firm and unmoved." St. Chrysostom.

[3] Invokes.

[4] G. P. "Christ." The Vulgate reading is now received, on the authority of the manuscripts generally.

[5] Some for mean uses.

[6] From all vice. "Do you see that one is a golden or an earthen vessel, not by nature, or by constitutional necessity, but by our own choice?" St. Chrysostom.

[7] The indulgence of the passions of youth.

[8] G. P. omit "hope."

[9] With those especially. He wished every Christian to have peace with all men.

[10] G. ἀπαιδεύτας. V. sine disciplina. Questions that are not directed to obtain instruction, and are not prudent and suitable. 1 Tim. i. 4; iv. 7; Tit. iii. 9. "He knew that it is useless to engage in such contests, and that there would be no end to them, but that quarrels and hatred, insults and reproaches would attend them." St. Chrysostom.

[11] Since God may give them grace to repent. "Those only are to be forsaken of whom we can clearly see, and are convinced that they will never be converted, whatever may be said to them." St. Chrysostom.

[12] They are under his influence, although they be free. "We often find many no way censurable in regard to faith, but punishable on account of their wicked life; as in other instances we find men without reproach as to their conduct, but lost on account of some perverse doctrine: for these things are connected. Do you see that we fall into the snare of the devil, when we neglect to do the will of God?" St. Chrysostom.

CHAPTER III.

He foretells that there will be men engaged in various sins, who leading women astray, will resist the truth: and he exhorts Timothy to practise the virtues after his example, and to suffer persecutions with fortitude. He speaks also of the advantages to be derived from the Holy Scriptures.

1. Know this also, that in the last days dangerous[1] times shall come:[2]

2. Men will be lovers of self, covetous, boastful, haughty, blasphemous,[3] disobedient to parents, ungrateful, wicked,

3. Without affection, without peace,[4] slanderers, incontinent, cruel, unkind,[5]

4. Traitors, headstrong,[6] puffed up, and lovers of pleasure more than[7] of God:

5. Having indeed an appearance of piety,[8] but denying its power. Now shun these.

6. For of these are they who creep into houses, and lead captive weak women burdened with sins, who are led away with various desires:[9]

7. Always learning,[10] and never attaining to the knowledge of the truth.

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[1] Lit. "difficult."

[2] 1 Tim. iv. 1; 2 Peter iii. 3; Jude 18. Men such as are here described are found at all times: but they are more numerous at certain periods. The apostle points to them as recreant to their Christian profession.

[3] This may be understood of insulting speeches. The apostle speaks especially of vices regarding society.

[4] G. ἄσπονδοι. Not observant of leagues—men who have no regard for compacts, or who will enter into no treaty of peace.

[5] G. ἀφιλάγαθοι. V. sine benignitate. P. "despisers of those that are good." Doddridge renders it: "destitute of all love of goodness." Jaspis: "honestatis minime studiosi:" men who have no regard for propriety.

[6] G. προπετεις. Carried away by passion.

[7] G. P. "lovers." The Vulgate interpreter does not repeat this term, but leaves it to be understood. "Their god is the belly." Phil. iii. 19.

[8] The apostle speaks of professors of Christianity, who by an affectation of austerity endeavour to recommend error.

[9] The authors of error often corrupt confiding females, and use them to spread it. See Irenæus, l. ii. Adv. Hær.

[10] This, as appears from the Greek, is said of the deluded women. Their natural curiosity prompts them to listen to new teachers, and they are fickle in their views.

8. But as Jannes and Mambres[1] resisted Moses,[2] so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9. But they shall not advance further: for their folly will be manifest to all, as theirs also was.

10. But thou hast known[3] my teaching, conduct, purpose, faith, long-suffering, love, patience,

11. Persecutions, sufferings: such things as happened to me at Antioch, Iconium, and Lystra: what persecutions I suffered, and out of all the Lord delivered me.

12. And all who will live piously in CHRIST JESUS shall suffer persecution.[4]

13. But bad men and impostors[5] shall grow worse and worse, erring and driving into error.

14. But continue thou in the things which thou hast learned, and which are committed to thee,[6] knowing from whom[7] thou hast learned.

15. And because from infancy thou hast known the holy Scriptures,[8] which can instruct thee to salvation, by the faith which is in CHRIST JESUS.

16. Every[9] Scripture divinely inspired is[10] profitable for teaching, for reproof, for correction, for instruction in justice,

17. That the man of God may be perfect, fitted for every good work.

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[1] G. P. "Jambres." Two Uncial manuscripts have the Vulgate reading.

[2] Exod. vii. 11. The names are not recorded by Moses, but they appear to have been notorious among the people, since the apostle speaks of them as known characters.

[3] Art fully acquainted with.

[4] This is verified at all times in a greater or less degree. "He here terms persecutions, tribulations, pains: for no man who enters on the path of virtue is free from sorrow, tribulation, pain, temptations." St. Chrysostom.

[5] G. γόητες. Lit. jugglers. The practice of superstitions of various kinds was connected with their vain philosophy.

[6] G. επιστωθης. P. and hast been assured of. It may be rendered as in the Vulgate. St. Chrysostom considers it as equivalent to: "thou hast believed."

[7] From the apostle himself.

[8] The piety of his mother had placed the Scriptures in his hands as soon as he was able to read them.

[9] The article not being before γράφη, it means rather every Scripture than all Scriptures, although it amounts to the same.

[10] G. P. "and." This conjunction is not in the Syriac (Erp.) or Arabic (pol.) versions. No substantive verb is in the text: "Yet," says Bloomfield, "all the most eminent critics, from Cameron down to Heinrich and Jaspis, adopt the construction of Theodoret, which is also supported by the authority of the Syriac and Vulgate." See 2 Peter i. 20.

CHAPTER IV.

He beseeches Timothy by Christ, our Judge, to preach boldly against false teachers, and such as heap them together for themselves, and to suffer patiently whatever afflictions may come upon him. He foretells his own death and the reward which awaits him: calling to him Timothy, because he was forsaken by many, and had suffered much from Alexander. In his first trial he was forsaken by all, but delivered by the Lord.

1. I charge[1] *thee* before God and[2] JESUS CHRIST, who is to judge the living and the dead,[3] by His coming,[4] and His kingdom:

2. Preach the word, be instant[5] in season, out of season:[6] reprove, entreat, rebuke with all patience and doctrine.[7]

3. For a time will come, when they will not endure sound doctrine, but according to their own desires they will heap up[8] teachers to themselves, having itching ears,[9]

4. And from the truth indeed they will turn away the hearing, but they will be turned to fables.

5. But watch thou, in all things[10] labour,[11] do the work of an evangelist,[12] fulfil thy ministry.[13] Be sober.[14]

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[1] G. P. "therefore." This is now rejected by critics, it being wanting in the chief manuscripts.

[2] G. P. "the Lord." These words are likewise omitted on the same authority.

[3] The thought of His judgment gives strength to the appeal.

[4] G. κατὰ τὴν ἐπιφάνειαν. When He shall manifest Himself, and establish His everlasting kingdom: or I conjure thee by His coming.

[5] The Greek term ἐπίστηθι, signifies "apply thyself strenuously." The Rhemish interpreter has: "urge."

[6] A proverbial expression which signifies at all times. It does not preclude the judicious selection of the occasion.

[7] The order of these last two words is inverted in the text.

[8] Multiply them, as if gathering a heap. "Nothing is more emphatic than this expression, which points to the promiscuous multitude of teachers." St. Chrysostom.

[9] Anxious for novelty, curious: "seeking speakers whose object is to please and delight their hearers." Idem.

[10] These words are connected with the preceding, according to the received punctuation of the text: in the Vulgate they are connected with the following term.

[11] Endure hardships: "labour beforehand, before the pestilence spread; put your sheep in safety, before the wolves appear." St. Chrysostom.

[12] Preach the Gospel strenuously.

[13] Lit. "deaconship."

[14] This is wanting in the text. It may be another version of the term: νῆφέ.

6. For I am now to be sacrificed,[1] and the time of my dissolution is at hand.

7. I have fought a good fight,[2] I have finished the course,[3] I have kept the faith.[4]

8. As to the rest, a crown of justice[5] is laid up for me, which the Lord, the just Judge,[6] will render to me on that day:[7] and not only to me, but to those also who love His coming. Hasten[8] to come to me quickly.

9. For Demas, loving this world, hath forsaken me, and is gone to Thessalonica:

10. Crescens to Galatia, Titus to Dalmatia.

11. Luke only is with me. Take Mark, and bring him with thee, for he is useful to me for the ministry.[9]

12. But I have sent Tychicus to Ephesus.[10]

13. The cloak,[11] which I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.[12]

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[1] G. *σπένδομαι*. V. delibor. It was customary to pour a libation on the victim just before it was struck and immolated.

[2] I have struggled well in the contest. It has reference to the games, in which the athletes, or champions, contended for the mastery. St. Chrysostom remarks that the apostle does not speak in a boasting spirit, but "he desires to relieve the dejection of his disciple, bidding him to have courage, since he is going to obtain a crown, having finished his career, and secured a happy end: you should rejoice, he says, not grieve."

[3] He compares himself to one who has reached the goal. St. Chrysostom asks: "How did he finish his course? He ran round the whole world, beginning from Galilee and from Arabia, and going to the ends of the earth."

[4] This explains the meaning of the preceding figures. He kept it faithfully, and lived according to it, despite of persecution.

[5] A crown the reward of virtue—a just crown—a crown justly due, in virtue of the gratuitous promise of God. How different from the crown of laurel which the successful athlete received from the judges!

[6] Not partial, not liable to be blinded.

[7] The day of judgment.

[8] Be careful. "He wished to see him before he died, and probably to make to him special communications." St. Chrysostom.

[9] Lit. "deaconship." St. Chrysostom understands it of the preaching of the Gospel.

[10] He was the bearer of the epistle to the Ephesians, which was written during the first imprisonment.

[11] The true reading and meaning of this word are uncertain. Some take it to mean a box for the books: whilst it is more generally understood of a cloak: which by some is conjectured to have been a robe used for sacred functions. St. Chrysostom explains it as meaning a robe, but mentions, without rejecting, the opinion, that it meant a box.

[12] What these were it is idle to conjecture.

14. Alexander the coppersmith hath shown[1] me many evils: the Lord will render[2] to him according to his works,

15. Whom do thou also shun: for he hath greatly withstood our words.

16. In my first defence[3] no one stood with me, but all forsook me: may it be not laid to their charge.

17. But the Lord was with me, and He strengthened me, that the preaching[4] may be accomplished through me, and all the Gentiles may hear:[5] and I was delivered out of the mouth of the lion.[6]

18. The Lord hath delivered[7] me from every evil work:[8] and He will preserve me unto His heavenly kingdom, to whom *be* glory for ever and ever. Amen.

19. Salute Prisca, and Aquila, and the family of Onesiphorus.

20. Erastus remained at Corinth.[9] And I left Trophimus sick at Miletus.

21. Hasten to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren salute thee.

22. The Lord JESUS CHRIST *be* with thy spirit. Grace *be* with you.[10] Amen.

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[1] Caused. It is a Hebraism.

[2] G. P. "the Lord reward," etc. Most critics prefer the Vulgate reading, which is respectably supported by manuscripts, among them, by that used by St. Chrysostom. The charity of the apostle, of which we have evidence in v. 16, does not permit us to regard this as a curse.

[3] Lit. apology. His trial before Nero, when he was permitted to speak in his own behalf.

[4] Of the Gospel.

[5] His escape from the former danger was providentially directed to the spreading of the faith.

[6] "He had fallen into the very jaws of the lion: for he here styles Nero a lion, on account of his fierceness and the strength of his empire." St. Chrysostom.

[7] G. P. "shall deliver." The deliverance which he hoped for was not from death, but from sin.

[8] Device, machination.

[9] This may have been one of those sent to bring relief to the apostle.

[10] G. P. "The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time." This is not a part of the sacred text.

INTRODUCTION

TO THE EPISTLE TO TITUS.

Titus, to whom this letter is addressed, is known to us only from it, and from incidental mention of him in the writings of St. Paul, as also from ecclesiastical writers. He was a convert from heathenism, but his birthplace and the time of his conversion are unknown. St. Paul, his father in the Gospel, left him in charge of the faithful of Crete, now called Candia, an island south of the archipelago, famous in mythology, and some of whose inhabitants were among the witnesses of the miraculous gift of tongues on the day of Pentecost. It is not known when the apostle preached the faith in that island; but St. Jerome thinks that it was after his release from his first imprisonment at Rome, on his way to the East. Hug conjectures that, when sailing from Cenchra for Syria, adverse winds drove him in the direction of Crete, where, being for some time detained, he may have laboured for the conversion of the inhabitants. It is certain that the apostle on his way to Rome the first time touched at Crete; but there is no likelihood that he preached there at that time, since he was a prisoner, and it does not appear that the ship in which he sailed, remained there any length of time.

The character of the Cretans was of the worst kind, since they were given to idleness, licentiousness and mendacity, so that even the faithful needed the stern rebukes of the preachers of the Gospel, to keep them within the line of duty. The apostle, accordingly, points out to Titus with what care he must select those who are to aid him in the sacred ministry, from what vices they must be free, and what qualifications they must possess. He exhorts him to reprove with authority the Judaizers, who might be found in the island, since Jews were numerous there, and to allow no regard to be paid to the fables which they circulated with a view to adulterate the faith. To the aged and to the young, to women especially, he gives practical instructions how they must adorn their Christian profession by the exercise of virtue: and he cautions slaves against insubordination and theft—vices incidental to their condition. The holiness which becomes the follower of CHRIST is strongly insisted on, the object of His coming in the flesh being, to form to Himself a faithful people, pure and temperate, observant of every social duty, and devoted to God. The apostle directs Titus to shun the obstinate abettor of error, if one or two remonstrances fail to gain him to the truth, as his conversion is rarely to be hoped for, since he sins against the light of grace, and stands self-condemned by his resistance to the Holy Spirit. This letter is supposed by Hug to have been written shortly after the letters to the Thessalonians, whilst others consider it one among the latest. Macknight thinks that it was written from Colosse, in the course of his last apostolical journey, which ended in his imprisonment at Rome. Others date it from Nicopolis, because the apostle directed Titus to meet him there, but his words denote that he was not there when writing. See ch. iii. 12.

THE EPISTLE

OF BLESSED PAUL THE APOSTLE TO TITUS.

CHAPTER I.

After mentioning in his address the hope of eternal life, which is already manifested, he shows what persons should be ordained priests and bishops; and he speaks of certain persons who are to be severely rebuked on account of their vices. All things are clean for those who are clean. Some deny God by their actions.

1. Paul, a servant of God,[1] and an apostle of Jesus Christ, according[2] to the faith of the elect of God, and to the knowledge of the truth, which is according to piety

2. Unto[3] the hope of eternal life, which God, who lieth not, promised before the commencement of time.

3. But He hath manifested in due time[4] His word, in the preaching which is committed to me according to the commandment of God our Saviour:

4. To Titus, beloved[5] son, according to the[6] common faith,

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[1] In the epistle to the Romans he styles himself a servant of Jesus Christ. "Since the Father and the Son are one, and he who believeth in the Son, believeth also in the Father, the servitude may be referred indiscriminately to the Father and the Son." St. Jerome.

[2] G. κατὰ. It is thought to mean here, the end to which his apostleship was directed, namely, to spread that faith which the chosen servants of God cherish, and which is necessary in order to be His chosen servants. St. Chrysostom explains it as meaning that the elect were entrusted to his care.

[3] Heinrich, Rosenmüller, and Bloomfield understand it ἐπ' ἐλπίδι, to the end of inspiring this hope and securing its object.

[4] Lit. "times."

[5] Lit. genuine, true.

[6] Our.

grace[1] and peace from God the Father, and CHRIST JESUS our Saviour.

5. For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting,[2] and establish[3] priests in every city; as I also directed thee.[4]

6. If any one is free from censure,[5] the husband of one wife,[6] having faithful children, not under charge of dissoluteness, or unruly.

7. For a bishop[7] should be free from censure, as a steward of God:[8] not proud,[9] not passionate, not given to wine,[10] no striker, not covetous of filthy lucre;

8. But hospitable, kind, sober,[11] just, holy, continent,

9. Embracing that faithful speech which is according to doctrine, that he may be able[12] to exhort in sound doctrine,[13] and to rebuke the gainsayers.

10. For many also are disobedient, vain talkers, and deceivers, especially those who are of the circumcision,

11. Who must be silenced:[14] who subvert[15] whole houses, teaching unseemly things for sake of filthy lucre.

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[1] G. P. "mercy." Five Uncial manuscripts and the Syriac version omit it. St. Chrysostom did not read it.

[2] Correct everything that was irregular. He was to follow up what the apostle had begun.

[3] G. καταστησης. V. constituas. "Establish," which I borrow from Wetham, corresponds better than "ordain" with the text.

[4] G. διεταξάμην. V. præcepi. It refers to the instructions and orders which he had given him orally.

[5] G. ἀνέγκλητον. V. sine crimine. One who had not fallen under public censure—who had not been accused of any crime. 1 Tim. iii. 2.

[6] Only once married.

[7] The priest and bishop are embraced by the same term. St. Chrysostom thinks that bishops are specially meant, who were placed in the chief cities of the island, over whom Titus was to exercise a general superintendence, such as metropolitans exercise over their suffragans.

[8] As a steward appointed by God to dispense His gifts.

[9] Self-complacent, self-willed.

[10] "I shall never believe a drunkard to be chaste." St. Jerome.

[11] G. σωφρονα. St. Jerome says that this means 'pudicum,' chaste.

[12] G. P. "both." This is wanting in St. Jerome and other Latin fathers.

[13] P. "by sound doctrine both to exhort and to convince the gainsayers." This alters somewhat the meaning.

[14] G. ους δει επιστομίζειν. V. Quos oportet redargui. Lit. as in P., "whose mouths should be stopped."

[15] Destroy their faith in CHRIST.

12. One of them, a prophet of their own[1] said: The Cretans are always liars, evil beasts, slow bellies.[2]

13. This testimony is true. Wherefore rebuke them sharply, that they may be sound in faith,[3]

14. Not giving heed to Jewish fables,[4] and commandments of men who turned from the truth.[5]

15. All things *are* clean to the clean, but to the defiled and unbelievers, nothing is clean,[6] but both their mind and conscience are defiled.

16. They profess[7] that they know God, but by their works they deny *Him*,[8] since they are abominable and incredulous,[9] and unfit for any good work.

CHAPTER II.

He points out how he ought to teach old men and women, young women and men, and be a pattern for all: he states in what things the grace of God, which has appeared, instructs us: and shows likewise the blessings bestowed on us by Christ.

1. But speak thou the things that become sound doctrine:

2. That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.

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[1] Epimenides. The term prophet was applied to poets, and is here used by the apostle, either ironically, because so esteemed by the Cretans, or seriously, because he treated of the Pagan oracles. Aratus has a similar passage.

[2] Falsehood, ferocity, and sensuality are ascribed to them.

[3] Severe rebukes are sometimes necessary, on account of the indifference and insensibility of those whom we address. They should, however, be rarely employed, and generally with some qualification, or something to mitigate their asperity. "As he who rebukes a meek and noble spirit, injures and destroys him, so he who flatters one who needs severity, corrupts him and does not suffer him to rise." St. Chrysostom.

[4] By which they encumbered and disfigured religious truth.

[5] The precepts of these, who refused to receive the Gospel of CHRIST, and who insisted on the legal distinction of meats.

[6] Rom. xiv. 20. Everything becomes perverted by the evil intention of those who abuse it. Men of corrupt principles spoil the best actions. This corresponds with the words of Ecclesiasticus: "All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil." Eccl. xxxix. 32.

[7] Lit. confess.

[8] That they know Him.

[9] G. ἀπειθεῖς. P. "disobedient."

3. Aged women in like manner in holy attire,[1] not slanderers, not enslaved[2] to much wine, teaching well,[3]

4. That they may teach the young women prudence, to love their husbands, to love their children,

5. To be discreet, chaste, sober,[4] taking care of the house,[5] kind, obedient to their husbands, that the word of the Lord may not be blasphemed.[6]

6. The young men in like manner exhort to be sober.[7]

7. In all things show thyself an example of good works, in doctrine, in integrity, in gravity,[8]

8. A sound speech,[9] not open to censure, that he who is of the contrary part[10] may be ashamed, having no evil to say of us:[11]

9. [12]Servants to be obedient to their masters, pleasing *them* in all things, not contradicting,[13]

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[1] G. ἐν καταστήματι ἱεροπρεπεῖς. V. in habitu sancto. P. "that they be in behaviour as becometh holiness." Both the Syriac versions and the Arabic, Theodoret and the Latin fathers, and many cursive manuscripts, put the adjective in the same case with the substantive, as in the Vulgate. The noun refers to dress, but may include the general deportment. St. Jerome takes it to mean, that "their dress, gait, motion, look, speech, and silence, should present a certain dignity and propriety."

[2] This is the literal force of the text. "It is a kind of servitude and degraded condition that our senses should be overpowered by wine, so that we are not our own masters, but are slaves of wine." St. Jerome.

[3] In private. "He allows women to exhort at home, but he does not permit them to preside, or to deliver a long discourse." St. Chrysostom. Compare 1 Tim. ii. 12.

[4] The text has no term for "sober."

[5] G. οἰκουρούς. P. "keepers at home." Most Uncial manuscripts have οἰκουργούς. Domestic in their habits; attentive to the affairs of their house. "The wife who has care of her house will also be prudent and economical; she will not occupy herself with pleasure, nor untimely expenses, or other such things." St. Chrysostom.

[6] Religion is dishonoured, when those who make a profession of piety neglect domestic duties. "If it happen that a believing woman living with an unbelieving man is not virtuous, he is wont to blaspheme God." St. Chrysostom.

[7] G. σωφρονεῖν. To be wise, chaste, temperate.

[8] G. P. "in doctrine *showing* uncorruptness, gravity, sincerity." There are great varieties in the readings.

[9] This is in the objective case, governed by a verb, which is understood.

[10] The unbeliever.

[11] G. P. "of you." The Vulgate reading is now received on the authority of the ancient manuscripts generally. St. Chrysostom so read.

[12] Teach.

[13] The apostle wishes their obedience to be cheerful, and without murmuring.

10. Not purloining,[1] but in all things[2] showing good faith,[3] that they may adorn[4] the doctrine of God our Saviour in all things.

11. For the grace[5] of God our Saviour hath appeared[6] to all men,

12. Instructing us, that denying impiety and worldly lusts, we should live soberly, and justly, and piously, in this world,

13. Waiting for the blessed hope,[7] and coming[8] of the glory of our great God and Saviour JESUS CHRIST,[9]

14. Who gave Himself for all, that He might redeem[10] us from all iniquity, and cleanse for Himself an acceptable[11] people, a pursuer of good works.

15. These things speak, and exhort, and reprove, with all authority. Let no man despise thee.[12]

"Since persons of every state of life can be happy in their own sphere, he wishes slaves to feel contented with their lot, and not to imagine that they cannot be servants of the Lord on account of their bondage; but on the contrary, to be convinced that they please God and fulfil His will, by being subject in all things to their masters, and taking pleasure in their condition." St. Jerome.

[1] He points to a vice very common among servants.

[2] G. *πασαν.* P. "all good fidelity."

[3] Fidelity.

[4] The practice of virtue, even by slaves, becomes an ornament to religion, presenting its beauty to admiration.

[5] G. P. "that bringeth salvation." The Vulgate reading is in two Uncial manuscripts, and in the Coptic and Ethiopic versions. St. Chrysostom read as in the common Greek.

[6] Lit. been manifested.

[7] For its fulfilment.

[8] Manifestation.

[9] G. *τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν.* The translation given above is ably maintained by Middleton. The fathers so understood it. "JESUS CHRIST our Saviour is styled the Great God." St. Jerome. "Where are they," cries St. Chrysostom, "who say that the Son is less than the Father?"

[10] Ransom.

[11] G. *περιούσιον.* P. "peculiar." In the Hellenistic use it means special, or excellent. See St. Jerome. St. Chrysostom explains it as meaning "chosen, having nothing in common with others."

[12] Suffer no one to slight your authority.

CHAPTER III.

He points to the virtues, to the exercise whereof Timothy ought to exhort the faithful, and to the vices against which he should guard them: and he states that we have been delivered from our former sins through the mere goodness of God, through the laver of regeneration, being made in hope heirs of eternal life: and he admonishes him that, teaching these things, he shun vain doctrine, and heretics likewise.

1. Admonish them to be subject to princes[1] and powers, to obey orders,[2] to be ready for every good work:[3]

2. To slander no one, not to be quarrelsome, but modest,[4] showing[5] all meekness to all men.

3. For we ourselves also were once foolish, incredulous,[6] erring, enslaved to various lusts and pleasures, living in malice and envy, hateful, hating one another.

4. But when the goodness and kindness of our Saviour God[7] appeared,

5. Not by works of justice, which we did,[8] but according to His mercy, He saved us by the laver of regeneration and renewing of the Holy Ghost,[9]

6. Whom He hath poured forth on us abundantly through JESUS CHRIST our Saviour,[10]

7. That being justified by His grace, we may be heirs[11] according to hope of eternal life.[12]

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[1] Lit. principalities.

[2] G. πειθαρχεῖν. V. obedire verbo. P. to obey magistrates. In the ancient Latin version, it was simply: "obedire."

[3] This may be deemed a limitation of the duty of obedience.

[4] Gentle.

[5] Practising.

[6] G. ἀπειθεῖς. The Vulgate interpreter generally renders this word "increduli," or "incredibiles." St. Jerome explains it as meaning: "insuasibiles," hard to be persuaded.

[7] This is the old Rhemish translation, and is maintained by Middleton.

[8] 2 Tim. i. 9. The apostle does not affirm that they had done such works.

[9] Baptism is here declared to be the instrument of a new birth, and of a new state of the soul, which receives the sanctifying Spirit.

[10] Through His merits all grace is bestowed.

[11] Of God.

[12] Hope points our view to eternal life.

8. It is a faithful saying:[1] and these things I will have thee affirm strongly,[2] that they who believe God should take care to apply themselves to good works. These things are good and useful to men.[3]

9. But avoid foolish questions, and genealogies,[4] and contentions, and strifes about the law: for they are useless and vain.

10. Shun an heretical man[5] after a first and second admonition:

11. Knowing that such a one is subverted,[6] and sinneth, being self-condemned.[7]

12. When I shall send to thee Artemas, or Tychicus, hasten to come to me to Nicopolis:[8] for I have determined to pass the winter there.

13. Send beforehand carefully[9] Zenas, the lawyer, and Apollo, that nothing may be wanting to them.

14. And let ours[10] also learn to apply themselves to good works[11] for necessary purposes, that they may not be fruitless.[12]

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[1] That those who believe God, &c.

[2] Inculcate.

[3] Good works are profitable to those who perform them, and edifying to those who witness them. They are far more effectual than arguments.

[4] Family descents, such as the Jews paraded, or speculations about eons, such as the Chaldean philosophers and early Gnostics devised. 1 Tim. i. 4; iv. 7; 2 Tim. ii. 23.

[5] One who clings to his own views in opposition to the public teaching of the apostolic ministry. He is to be shunned, because his obstinacy in error leaves no hope of his conversion. "He who after one or two admonitions refuses to abandon his error, imagines that his reprover is in error, and getting ready for strifes and disputes of words, endeavours to gain over his teacher to his sentiment." St. Jerome.

[6] Lost—has fallen away from faith—is on the road to perdition. St. Chrysostom observes that the apostle directs us to "avoid contests with heretics, that we may not labour in vain, since no good result is to be hoped for."

[7] Since he resists an authority which he formerly acknowledged to be of God. "He is said to be self-condemned, because the fornicator, adulterer, murderer, and other sinners are driven from the Church by the priests: but heretics pass sentence on themselves, going forth from the Church of their own accord: which departure seems to be the condemnation of their own conscience." St. Jerome.

[8] Probably in Epirus, built by Augustus to perpetuate the memory of his victory over Antony, as St. Jerome thinks.

[9] This means to provide them well for their journey.

[10] The faithful, our brethren.

[11] To almsgiving, especially to enable the ministers of God to prosecute their holy undertakings.

[12] Without reward hereafter.

15. All those who are with me salute thee: salute those who love us in faith. The grace of God[1] with you all. Amen.[2]

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[1] G. P. omit "of God."

[2] G. P. "It was written to Titus, ordained the first bishop of the Church of the Cretians, from Nicopolis, of Macedonia." Jaspis remarks that this city was not yet built, and that Nicopolis in Epirus is probably the place whence it was written.

INTRODUCTION

TO THE EPISTLE TO PHILEMON.

Onesimus, a fugitive slave, whose master was a Christian, a resident of Colosse, was won to the faith by St. Paul, when a prisoner at Rome. The conversion of the slave was so sincere, that by the advice of the apostle he ventured to return to his master, being furnished with a strong letter, in which he was recommended to his favour and forgiveness in a simple but touching manner. The affection of Philemon for Paul was such, that the latter might have presumed on his consent to retain Onesimus at Rome, for his own service; but he preferred sending him back, to show how sincerely he respected the rights of his friend, and how strongly he inculcated the duty of obedience and dependence to those who in that state of society were subject to the dominion of others. It is by a special design of Providence that this short epistle remains to us as a splendid instance of the power of religion over a class who are generally considered irreclaimable, insubordinate and dishonest slaves, and a beautiful manifestation of the tenderness of apostolical charity, which embraces as a favourite child the converted bondman. It is also an evidence that the Gospel is not directed to disturb the actual order of society, by teaching men to disregard their obligations, however severe their enforcement may appear. It proclaims, indeed, to all the necessity of justice and charity towards all, and teaches that nothing can warrant cruelty to a fellow-being: but it does not indulge vain theories of philanthropy to the prejudice of social order. The result, however, of the influence of religion necessarily is the mitigation of social evils, the moral elevation of individuals of all classes in society, and the advancement of civilization, freedom, and virtue.

THE EPISTLE
OF BLESSED PAUL THE APOSTLE TO PHILEMON.

He sends back to Philemon, whose charity and faith he praises, his servant Onesimus, recommending him to his master, and taking on himself the responsibility of the fault which he had committed. He intimates the wish to have him to attend on him whilst preaching the Gospel.

1. Paul, a prisoner[1] of Christ Jesus, and Timothy the brother:[2] to Philemon our beloved and fellow-labourer,[3]

2. And to Appia, the beloved sister,[4] and to Archippus, our fellow-soldier,[5] and to the church which is in thy house.[6]

3. Grace to you and peace from God our Father, and the Lord Jesus Christ.

4. I give thanks to my God,[7] always making remembrance of thee in my prayers,

5. Hearing of thy charity, and the faith which thou hast in the Lord Jesus, and toward all the saints,[8]

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[1] He was then in prison at Rome. This circumstance was calculated to give great force to his appeal in behalf of the slave.

[2] He was probably known to Philemon. Although his name is here used, the letter is written by Paul alone.

[3] G. συνεργῷ. This term was applied to laymen, who co-operated with the apostles by the exercise of zeal and charity.

[4] G. P. omit "sister," which is found in five Uncial manuscripts. Lachmann has inserted it. St. Chrysostom conjectures that she was the wife of Philemon. The apostle desired her influence with her husband in behalf of Onesimus.

[5] Engaged with him in the holy ministry. Col. iv. 17.

[6] His house served as a place of religious assembly.

[7] For the graces bestowed on Philemon.

[8] Charity to all the faithful.

6. That the communication of thy faith[1] may become evident[2] in the knowledge[3] of every good work, which is in[4] you in CHRIST JESUS.

7. For I[5] have had great joy and consolation in thy charity, because the bowels of the saints are refreshed by thee, brother.

8. Wherefore having much confidence in CHRIST JESUS to command thee what is fit:

9. For love I entreat rather, thou being such[6] a one as Paul, an old man, and now a prisoner also of JESUS CHRIST:

10. I beseech thee for my child, whom I have begotten[7] in[8] chains, Onesimus,

11. Who in time past indeed was unprofitable to thee, but now *is* useful both to me and to thee,

12. Whom I have sent back to thee.[9] And do thou receive him as my own bowels:[10]

13. Whom I would have retained with me, that instead of thee[11] he might minister to me in the bands of the Gospel:[12]

14. But without thy counsel[13] I would do nothing,[14] that thy good might not be as of necessity, but voluntary.

15. For perhaps he therefore departed from thee[15] for a time, that thou mightest receive him again for ever:[16]

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[1] Communion in good works, proceeding from faith; or the communion of faith, the faith which is common to all.

[2] G. ἐνεργὴς. P. effectual. The Vulgate interpreter probably read εναργὴς. St. Jerome preferred the other reading.

[3] The apostle wished Philemon to advance in the practice of virtue, so as to know and practise every good work: to know its excellence, and eagerly embrace the occasion of practising it.

[4] Among.

[5] G. P. "We have." Four Uncial manuscripts, including the Alexandrian, have the Vulgate reading.

[6] The text refers it to Paul himself. "I being such, as Paul, an old man."

[7] Converted to the faith and baptized.

[8] G. P. "my." It is wanting in five of the chief manuscripts, but it was read by St. Chrysostom.

[9] G. P. omit "to thee." It is however found in four of the chief manuscripts, and in that used by St. Chrysostom.

[10] This is an expression of tender affection, founded on the natural relation of father and child.

[11] Rendering such services as Philemon would have desired to render in person.

[12] Whilst I continue a prisoner on account of the Gospel.

[13] Consent.

[14] Would not detain him.

[15] G. P. omit "from thee:" which are wanting in St. Chrysostom.

[16] The apostle intimates that the temporary flight of the slave was Divinely

16. Not now as a servant, but instead of a servant a beloved brother,[1] especially to me:[2] but how much more to thee, both in the flesh,[3] and in the Lord?

17. If then thou regard me as a partner,[4] receive him, as myself:

18. And if he hath done thee any wrong,[5] or oweth anything, charge it to me.[6]

19. I, Paul, have written with my hand: I will repay, that I may not say to thee, that thou owest me even thyself:[7]

20. Yea, brother. May I enjoy thee in the Lord:[8] Refresh my bowels in the Lord.

21. Confident of thy obedience, I have written to thee, knowing that thou wilt do even more than I say.[9]

22. But withal prepare me also a lodging: for I hope that through your prayers I shall be given to you.[10]

23. Epaphras, my fellow-prisoner in CHRIST JESUS saluteth thee,

24. Mark, Aristarchus, Demas and Luke, my fellow-labourers.

25. The grace of our Lord JESUS CHRIST[11] with your spirit. Amen.[12]

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permitted to give occasion to his conversion, and to his consequent devotedness for ever to the service of his master. The union of both for ever in the enjoyment of God is also intimated. "Sometimes evil is the occasion of good, and God turns to a happy result the perverse designs of men." St. Jerome.

[1] In CHRIST.

[2] By calling him his child and brother, he disposes Philemon to regard him with affection, notwithstanding the difference of their social condition. "In calling him child, he shows his affection, in styling him brother, he shows his great benevolence and respect for him." St. Chrysostom.

[3] In the domestic relation of servant to master.

[4] Friend.

[5] Onesimus had taken some of his master's money, which he spent, and could not return.

[6] He offers to repay it, if Philemon require it, and gives to his promise a legal form.

[7] The apostle reminds him how greatly he is indebted to him as the instrument of his conversion, and insinuates that he ought not to demand payment.

[8] He regards the kind treatment which he anticipates for Onesimus, as rendered to himself as a service, and a source of comfort to him.

[9] This may be an intimation of the hope that Philemon may manumit Onesimus.

[10] He hoped to be set at liberty, so as to be able to visit them. Prayer has mysterious force, and obtains Divine aid, by which the designs of persecutors are defeated, and their will made instrumental for good. The lodging which he desired, was with a view to have a convenient place to preach the Gospel.

[11] Be.

[12] G. P. "written from Rome to Philemon by Onesimus, a servant." This does not appertain to the text, although it be correct.

INTRODUCTION

TO THE EPISTLE TO THE HEBREWS.

THIS letter has always been received by the Greek fathers, and the Eastern churches generally, as the work of the apostle Paul;[1] but among the Latins doubt existed for some time in regard to its author and its inspiration. From the letter of Clement of Rome to the Corinthians, it is clear that he used freely this epistle, as well as the other inspired writings, although he did not quote the author by name, which he was not wont to do, unless when referring to the letters to the Corinthians written by the apostle. The doubt which subsequently arose as to its inspiration, may be traced to the abuse made of it by the Montanists and Novatians, in support of their errors, which led several to seek for reasons to question its authority, because it does not commence like the other epistles, and there is a marked difference in the style. Origen, who was struck by the peculiarity of style, observed, nevertheless, that the ancients had, not without reason, handed it down as the work of Paul.[2] St. Jerome and St. Augustin followed the common tradition of the Oriental churches, which finally prevailed also in the Roman Church,—Pope Innocent, in his letter to Exuperius, having enumerated fourteen epistles of Paul, as the Council of Carthage had a short time before done, under the influence of Augustin. The Council of Trent recognised it among the inspired writings, in the name of the apostle. Calvin could not persuade himself that Paul was its author, although he admitted its inspiration.

Critical observations support the belief of the authenticity of this letter. It is in accordance with the known facts of history in regard to the faithful of Palestine. James and Stephen had sealed their course by martyrdom, and their glorious end was pointed to with a view to strengthen the faith of those who had been instructed by them in the word of God.[1] The faithful had suffered loss of property and other annoyance from their unbelieving countrymen, but as yet the persecution had not generally assumed a sanguinary character,[2] the Jews being restrained by the policy of the Romans from glutting their appetite for Christian blood. The splendour of the Jewish ceremonial, and the multitude of the legal observances, retained a strong influence over the converts from Judaism, and exposed them to great danger of relapsing, as is evident from the whole tenor of this epistle. The last verses clearly mark Paul as the author, and the time that of his liberation from confinement, whilst he was yet in Italy.

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[1] St. Jerome, ep. ad Dardan.

[2] Apud. Euseb. H.E. l. vi. 25.

The difference of style is not such as to leave no traces of the peculiar mode of thought and expression observable in the other writings of this apostle. On the contrary, all critics admit that the ideas are the same, although presented somewhat differently; and a remarkable similitude is found in several turns of speech. In the other epistles some variety is seen, according to the circumstances of the faithful whom he addressed; and the fact that this is an essay, rather than a familiar letter, may account for the greater diversity which in this is apparent. This also may be the cause of his omitting the introductory sentences, wherein he is wont to declare his apostleship and express his good wishes, especially since he herein styles CHRIST the apostle of our confession. Moreover, he gloried in being the apostle of the Gentiles, and might therefore decline using this title, when addressing his fellow-countrymen.

There can be little doubt that this epistle was originally composed in Greek, since it is only in that language that the ambiguity exists in the meaning of the term applied to signify covenant, or last will, of which the writer avails himself. The Hebrew term means strictly a league or compact, not the will of a testator.

The various dispensations of God, and His communications to men, are glanced at in the commencement of this epistle, to make the readers the more sensible of the advantages granted to Christians, who are taught by God's own Son, the Lord of angels, the Creator and Ruler of the universe. His humiliation in death was directed to our sanctification and glory, it being proper that He should resemble us in nature, in order to perform the more effectually the office of Redeemer. Moses was indeed a faithful servant of God, but CHRIST is His own beloved Son, who has the control over His house, which is the Church composed of those who believe in His doctrine. The faithlessness of the body of the Israelites who came forth from Egypt, caused them to be denied entrance into the land of promise, and the Jewish converts should learn by their example not to fail in faith, or fall away from their hope in CHRIST. A better rest is proposed to us, into which our High Priest has entered as our forerunner.

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[1] Heb. xiii. 7.

[2] Ibid. x. 32, 34.

THE EPISTLE

OF BLESSED PAUL THE APOSTLE
TO THE HEBREWS.

CHAPTER I.

The new testament established by Christ excels the old testament given by the ministry of angels, as Christ is greater than the angels in origin, dominion, power, and honour.

1. God in time past speaking[1] to the fathers by[2] the prophets at different times[3] and in various ways:[4]

2. Lastly[5] in these days hath spoken to us by *His* Son,[6] whom He hath appointed heir of all things,[7] by whom also He made the world:[8]

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[1] Lit. having spoken.

[2] Lit. in.

[3] Πολυμερῶς. In various portions. It pleased God not all at once to reveal fully Himself and His counsels; but according to His Supreme Wisdom He communicated such truths as it was important for men to know in the various stages of human society.

[4] Πολυτρόπως. In a variety of ways, sometimes by angels, sometimes by internal illumination, sometimes by visions, sometimes by dreams.

[5] G. P. "In these last days." Critics prefer the Vulgate reading, which is supported by the best manuscripts. The present is the last state of mankind. The revelation by Christ is to be followed by no fuller revelation.

[6] Although the article is not in the text, the only begotten Son is plainly meant.

[7] To Christ, as man, a universal inheritance is promised. Through His Church He reigns in all believers, and His power will crush the ungodly. He is Lord of all things, although styled heir.

[8] Lit. the eons—the periods—ages. It is equivalent to all things which exist in time—the material world. See infra xi. 3.

3. Who being the splendour of His glory,[1] and the impression[2] of His substance,[3] and supporting[4] all things by the word of His power,[5] purging away sins,[6] sitteth on the right hand of the majesty on high:

4. Being made so much better than the angels,[7] as He inherited[8] a more excellent name than they,

5. For to which of the angels did He say at any time: "Thou art My Son, this day have I begotten Thee?"[9] And again: "I will be to Him a Father, and He shall be to Me a Son?"[10]

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[1] G. ἀπαύγασμα τῆς δόξης. It corresponds with the description of wisdom, in the Book of Wisdom vii. 26: "ἀπαυγασμα γὰρ ἐστι φωτος ἀϊδίου." "He called the Son the splendour of His glory; and with what propriety this is said, you may learn from Christ, who says of Himself: 'I am the light of the world.' On this account He called Him the splendour, as light from light." St. Chrysostom.

[2] G. χαρακτὴρ. The Greek term means an impression such as is produced by a seal. The Vulgate renders it, "figura:" In the passage above quoted wisdom is called: ἔσοπτρον ἀκηλίδωτρον τῆς τοῦ Θεοῦ ἐνεργέιας, καὶ εικῶν τῆς ἀγαθότητος ἀυτοῦ. The whole verse may be literally rendered: "She is the reflection of unseen light, and the stainless mirror of the energy of God, and the image of His goodness." The apostle seems to have had this passage in view. In Christ is reflected the glory of the Godhead, which cannot be seen in itself—the Divine essence is presented to contemplation, His sacred humanity bearing the stamp of the Deity, which dwelt in it.

[3] The Greek term may signify either substance or person. The Son is the perfect reflection of the glory of the Father, the same Divine nature being common to both. His human nature also reflects the Divine.

[4] "Governing all with authority." St. Chrysostom.

[5] This means, "by His powerful word." He preserves all things in their order by His sovereign will.

[6] G. P. "when He had by Himself purged our sins." The Alexandrian and Vatican manuscripts, and the Armenian version, have not, "by himself," which words, as also "our," are expunged by Lachmann. The latter is wanting in four Uncial manuscripts. The work of redemption is ascribed to Him who created, and who still preserves the world, and the exaltation of His humanity, in recompense of His atonement, is declared. "As regards Him, He saved all." St. Chrysostom.

[7] The humanity of Christ was exalted in glory far above the angels, because He alone was truly the Son. The apostle insists on this, because the Jews were wont to glory in the law as given by angels.

[8] Possessed.

[9] Psalm ii. 7. This may have been understood originally of David, whom God cherished and protected as a son; but it is strictly verified only in Christ.

[10] 2 Kings vii. 14. This was spoken directly of Solomon; but in its sublimer sense it was referred to Christ.

6. And when he bringeth again[1] the first-begotten into the world, He saith, "And let all angels of God adore Him."[2]

7. And to[3] the angels indeed he[4] saith: "Who maketh His angels spirits, and His ministers a flame of fire."[5]

8. But to the Son: "Thy throne, O God, *is* for ever and ever:[6] the sceptre of Thy kingdom *is* a sceptre of justice.[7]

9. Thou hast loved justice, and hated iniquity: therefore God,[8] Thy God hath anointed Thee with the oil of gladness above Thy partners."[9]

10. And: "Thou, O Lord, in the beginning didst found the earth:[10] and the heavens are works of Thy hands.

11. They shall perish, but Thou shalt remain,[11] and all shall grow old as a garment:

12. And as a vesture Thou shalt change them[12] and they shall be changed: but Thou art the self-same, and Thy years shall not fail."

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[1] The inspired writer in another place treating of the future kingdom of CHRIST. St. Chrysostom understands the assumption of our nature to be this bringing in of the Son.

[2] Ps. xcvi. 6. "Adore Him, all ye His angels." The superiority of CHRIST to the angels is manifest from the worship which they were commanded to render Him.

[3] Of.

[4] The sacred writer.

[5] Ps. ciii. 4. As in the text the article is prefixed to angels and ministers, and not to spirits and flame of fire, the former should be considered the subjects, the latter the predicates. It may be rendered, "Who maketh His angels *as* the winds, and His ministers *as* a flame of fire." God gives to the angels the speed of the winds, and to the same, who minister at His throne, the power of a burning flame. Martini gives this interpretation, together with the more common one.

[6] Ps. xliv. 7, 8. The Divinity of CHRIST is manifest from the application to Him of this text by the apostle. St. Chrysostom remarks, that the article is prefixed to the noun, which is peculiar to the true God.

[7] Lit. "rectitude."

[8] This, as well as the preceding address, is considered to be in the vocative case.

[9] The anointing with oil was among the usual manifestations of joy. Allusion also may be made to the anointing of kings and priests. CHRIST is said to be anointed above His companions, because His merits transcend all human merit. Priests, kings, and prophets, were vastly inferior to Him.

[10] Ps. ci. 26.

[11] G. P. "Thou remainest." Two Uncial manuscripts have the future.

[12] G. P. "fold them up." One Uncial manuscript has the Vulgate reading.

13. But to which of the angels did He say at any time: "Sit on My right hand, until I make Thy enemies the footstool of Thy feet?"[1]

14. Are they not all ministering spirits, sent to minister for those who are to inherit salvation?[2]

CHAPTER II.

Since the transgression of the commandments given by the angels was punished severely, much more so shall punishment fall on those who transgress the commandments of Christ, who by assuming human nature, and enduring death on the cross, became less than the angels, and thereby became the author of salvation to those who believe in Him.

1. Wherefore we ought to observe more diligently[3] the things which we have heard,[4] lest perchance we run out.[5]

2. For if the word which was spoken by angels[6] was firm, and all prevarication and disobedience received a just recompense of reward;[7]

3. How shall we escape,[8] if we neglect so great salvation?[9]

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[1] Ps. cix. 1; 1 Cor. xv. 25.

[2] The Jews themselves considered angels in this light, so that the apostle could confidently appeal to them, and show thence how much inferior they were to the Son, who is enthroned at the right hand of the Father. It cannot be inferred from this that all the heavenly spirits are engaged in the same office.

[3] Lit. "more abundantly."

[4] The doctrines and laws of CHRIST.

[5] From CHRIST. P. "lest at any time we let *them* slip." The interpretation of the Vulgate is supported by the Syriac and Arabic versions, and by St. Chrysostom, and approved of by Bloomfield, as well as many other critics. The metaphor is taken from a leaky vessel. The danger of losing faith and of apostatizing is expressed by it.

[6] The Mosaic law.

[7] These last words might be omitted, as recompense fully expresses the meaning.

[8] Punishment.

[9] Such abundant means of saving our souls. The Jews principally regarded temporal blessings: the Christian hopes for eternal rewards.

Which having begun to be declared by the Lord, was confirmed to us by those who heard,[1]

4. God bearing witness by signs and wonders, and various miracles,[2] and communications of the Holy Spirit according to His will.

5. For not to angels hath God subjected the world to come,[3] of which we speak,

6. But some one testified in a certain place,[4] saying: "What is man, that Thou art mindful of him,[5] or the son of man, that Thou visitest him?

7. Thou madest him a little less[6] than angels:[7] Thou hast crowned him with glory and honour: and Thou hast placed him over the works of Thy hands.

8. Thou hast subjected all things under his feet:"[8] For in that he[9] subjected all things to him, He left nothing not subject to him. But now we see not as yet all things subjected to him.[10]

9. But we see Him, who was made little less than angels, JESUS, crowned with glory and honour[11] for the suffering of death: that by the grace of God[12] He should taste[13] death for all.[14]

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[1] Their testimony established the fact that our Lord had thus spoken. The sacred writer speaks of Christians generally, and omits to refer to the special revelations which God had vouchsafed to himself.

[2] Mark xvi. 20.

[3] The Christian dispensation was such in reference to the prophets: but the heavenly kingdom may be likewise understood.

[4] This mode of citation is often observed, when the author and passage quoted are previously well known.

[5] Ps. viii. 5, 6. This psalm seems directly to regard the creation. The dignity of man placed over all other animals is strikingly represented. In a secondary but higher sense it sets forth the dignity of CHRIST, to whom all creation is subject.

[6] It is also explained: "for a short time:" but the Vulgate interpretation accords better with the context.

[7] Adam approached the angels in excellence: CHRIST humbled himself beneath them by taking on human nature.

[8] Matt. xxviii. 18; 1 Cor. xv. 26.

[9] This is referred by Rosenmüller to the sacred writer; but as he relates what God ordained, it may be understood of God Himself.

[10] To any mere man.

[11] Philip ii. 8. This was seen in the diffusion of His worship. His glory in heaven was the object of faith.

[12] The Divine goodness and mercy to mankind.

[13] Experience, suffer.

[14] G. P. "for every man."

10. For it became Him, for whom *are* all things, and by whom *are* all things, who had brought many sons to glory, to perfect,[1] by suffering, the author[2] of their salvation.

11. For He who sanctifieth, and they who are sanctified, *are* all of one.[3] On which account He is not ashamed to call them brethren, saying:

12. "I will declare Thy name to my brethren: in the midst of the church I will praise Thee."[4]

13. And again: "In Him I will put my trust."[5] And again: "Behold, I and my children, whom God hath given me."[6]

14. Because, therefore, the children are partakers of flesh and blood, He also in like manner partook of them:[7] that by death He might destroy him who had the empire of death, that is, the devil,[8]

15. And might deliver those who, through fear of death, were all their life subject to bondage.[9]

16. For nowhere doth He take hold of[10] angels, but he taketh hold of the seed of Abraham.

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[1] Consummate. Christ was perfect without suffering; but His sufferings were necessary for the accomplishment of His office as Redeemer. "Since God in the first place honoured His Son by leading Him through suffering, truly the assumption of the flesh in order to suffer what he suffered, was greater than the creating of the world, its production out of nothing. This indeed, was an exercise of love towards men: but that in a far higher degree." St. Chrysostom.

[2] G. τὸν ἀρχηγὸν. V. "the captain." Bloomfield observes, that it means author: which meaning Rosenmüller illustrates from Dionysius: νόμων ἀρχηγος.

[3] Nature.

[4] Ps. xxi. 23.

[5] The same words are found in Psalm xvii. 3, but have no reference to Christ; it is probable that the apostle refers to Isaiah viii. 17. "I will wait for the Lord, who hath hid His face from the house of Jacob, and I will look for him." Confidence is here professed in the name of the whole people, as may be inferred from the words which follow.

[6] This is a continuation of the same text, v. 18. The apostle cites it separately: "again:" to give it greater emphasis.

[7] Christ truly assumed human nature to rescue men from the power of the devil.

[8] "This points to the wonderful fact, that the devil was overcome by the means whereby he had prevailed, and that Christ wounded him by the weapon which was his strong arms throughout the world. This proves the great power of the conqueror." St. Chrysostom.

[9] In terror.

[10] He does not take on Him to redeem them. He does not lay hold on them to save them. "He borrows a metaphor from those who pursue fugitives, and make every effort to lay hold on them as they flee, and to seize them as they

17. Wherefore He ought in all things[1] to be like to the brethren, that He might be a compassionate and faithful high priest[2] to God, to expiate the sins of the people.

18. For in that wherein He suffered and was tempted,[3] He is able also to help those who are tempted.

CHAPTER III.

Christ being the Son, is far more excellent than Moses, who was a faithful servant in the house of God. We must therefore take care to obey Him in all things, lest like the unbelieving Jews, we be denied entrance into His rest.

1. Wherefore, holy[4] brethren, partakers of the heavenly calling,[5] consider the Apostle[6] and High Priest of our confession,[7] JESUS,

2. Who is faithful to Him who made Him,[8] as also Moses in all His house.[9]

3. For He is deemed worthy of greater glory than Moses, as he who buildeth it hath greater honour than the house.[10]

4. For every house is built by some one: but He who created all things, is God.

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retreat. For when human nature fled far away from Him, since we were estranged far from God, and without God in this world, He pursued and laid hold of us." St. Chrysostom. P. "'took on Him:' which is neither the meaning of the verb, nor agreeable to the context." Trollope.

[1] In nature.

[2] In the things appertaining to God.

[3] His temptations were external: but the endurance of them furnishes us with a new motive to appeal to Him for succour in danger.

[4] This epithet is applied to the faithful on account of their calling. It here is used to distinguish them from the unbelieving Jews, who were his brethren according to the flesh.

[5] The call to the faith is from heaven: it is a supernatural grace.

[6] The special Messenger of His Father.

[7] Whom we confess to be our Teacher, Saviour, and Lord.

[8] P. "appointed." Who made Him Apostle and High Priest. The Greek verb is often used for constituting or appointing, and the noun is sometimes omitted. The Father is represented as constituting the Son His Ambassador to men, and High Priest to mediate in their behalf.

[9] Family. In their government. Numbers xii. 7.

[10] The builder is greater than the material building—the head of a family is greater than the family which springs from him.

5. And Moses indeed was faithful in His whole house as a servant,[1] for a testimony of those things which were to be said:[2]

6. But CHRIST as a Son in[3] His[4] house: which[5] house we are, if we keep steadfast the confidence[6] and glory of hope,[7] unto the end.[8]

7. Wherefore as the Holy Ghost saith:[9] "To-day, if ye hear His voice,

8. Harden not your hearts, as in the provocation[10] according to the day of temptation[11] in the desert,

9. Where[12] your fathers tempted Me: they tried,[13] and saw My works,

10. Forty years: wherefore I was angry with[14] this race, and I said: They always err in heart.[15] And they have not known My ways,[16]

11. As I swore in My wrath: If they shall enter[17] into My rest."

12. See, brethren, lest perchance there be in any of you an evil heart of unbelief[18] to depart from the living God.

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[1] Θεραπων: a domestic, not a slave.

[2] To testify to those things which should be known in order to prepare for the Christian revelation.

[3] G. P. "over." The Son acts as master in the house of his Father. He acts with authority over the servants.

[4] "In v. 6, the E. T. renders ἅυτοῦ 'his own,' and so many critics: but it seems preferable to understand the pronoun of God, as in v. 5." Trollope.

[5] G. P. "whose." The Cambridge manuscript agrees with the Vulgate.

[6] Inspired by faith.

[7] The hope of which we are justly proud.

[8] Our actual state is independent of future contingencies: but the consummation of the Divine work in our souls requires our co-operation.

[9] Ps. xciv. 8; infra iv. 7. The inspiration of the Psalmist is here plainly stated.

[10] At Merriba. The Septuagint, whom the apostle follows, gave in Greek the signification of the term applied to the place. Exod. xvii. 7.

[11] Massah, which means temptation, was also the name of a place.

[12] G. P. "when." Two of the chief manuscripts have the Vulgate reading.

[13] G. P. "me." Some ancient manuscripts do not repeat the pronoun. The meaning of the verb is to make trial of, as gold is tried.

[14] The Greek term signifies to be weary of, to loathe, to be disgusted with. See Eccl. 1. 25.

[15] Their perverse affections lead them astray. The heart, however, is also taken for the mind in the Scriptures.

[16] My laws, counsels.

[17] This is equivalent to a negation. The expression is elliptical.

[18] The danger of relapsing into Judaism was great, in consequence of the high veneration which they had cherished from infancy for Moses, and the law.

13. But exhort one another each day, as long as "to-day" is named,[1] that none of you be hardened with the deceitfulness of sin.[2]

14. For we are made partakers of Christ:[3] if, nevertheless, we retain the beginning of His[4] substance[5] steadfast to the end.

15. Whilst it is said: "To-day if ye hear His voice, harden not your hearts, as in that provocation."

16. For some hearing provoked *Him*, but not all who came out of Egypt by[6] Moses.

17. But with whom was He angry forty years? Was it not with those who sinned, whose carcases were overthrown in the desert?[7]

18. And to whom did He swear that they should not enter into His rest, unless to those who were incredulous?

19. And we see that they could not enter in, because of unbelief.[8]

CHAPTER IV.

Since the Jews on account of their unbelief did not enter into the promised rest, and others must enter in their stead, we should take care not to frustrate our hope, but by faith prepare to be admitted into it. He treats of the word of God, which is living and effectual, and that he sees all things, and has become infirm in order to compassionate our infirmities.

1. Let us therefore fear, lest the promise of entering into His rest being left[9] any of us[10] appear[11] to be wanting.[12]

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[1] As long as time runs on.

[2] Error, or worldly allurement.

[3] By grace, with the hope of glory.

[4] The pronoun is not in the Greek.

[5] G. τῆς ὑποστάσεως. P. "confidence." The Greek term is used in ch. xi. 1, for faith, which is declared to be the *hypostasis* of things that do not appear. The sense here seems to be, we are made sharers in the glory of Christ, provided we retain to the end that principle of life by which we have begun to subsist in Him.

[6] Under.

[7] Numbers xiv. 37.

[8] This observation is directed to inspire them with fear of forfeiting the hope of heaven, by falling from the faith.

[9] The Greek term, as well as the Latin, might be rendered, "forsaken;" but it appears here to mean that the promise is left to be enjoyed by us.

[10] G. P. "of you." The Vulgate reading is found in one of Stephens' manuscripts.

[11] This does not imply uncertainty.

[12] To fail in the conditions necessary to secure it.

2. For to us also it was announced, as well as to them;[1] but the speech heard,[2] not being mixed with faith[3] of those things which they heard,[4] did not profit them.

3. For we who have believed shall enter[5] into the rest, as He said: "As I swore[6] in my wrath: If they shall enter into My rest:" and indeed the works being completed from the creation of the world.[7]

4. For he said somewhere[8] of the seventh day thus: "And God rested on the seventh day from all His works."

5. And in this *place* again: "If they shall enter into My rest."

6. Since then it remaineth[9] that some enter into it, and they to whom it was first announced,[10] did not enter in because of unbelief:

7. He again limiteth a certain day, "To day," saying in David, after so long a time, as is said above:[11] "To-day if ye hear his voice, harden not your hearts."

8. For if Jesus[12] had given them rest, he would never speak of another day afterwards.

9. A rest[13] therefore is left for the people of God.

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[1] Lit. "we were evangelized, as well as they:" the promise embraced us as well as them.

[2] Lit. "the word of hearing."

[3] This is thought to contain an allusion to the process of digestion, by which the food is incorporated with us. Faith serves to appropriate to us the blessings which are proclaimed.

[4] G. P. "in them that heard it." The true reading is doubtful.

[5] G. P. "do enter."

[6] Ps. xciv. 11.

[7] This was said by the Psalmist long after the creation, so that the rest spoken of was different from that of the seventh day.

[8] Gen. ii. 2. This is a familiar way of quoting a well-known passage.

[9] The promise remains—it is still left for others to embrace it.

[10] Lit. "who were first evangelized."

[11] Supra iii. 7. G. P. omit "above." Lachmann and Bleck receive the Vulgate reading, which is supported by four of the chief manuscripts, and the ancient versions and fathers.

[12] Josue. The apostle shows that the rest which the Israelites obtained in the land of Chanaan, cannot be meant by the Psalmist, writing so long afterwards, who speaks of a certain time as still to come.

[13] G. *σαββατισμος*. St. Chrysostom remarks that the apostle uses a peculiar term, which was a favourite one with the Jews, having reference to their sabbath. He adds: "that is the true rest, whence pain, and grief, and mourning, are banished, where cares or struggles, or fear do not arise to trouble and afflict the soul, but the fear of God only reigns, which gives delight."

10. For he who is entered into His rest, hath himself also rested from his works, as God from His own.

11. Let us hasten therefore to enter into that rest, that no man may fall into the same example of unbelief.[1]

12. For the word of God is living and effectual, and more piercing than any two-edged sword, and reaching to the division of the soul and spirit,[2] of the joints also and marrow,[3] and the discerner of thoughts and intentions of the heart.[4]

13. And no creature is invisible in His sight: but all things are naked and open[5] to his eyes,[6] to whom[7] is our speech.

14. Having therefore a great High Priest, who is entered into the heavens, JESUS the Son of God, let us hold the confession.[8]

15. For we have not a high priest, who cannot have compassion on our infirmities: but one tempted in all things,[9] in like[10] manner without sin.[11]

16. Let us therefore go with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid.

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[1] Lest imitating it, we be punished in like manner.

[2] By the soul here is understood the principle of animation: by the spirit, the understanding and conscience, on which Divine grace exercises its influence.

[3] Penetrating the whole man—the inmost recesses of the heart. The revealed word, embraced with faith, sinks into the mind, and becomes the regulating principle of one's whole life. The parts of the body are referred to, with a view of expressing more fully its efficacy.

[4] This can be said of the truth revealed, only inasmuch as it is applied by the conscience of the individual to his thoughts and intentions. It is literally true of Him who is the Word. It appears that the apostle rises from the word preached to the Eternal Word.

[5] The term here employed has reference, as St. Chrysostom remarks, to the stripping off the skin, by which the interior of animals offered in sacrifice was laid open.

[6] This can scarcely be said of aught but the Word. Ps. xxxiii. 16; Eccl. xv. 20.

[7] Of whom we speak. "The context rather favours the sense, to whom we must give an account." Trollope.

[8] The faith in Him which we have professed. "What confession does he mean?" asks St. Chrysostom: "that there is a resurrection, that there is a reward hereafter, that there are numberless blessings laid up for us; that CHRIST is God—the orthodox faith."

[9] By sufferings.

[10] G. καθ' ομοιότητα. Like as we are. This, however, must not be understood of any irregular inclination, since human nature was perfect in Him.

[11] Without sinning under the trials; and without being tempted by inward propensity to sin.

CHAPTER V.

Christ being duly constituted our High Priest, and offering prayers to the Father, was heard. Learning obedience from His sufferings, he became a cause of eternal salvation to those who obey Him; but they to whom the apostle wrote were not capable of the sublime mysteries that regard Him.

1. For every high priest taken from among men is appointed for men in those things that regard[1] God, that he may offer gifts and sacrifices for sins:

2. Who can have compassion on those who are ignorant, and err, since himself also is encompassed with infirmity:

3. And therefore, as well as for the people, so also even for himself he ought to offer[2] for sins.

4. And no man[3] taketh to himself the honour, but he that is called by God, as Aaron:

5. So also Christ did not glorify Himself, to be made a high priest, but He who said to Him: "Thou art My Son,[4] to-day I have begotten Thee."

6. As He saith also in another place: "Thou art a priest for ever,[5] according to the order of Melchisedech."

7. Who in the days of His flesh,[6] with a strong cry and tears, offering prayers and supplications[7] to Him who could save Him from death,[8] was heard for His reverence:[9]

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[1] G. τὰ πρὸς τὸν ϑεόν. The apostle proceeds to show that Christ was a High Priest, and of a more perfect order than that of Aaron, although not offering sacrifices like the ancient priesthood.

[2] G. προσφέρειν. The term is technically employed for the act of sacerdotal oblation.

[3] Exod. xxviii. 1; 2 Par. xxvi. 18.

[4] Ps. ii. 7. Being the Son of God, He was, even as man, entitled to the high priesthood.

[5] Ps. cix. 4.

[6] When on earth, manifested in the flesh. He retains His flesh in heaven, but in a glorified state.

[7] This prayer was specially offered in Gethsemane. Of the loud cry no mention is there made; but He sent forth a loud cry at the moment of His death.

[8] He did not absolutely pray to escape death, but with submission to the will of His Father: He triumphed over death by rising from the tomb.

[9] G. ἀπὸ τῆς εὐλαβείας. P. "in that he feared." The phrase contains a Hebra-

8. And indeed, though He was the Son of God,[1] He learned[2] obedience from the things which he suffered:

9. And being consummated,[3] He became for all who obey Him a cause of eternal salvation,

10. Called by God a high priest, according to the order of Melchisedech:

11. Of whom we have much speech and difficult to utter, since ye are become weak to hear.

12. For when for the time[4] ye ought to be teachers, ye need to be taught again the rudiments of the beginning[5] of the oracles of God; and ye have become such as have need of milk,[6] not of strong food.

13. For every one who partaketh of milk,[7] is unskilful in the word of justice:[8] for he is an infant.

14. But strong food is for the perfect; for those who by use have their senses exercised to distinguish good and evil.[9]

CHAPTER VI.

He does not mean to treat of the rudiments of faith, since they who after baptism relapse into sin, cannot be rebaptized, but on the contrary are liable to an eternal curse; but comforting the Hebrews, he exhorts them to imitate the long-suffering of Abraham, in order to partake of the blessings which God promised him with an oath.

1. Wherefore leaving the word[10] of the beginning[11] of CHRIST, let

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ism, and is equivalent to, "on account of reverence." The Greek term means caution, solicitude, fear, reverence. St. Chrysostom understands it, of the regard which the Father had for Him.

[1] G. P. omit "of God."

[2] Practically. He became obedient.

[3] Having completed the work of man's redemption.

[4] The length of time during which they had been Christians.

[5] The first rudiments.

[6] G. P. "and." It is marked as doubtful by Baumgarten-Crusius.

[7] This metaphor is elsewhere used by the apostle. 1 Cor. iii. 2. It denotes imperfect instruction.

[8] In sublime doctrine.

[9] The allusion to corporal nourishment is continued.

[10] Lit. the discourse.

[11] The rudiments of Christian knowledge.

us proceed to more perfect things,[1] not laying again the foundation of penance from dead works,[2] and of faith towards[3] God,

2. Of the doctrine of baptisms,[4] and of the laying on of hands,[5] and of the resurrection of the dead, and of the eternal[6] judgment.

3. And this we shall do, if indeed God will permit.

4. For it is impossible[7] that those who have once been enlightened,[8] have also tasted the heavenly gift,[9] and become partakers of the Holy Ghost,[10]

5. Have moreover tasted the good word of God,[11] and the[12] powers of the world to come,

6. And are fallen away;[13] should be renewed again[14] to penance,[15] crucifying to themselves again[16] the Son of God, and making Him a mockery.[17]

7. For the earth that drinketh in the rain often coming on it, and bringeth forth grass[18] meet for those by whom it is tilled, receiveth blessing from God.[19]

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[1] G. P. "to perfection." "These are correct and sound doctrines: for we call him perfect who unites with faith a correct course of conduct." St. Chrysostom.

[2] The necessity of abandoning sin was a matter of primary instruction.

[3] In.

[4] The Christian was taught to distinguish baptism from the various legal purifications, and from the baptism of John.

[5] Acts viii. 17; xix. 6. "For in this manner they received the Holy Ghost: for when Paul laid his hands on them, the Holy Ghost, he says, came upon them." St. Chrysostom.

[6] Final—the consequences of which are eternal.

[7] Morally speaking—extremely difficult. "You cannot say: if we live loosely, we shall be baptized again, we shall be again instructed, we shall receive the Spirit again: or if we now fall away from the faith, we shall again, by receiving baptism, wash away our sins, and obtain the same blessings as before. You deceive yourselves, he says, entertaining such thoughts." St. Chrysostom.

[8] By faith, and by baptismal grace. Matt. xii. 45; infra x. 26; 2 Pet. ii. 20.

[9] The Eucharist.

[10] By the imposition of hands.

[11] Have relished the Divine truths.

[12] Have known by faith—experienced in their hearts the influence of the heavenly spirits—have become deeply sensible of the glory which awaits us in the heavenly kingdom.

[13] From faith.

[14] As in baptism. Eph. iii. 5. "What then?" asks St. Chrysostom, "is penance rejected? Not penance; God forbid: but renovation by penance . . . . it is not practicable to restore them to the same splendour."

[15] They can scarcely be moved to penance—such as might secure their entire renovation in spirit.

[16] Virtually, by casting him away—by apostacy.

[17] Exposing Him to shame—denying the redemption, and His Divine character.

[18] Every kind of produce.

[19] Its fertility is a Divine blessing. "He says that God is the author of all

8. But that which bringeth forth thorns and briars is rejected,[1] and nigh a curse:[2] whose end is to be burnt.[3]

9. But of you, beloved, we trust better things, and nearer to salvation: although we thus speak.

10. For God is not unjust,[4] to forget your work, and[5] the love which ye have shown in His name, who have ministered to the saints, and do minister.[6]

11. And we desire that every one of you show the same zeal for the accomplishing of hope unto the end:[7]

12. That ye may not be slothful, but followers of those, who by faith and patience shall[8] inherit the promises.

13. For God promising to Abraham, because He had no one greater, by whom He might swear, swore by Himself,

14. Saying: "Unless blessing I shall bless thee,[9] and multiplying I shall multiply thee."

15. And so patiently enduring he obtained the promise.

16. For men swear by one greater than themselves: and the oath is the end of all their controversy[10] unto confirmation.[11]

17. Wherein God willing more abundantly to show to the heirs of the promise the immutability of His counsel, interposed an oath,

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things, indirectly condemning the heathens who ascribed the fruits of the earth to its natural fecundity." St. Chrysostom.

[1] It is abandoned as useless for cultivation.

[2] It is deemed accursed. As fertile lands were believed to be blessed by God, so a barren soil was called accursed.

[3] It is customary to set fire to the brambles and weeds that encumber the soil.

[4] The Divine goodness bestows grace more abundantly, according as good works are performed under the influence of grace already received: and God has bound Himself by His gracious promises to give to those who humbly sue for aid. Although no work of man in itself merits any reward, or further aid of grace, yet it would be unjust to withhold what was once promised. "God would indeed be unjust," says St. Jerome, "if He merely punished sin, without rewarding good works." L. ii. contra Jovinian c. ii.

[5] G. P. "labour of love." The critics now reject this as an interpolation. See Trollope.

[6] By subsidies to the distressed, especially to the ministers of Christ.

[7] In the performance of good works, so as to secure the fulfilment of the hope which they cherished, and to strengthen that hope to the end.

[8] G. P. The text is in the present participle.

[9] Gen. xxii. 16. G. P. "surely." Lachmann adopts the Vulgate reading. The phrase is elliptical, and implies an oath.

[10] The final means resorted to, in order to terminate it. "What is doubtful in every controversy is cleared up in this way." St. Chrysostom.

[11] To give an assurance of truth. The text is thus literally rendered.

18. That by two immutable things,[1] whereby it is impossible for God to lie, we may have the strongest[2] comfort, who have fled to lay hold of the hope proposed,[3]

19. Which we have as an anchor of the soul, sure and firm, and reaching to that which is within the veil,[4] where Jesus is entered a forerunner for us,[5] made a High Priest for ever according to the order of Melchisedech.

CHAPTER VII.

Since the priesthood of Melchisedech excelled the Levitical priesthood, as is gathered from the acceptance of tithes, and the blessing given by him to Abraham, the priesthood of Christ, which is established for ever, according to the order of Melchisedech, and confirmed with an oath, necessarily excels that of Levi, and annuls it with the Law.

1. For this Melchisedech, king of Salem,[6] a priest of the Most High God,[7] who met Abraham returning from the slaughter[8] of the kings, and blessed him,

2. To whom also Abraham divided[9] the tenth of all; first indeed,[10] by interpretation, king of justice, and after that, also king of Salem,[11] which is king of peace,

3. Without father, without mother, without genealogy, having

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[1] The promise and oath of God.

[2] G. P. "a strong."

[3] As persons in distress at sea lay hold of a rope.

[4] The holy of holies, separated by a thick veil from the rest of the temple. It is here used for heaven.

[5] Whom we are to follow.

[6] Gen. xiv. 18. Some take this to be the city which was afterwards styled Jerusalem.

[7] Probably acting in this capacity as head of his people, as in the early times.

[8] G. κοπῆς. V. cæde. Neither term necessarily means slaughter. Defeat fully expresses the meaning.

[9] This literally corresponds with the text.

[10] The name Melchisedech expressed his character. The reality of his existence is not rendered questionable by the various typical circumstances, which the apostle points out.

[11] John iii. 23.

neither beginning of days, nor end of life,[1] but likened to the Son of God,[2] continueth a priest for ever.[3]

4. Now consider how great this man is, to whom Abraham the patriarch gave even tithes of the chief spoils.[4]

5. And indeed those of the sons of Levi, who receive the priesthood, have a commandment[5] to take tithes from the people according to the law, that is from their brethren: although they also[6] came out of the loins of Abraham.

6. But he whose descent is not accounted among them, received tithes from Abraham, and blessed him who had the promises.

7. And without all contradiction, the less is blessed by the greater.

8. And here,[7] indeed, men who die receive tithes: but there he of whom it is testified that he liveth.[8]

9. And (so to speak) through Abraham, Levi also, who received tithes, was tithed:[9]

10. For he was yet in the loins of his father,[10] when Melchisedech met him.

11. If then perfection[11] was by the Levitical priesthood, (for under it[12] the people received the law) what need was there still that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron?[13]

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[1] The sacred writer not having given any of these particulars, St. Paul observes that this silence was designed by the Holy Ghost to present him as the type of the Son of God. It cannot be doubted that he was a mere man, probably a Chanaanite, who had the knowledge of revealed truth as it came down through Noe. St. Chrysostom says that Melchisedech is said to be without father or mother, "because they are not mentioned in Scripture."

[2] In his priestly character, and in various circumstances of the sacred narrative.

[3] No end of his functions being assigned in Scripture. "Where is the likeness? Because we know not the end and beginning of one or the other: of the former, because they are not recorded; of the latter, because He is without beginning or end." St. Chrysostom.

[4] Of those which fell to his own share.

[5] Authority. Deut. xviii. 3; Josue xiv. 4.

[6] The laity, as well as the priests, were descended from Abraham.

[7] Under the law.

[8] This is not expressly stated by the sacred historian, but it is deduced from his silence as to the death of Melchisedech.

[9] Paid tithes.

[10] Ancestor.

[11] What appertains to human sanctification.

[12] G. ἐπ' ἀυτη. In connexion with the priesthood the law was given.

[13] From mention made by the Psalmist, of this new order of priests, the apostle infers that the Aaronic priesthood was not perfect and perpetual.

12. For the priesthood being removed, of necessity, also, the removal of the law is made.[1]

13. For he of whom these things are said, is of another tribe, of which no one attended on the altar.

14. For it is manifest that our Lord sprang out of Juda;[2] in which tribe Moses spake nothing of the priests.[3]

15. And it is still more manifest,[4] if another priest arise after the likeness of Melchisedech,

16. Who is made, not according to the law of a carnal commandment,[5] but according to the power of indissoluble life.[6]

17. For He[7] testifieth: That "thou art a priest for ever, according to the order of Melchisedech."[8]

18. The annulling of the preceding commandment taketh place indeed, because of the weakness and unprofitableness thereof.

19. For the law perfected nothing: but the introduction of a better hope, by which we approach to God.[9]

20. And inasmuch as it is not without an oath (for the others[10] indeed, were made priests without an oath.

21. But He, with an oath, by Him, who said to Him: "The Lord swore, and He will not repent: Thou art a priest for ever:")

22. By so much Jesus is become a surety[11] of a better testament.[12]

23. And the others indeed were many priests, because they were prevented by death from continuing:[13]

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[1] The priesthood and law were connected; "for a priest cannot be without a covenant, and laws, and ordinances: nor can he use a covenant belonging to a different priesthood." St. Chrysostom.

[2] He applies the prophecy to Christ.

[3] G. P. "concerning priesthood." Five Uncial manuscripts, including the chief, have the Vulgate reading.

[4] That the removal of the law takes place.

[5] Not by virtue of a law regarding the natural succession of a certain family; or external observances.

[6] Life eternal. Allusion is made to the apparent perpetuity of Melchisedech.

[7] God, or the sacred writer.

[8] Ps. cix. 4.

[9] Hope of spiritual and eternal blessings animates us in the path of virtue.

[10] The sons of Aaron.

[11] Pledging Himself in the name of His Father to give us pardon and grace.

[12] Having spiritual blessings.

[13] There was a succession of son to father.

24. But He, because He continueth for ever, hath an everlasting priesthood.[1]

25. Whereby also he can for ever[2] save those who through Himself approach to God, always living to make intercession for us.[3]

26. For it was fit that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens:[4]

27. Who hath no need daily, as the priests,[5] to offer victims, first for their own sins, afterwards for those of the people: for this He did once, offering Himself.[6]

28. For the law maketh men who have infirmity[7] priests: but the word of the oath, which is after the law, the Son who is perfected[8] for ever.

CHAPTER VIII.

The priesthood of Christ is more excellent than that of Levi, since He sits in heaven at the right hand of the Father, and He was the dispenser of better mysteries than those which were confided to the priests of the law. He shows the necessity of the New Testament from the imperfection of the Old, and from the promise of God by Jeremiah.

1. But the chief point[9] of these things which are said[10] *is:* We have such a High Priest who is seated on high on the right of the throne of the majesty in the heavens,

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[1] The priesthood of Christ continues for ever. "Since He always lives, He has, he says, no successor." St. Chrysostom.

[2] Entirely, perfectly.

[3] The intercession of Christ is that of a Redeemer, pleading through the atonement which He offered on the cross. It implies no repetition of prayer, but the presenting of the one oblation of Calvary.

[4] Exalted above the heavens.

[5] Of the Law. Lev. xvi. 6.

[6] On the cross for mankind generally. He had no sins of His own to require expiation. "When you hear Him styled priest, do not imagine that he is always engaged in the discharge of priestly functions: for He exercised His priesthood once, and then rested." St. Chrysostom.

[7] Frail men.

[8] He is in Himself perfect: yet by His sufferings He is perfected in His office of Redeemer.

[9] G. κεφάλαιον. V. capitulum.

[10] Which we are saying.

2. A minister[1] of the holies,[2] and of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is appointed to offer gifts and victims: wherefore it is necessary that He[3] also have something which He may offer.

4. If then[4] He were on earth, He would not even be a priest; there being priests offering the gifts according to the law,[5]

5. Who serve[6] the model and shadow[7] of heavenly things.[8] As Moses was answered, when he was finishing the tabernacle: "See," (He saith) "make[9] all things according to the model which was shown to thee on the mount."

6. But now He hath obtained a better ministry,[10] since He is even mediator of a better testament,[11] which is established on better promises.

7. For if the former had been faultless, the place of a second should not certainly be sought.

8. For blaming them, he saith: "Behold the days shall come,[12]

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[1] G. λειτουργός, one who officiates.

[2] The heavenly sanctuary.

[3] CHRIST. "No priest is without a sacrifice: He therefore must also have a sacrifice." St. Chrysostom.

[4] G. P. "For if." The Vulgate reading is supported by the Alexandrian and Cambridge manuscripts, and is now generally preferred by critics, as being more suitable to the context.

[5] In the supposition of the Jews, that the Aaronic priesthood still subsisted, CHRIST, if on earth, should have no priestly office to discharge: because two priesthoods of Divine institution could not simultaneously exist.

[6] G. λατρεύουσι. V. deserviunt. It means they worship—perform sacerdotal functions.

[7] These are not the objects of their worship: but the tabernacle and the rites themselves were representations and shadows of the future dispensation.

[8] "What things does he style heavenly? Spiritual things: for although these be performed on earth, they are at the same time fit for heaven. For when our Lord JESUS CHRIST lies before us slain, when the Spirit descends, when He is present who sits at the right hand of the Father, when children are regenerated by the laver, when they become fellow-citizens of those who are in heaven, when we have our country, and city, and citizenship there, when we are here strangers, are not all these things heavenly?" St. Chrysostom.

[9] G. P. "that thou make." The future tense, which is equivalent to the imperative, is found in the Alexandrian and Cambridge manuscripts, and is adopted by recent critics generally. Exod. xxv. 40; Acts vii. 44.

[10] Lit. "liturgy."

[11] Covenant.

[12] Jer. xxi. 31.

saith the Lord: and I will make on the house of Israel and on the house of Juda a new testament,

9. Not according to the testament, which I made with their fathers on the day on which I took them by the hand, to lead them out of the land of Egypt: because they did not continue in My covenant, and I regarded them not, saith the Lord:

10. For this is the testament which I will make with the house of Israel after those days, saith the Lord: Giving[1] My laws in their mind, and I will inscribe them on their hearts: and I will be their God, and they shall be My people:

11. And every one shall no longer teach his neighbour, and each one his brother, saying: Know the Lord; for all shall know Me from the least to the greatest of them:

12. For I will be merciful to their iniquities, and I will no longer remember their sins."[2]

13. And by saying "new," He hath made the former old. But that which is ancient and waxeth old, is near vanishing.

CHAPTER IX.

From the things which existed under the Old Testament, and the imperfection of those victims, he shows the perfection of the New, in which Christ, the High Priest, and victim once offered, cleanses the conscience from sins. It was necessary that He should die to confirm the Testament.

1. The former[3] also had indeed rites of worship,[4] and a worldly[5] sanctuary.

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[1] I will give. By grace the Divine law is inscribed on the mind and heart.

[2] G. P. "and their iniquities." This clause is wanting in the Vatican manuscript, as also in the Syriac version: it is found in St. Chrysostom.

[3] "Testament." St. Chrysostom. The common Greek has, σκηνη, which, however, is not followed even by the Protestant version. "It is not found in many ancient manuscripts, nearly all the versions, and many fathers and Greek commentators; and such has been the opinion of almost every critic for the last two centuries." Bloomfield.

[4] G. δικαιώματα λατρέιας. V. justificationes culturæ. P. "ordinances of Divine service." It means the various rites which God prescribed to be observed in His worship.

[5] G. τότε ἅγιον κοσμικόν. V. sanctum sæculare. St. Chrysostom explains it as

2. For the first[1] tabernacle was made, wherein were the candlestick, and the table, and the presentation of loaves,[2] which[3] is called the sanctuary.[4]

3. And behind the second veil, a tabernacle, which is called the Holy of Holies,

4. Having a golden censer,[5] and the ark of the Testament overlaid round about with gold, in which *was* the golden pot having the manna, and the rod of Aaron, which had blossomed, and the tables of the Testament,[6]

5. And over it were the cherubim of glory shadowing the mercy-seat: of which it is not now time to speak particularly.

6. And these things being so arranged, into the first tabernacle indeed the priests always entered, performing the sacrificial rites.[7]

7. But in the second,[8] once in the year the High Priest alone not without blood, which he offereth for his ignorance,[9] and that of the people:

8. The Holy Ghost signifying this, that the way of the Holies was not yet manifested, whilst the former tabernacle was yet standing.

9. Which is a parable[10] of the present time:[11] according to which,[12] gifts and sacrifices are offered, which cannot, according to conscience, perfect him who worshippeth, only in meats, and in drinks,[13]

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meaning a sanctuary open to the world, inasmuch as, although it was devoted to Jewish worship, the heathen were admitted within its court. Clement, of Alexandria, thinks that it means a sanctuary which represented the material world.

[1] The anterior tabernacle—or anterior part of the tabernacle. The whole and each part was called by this name. Exod. xxvi. 1; xxxvi. 8.

[2] The loaves placed on the table before the Lord.

[3] Which part of the tabernacle.

[4] The holy place.

[5] Lev. xvi. 12; Numbers xvii. 8, 10.

[6] 3 Kings viii. 9; 2 Par. v. 10. It is there stated, that "there was nothing else in the ark but the two tables." The apostle may be understood to say, that the other things were near it, which is conformable to the Jewish traditions.

[7] G. τὰς λατρείας. V. sacrificiorum officia.

[8] Exod. xxx. 10; Lev. xvi. 2.

[9] The text is in the plural number: sins committed through ignorance. Sins generally were so called, with the exception of sins of presumption.

[10] A figure.

[11] Of the time of the Mosaic rites, which were still performed.

[12] Parable, or figure.

[13] As prescribed in the law.

10. And various baptisms,[1] and carnal rites,[2] enjoined until the time of correction.[3]

11. But Christ coming a High Priest of the good things[4] to come, by the greater and better tabernacle[5] not made with hands,[6] that is, not of this creation,

12. Neither by the blood of goats, or calves; but by His own blood, hath entered once into the sanctuary, having found an eternal redemption.[7]

13. For if the blood of goats and bulls,[8] and the ashes of a heifer, being sprinkled, sanctify unto the cleansing of the flesh those who are defiled;[9]

14. How much more shall the blood of Christ,[10] who by the Holy Ghost[11] offered Himself spotless to God, cleanse our[12] conscience from dead works, to worship the living God?

15. And for this, He is Mediator of a new testament, that death intervening for the redemption[13] of the transgressions, which were under the former testament, they who are called[14] may receive the promise of the eternal inheritance.

16. For where there is a testament, it is necessary that the death of the testator come in.[15]

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[1] Washings, legal purifications.

[2] External observances.

[3] Until Christ should set all right.

[4] Spiritual and heavenly.

[5] His own body. "Well did he style it greater and more perfect, since God, the Word, and all the energy of the Holy Ghost, dwelt in it." St. Chrysostom.

[6] Not a material fabric, like the ancient tabernacle. His body was formed by the supernatural operation of the Holy Ghost; it was created, but independently of human agency.

[7] Having given an eternal ransom. He is said to find it, because He accomplished it.

[8] Lev. xvi. 15. G. P. invert the order; but the Vulgate reading, as Baumgarten-Crusius testifies, is supported by the authority of the best manuscripts.

[9] For legal purposes.

[10] 1 Peter i. 19; 1 John i. 7; Apoc. i. 5.

[11] G. P. "the eternal Spirit." The Cambridge manuscript, several in cursive characters, the versions, and St. Chrysostom, with the fathers generally, have the Vulgate reading.

[12] G. P. "your." The Alexandrian and Cambridge manuscripts, and many in cursive characters, as well as the versions and fathers, have "our."

[13] Expiation by ransoming.

[14] To the faith. The expiation is offered for all, and a grace remotely disposing to faith is vouchsafed to all; but not all are effectually called.

[15] The Greek term διαθήκη sometimes means a compact, or covenant, sometimes a last will. The apostle here urges this latter signification. Gal. iii. 15.

17. For a testament is of force when they are dead: otherwise it doth not yet avail,[1] whilst the testator liveth.

18. Whence neither was the first[2] indeed dedicated without blood.

19. For every commandment of the law[3] having been read[4] to all the people by Moses, taking the blood of calves and goats with water and scarlet-wool, and hyssop, he sprinkled the book itself also, and all the people,[5]

20. Saying: This *is* the blood of the testament, which God hath commanded unto you.[6]

21. The tabernacle also, and all the vessels of the ministry, in like manner he sprinkled with blood.

22. And almost all things according to the law are cleansed in[7] blood: and without the shedding of blood there is no remission.[8]

23. It is necessary, therefore, that the patterns of heavenly things[9] be indeed cleansed with these:[10] but the heavenly things[11] with better sacrifices than these.

24. For JESUS is not entered into a sanctuary made with hands; but into heaven itself, that He may now appear before the face of God for us:[12]

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[1] This reading, μὴ τότε, is found in the Cambridge manuscript. The common reading, μὴ πὸτε, is preferred by critics.

[2] Testament. The meaning of covenant better suits it in this place.

[3] All the law.

[4] G. λαληθέισης. V. lecto. Lit. spoken. "Λαλειν may very well denote recitation." Bloomfield.

[5] "Why are the book of the covenant and the people sprinkled, unless because that blood and the other rites were, of old, types of the precious blood?" St. Chrysostom.

[6] Which He has commanded you to enter into. Exod. xxiv. 8.

[7] With.

[8] Legal pardon.

[9] The buildings used for Divine worship under the Old Testament, and their furniture, also the worshippers, were types of the Christian mysteries.

[10] Expiatory rites.

[11] The Christian state may be denoted by this term, since the mysteries are heavenly in their origin, and the rites tend to prepare souls for heaven. Christians are purified by the blood of CHRIST, a far better victim than those offered by the Aaronic priesthood.

[12] "As he mentioned the death of CHRIST in contrast with their sacrifices, so he here contrasts heaven with the temple, and not only marks the difference in this respect, but adds, that as priest He approaches nigh to God, for he says, that He appears before the face of God for us." St. Chrysostom.

25. Nor yet that He should offer Himself often, as the high priest entereth into the Holies every year in the blood of another:[1]

26. Otherwise it behooved Him to suffer often[2] from the beginning of the world: but now He hath appeared[3] by His own sacrifice once at the end of ages, for the destruction[4] of sin.

27. And as it is appointed for men to die once, and after this, judgment;

28. So also CHRIST was offered once[5] to take away the sins of many:[6] secondly without sin[7] He shall appear unto salvation to those who await Him.

CHAPTER X.

On account of the imperfection of the victims of the Old Testament, it was necessary that a New Testament should be established, and that by its one sacrifice all sins should be taken away. Unless we adhere to it by faith, hope, charity, and good works, we shall be punished more severely than the transgressors of the Old Testament. He praises at the same time the Hebrews for their patient endurance of much suffering, and the aid given by them to those who were in suffering.

1. For the law having a shadow[8] of the good things to come,[9] not the very image[10] of the things, every year by the self-same victims, which they offer incessantly, can never perfect[11] the comers thereto.[12]

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[1] Of the victim.

[2] "He is at once sacrifice, both priest and victim. If it were not so, and He should offer many sacrifices, He should have been crucified often." St. Chrysostom.

[3] Been manifested.

[4] Annulling.

[5] Rom. v. 9; 1 Pet. iii. 18.

[6] "Why did he say, of many, and not of all? Because all have not believed. For He died indeed for all, in order to save all, as regards Him; for His death was offered to prevent the ruin of all; but He did not take away the sins of all, because they themselves were unwilling." St. Chrysostom.

[7] Without reference to the expiation of sin.

[8] An outline.

[9] Under the Christian dispensation.

[10] Christianity has the very image of heavenly things, the full and striking representation of them.

[11] Free them from sin, and render acceptable to God.

[12] To God by means of it.

2. Otherwise they should have ceased[1] to be offered, because the worshippers being once cleansed, should have no longer conscience of sin.[2]

3. But in them[3] a remembrance of sins is made every year.

4. For it is impossible that sins should be taken away by the blood of bulls and goats.

5. Therefore coming into the world, He saith: "Sacrifice and oblation thou wouldst not have:[4] but thou hast fitted to Me a body.

6. Holocausts[5] for sin did not please Thee.[6]

7. Then I said: Behold I come: at the head of the book[7] it is written of Me, to do Thy will, O God."

8. Saying above: "Because Thou wouldst not have sacrifices and oblations,[8] and holocausts[9] for sin," neither were they pleasing to Thee; which are offered according to the law.[10]

9. Then I said: "Behold I come, to do Thy will, O God:" He taketh away the first, that He may establish the second.[11]

10. In which will we are sanctified by the offering[12] of the body of JESUS CHRIST once.[13]

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[1] P. "For then would they not have ceased to be offered?" The negation is not in the common Greek, but is inserted by Griesbach, on the authority of manuscripts. The same meaning results from both readings.

[2] G. P. "sins."

[3] The sacrifices.

[4] Ps. xxxix. 7.

[5] G. P. "and *sacrifices*." Sin offerings were distinct from the holocausts.

[6] Thou didst not accept.

[7] Ps. xxxix. 8. In the Hebrew it is called the volume, or roll of the book, which the Septuagint render the head, probably because the roll somewhat resembled a head. The meaning is: in the book it is written. This is parenthetical, and the words which precede and follow, are to be connected: "Behold I come to do Thy will." The Pentateuch is thought to be specially referred to.

[8] G. P. "sacrifice and offering." The Alexandrian and Cambridge manuscripts have the plural, which is approved by Baumgarten-Crusius.

[9] G. P. "and."

[10] All which victims were prescribed in the Mosaic law.

[11] He abolishes the legal sacrifices to establish the offering of the body of CHRIST, in obedience to the will of His Father.

[12] G. προσφορὰς, this term denotes a sacerdotal oblation.

[13] On the cross. "What then? Do we not offer every day? We offer, indeed, but making the commemoration of His death: and it is one offering, not many. How is it one and not many? Because it was once offered, as that was which was presented to the Holy of Holies: for this is the type of that, and that of this: for we always offer Himself." St. Chrysostom.

11. And every priest indeed standeth[1] daily ministering,[2] and offering up oftentimes the same victims, which can never take away sins.

12. But this one[3] offering up one sacrifice[4] for sins, sitteth for ever on the right of God,

13. Henceforth expecting until His enemies be put as the footstool of His feet.[5]

14. For by one offering He hath perfected[6] for ever those who are sanctified.

15. But the Holy Ghost also beareth us witness. For after He said:[7]

16. "And this *is* the testament, which I will make with them after those days, saith the Lord. Giving My laws in their hearts, and I will inscribe them on their minds:

17. And I will no longer remember their sins and iniquities."

18. But where *there is* forgiveness of these, *there is* now no longer an offering for sin.[8]

19. Having confidence, therefore, brethren, for the entrance[9] of the sanctuary in the blood of CHRIST,

20. By the new[10] and living way which He hath opened for us,[11] through the veil, that is His own flesh,[12]

21. And a great priest over the house of God;

22. Let us approach with a true heart in the fulness of faith,

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[1] G. ἑστηκεν. V. præsto est. It expresses his attendance on the altar, where he was commanded to stand.

[2] G. λειτουργῶν; it is applicable to all sacerdotal functions.

[3] This Priest of the New Testament.

[4] His own body.

[5] Ps. cix. 1; 1 Cor. xv. 25.

[6] Expiated their sins, and merited for them every grace. They, however, receive the application of this oblation by the means which He has appointed.

[7] G. P. "said before." Lachmann prefers the simple form, on the authority of the chief manuscripts.

[8] Jerem. xxxi. 33; supra, viii. 10. From the abundant pardon attached by God to the New Covenant, the apostle infers that sin-offerings are no longer necessary.

[9] Confidence that we shall enter into heaven through His blood.

[10] G. πρὸσφατος, signifies a victim recently slain.

[11] G. ἐνεκαίνισεν. V. initiavit. By His death, CHRIST opened for us a new way into the sanctuary of heaven—a life-giving way.

[12] His flesh is likened to the veil that hung before the sanctuary. By putting it away in death, He entered within the heavenly sanctuary, into which, however, he introduced it in a glorified state.

our hearts being sprinkled[1] from an evil conscience, and our body washed with clean water,[2]

23. Let us hold unwavering the confession of our hope[3] (for He who promised is faithful).

24. And let us consider one another for an incentive to charity and good works:

25. Not forsaking our assembly,[4] as is the custom of some, but consoling:[5] and the more so, as ye shall see[6] the day approaching.[7]

26. For if we sin wilfully[8] after we have received the knowledge of the truth,[9] there is no longer left a victim for sins.[10]

27. But a certain fearful expectation of judgment, and a raging fire, which is to consume the adversaries.[11]

28. Any one violating the law of Moses, dieth without mercy, under two or three witnesses:[12]

29. How much more think ye that he deserveth worse punishment, who hath trodden under foot the Son of God,[13] and deemed

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[1] Allusion is made to the various legal purifications by sprinkling. Our hearts are, as it were, sprinkled with the blood of CHRIST, through which the stains of an evil conscience are washed away.

[2] In baptism.

[3] The hope grounded on the faith which we have professed.

[4] The meeting of the faithful for worship. "He knew that there is great advantage in assembling and gathering together, for where two or three, He says, are gathered together in My name, there am I in the midst of them." St. Chrysostom.

[5] Comforting one another by evidences of attachment to religion. Exhorting and exciting to good works.

[6] G. P. in the present tense.

[7] The day of our Lord's visitation.

[8] By apostacy.

[9] Supra, vi. 4.

[10] No sin offering, as under the law, can now be available. "He does not take away penance, or the reconciliation which is effected by penance, nor does he repel or cast into despair him who has sinned. He is not so great an enemy of our salvation: but he denies that there is a second baptism." St. Chrysostom.

[11] They might perish in the day of His visitation; but they are not consumed by the fire into which He casts them at the judgment.

[12] Deut. xvii. 6; Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1.

[13] This is a strong metaphor to express the outrage offered to CHRIST by apostacy. It is applicable also to him who sins after he has received CHRIST in the Eucharist. "When one who has partaken of Him in the mysteries, commits sin, does he not trample Him under foot? does he not despise Him? . . . Thou hast become the body of CHRIST, and thou deliverest thyself to the devil to be trampled under foot." St. Chrysostom.

profane the blood of the Testament wherein he was sanctified, and offered an outrage to the Spirit of grace?[1]

30. For we know Him who said: "Vengeance is mine,[2] and I shall repay."[3] And again: "That the Lord shall judge His people."[4]

31. It is fearful to fall into the hands of the living God.

32. But remember the former days, in which being enlightened[5] ye bore a great strife of sufferings:[6]

33. And in one respect indeed being made a show in reproaches and tribulations: and in the other, being made companions of those who were so treated.[7]

34. For ye also had compassion on the prisoners,[8] and ye bore with joy the plunder of your goods,[9] knowing[10] that ye have[11] a better and permanent substance.

35. Do not therefore lose your confidence, which hath a great reward.[12]

36. For ye have need of patience, that doing the will of God, ye may receive the promise.

37. For yet a very little while He who is to come[13] will come, and will not tarry.

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[1] The gracious Spirit—the Spirit who bestows grace. See supra, iv. 16; 1 Peter v. 10.

[2] Deut. xxxii. 35; Rom. xii. 19.

[3] G. P. "saith the Lord." These words are not found in the Cambridge manuscripts, or in the versions generally.

[4] Ps. cxxxiv. 14.

[5] By faith, when they received baptism. The reception of this sacrament is accompanied with internal illumination.

[6] It appears from this passage, that a heavy persecution fell on them shortly after their conversion. The endurance of these sufferings is likened to the efforts of a champion in the agonistic exercises.

[7] Some of them actually suffered, and were exposed to the scoffs of unbelievers: others shared their property with the sufferers.

[8] G. P. "on me in my bonds." Most critics prefer the Vulgate reading, which is supported by the Alexandrian and Cambridge manuscripts, and by many in cursive characters, as also by both the Syriac versions.

[9] By your persecutors.

[10] G. P. "in yourselves." Three of the chief manuscripts, and many in cursive characters, reject the preposition. Lachmann adopts the accusative case, as in the Vulgate, conformably to the Alexandrian manuscript, and the versions generally.

[11] G. P. "in heaven." These words are wanting in the Alexandrian and Cambridge manuscripts, and in the quotations of the Latin fathers.

[12] God is pleased to reward hope, by crowning it in its accomplishment.

[13] G. ὁ ἐρχόμενος. This was the usual designation of the Messiah. He was to come in wrath, by the agency of the Romans, to punish the faithless city.

38. And My[1] just man liveth by faith:[2] but if he[3] withdraw himself, My soul shall not delight in him.

39. But we are not children of withdrawal[4] unto perdition, but of faith for the gaining of the soul.

CHAPTER XI.

He greatly commends faith by reference to the actions of the fathers from the beginning of the world down to David and the prophets, and shows how much they achieved and suffered by faith, although they had not yet received their full reward.

1. Now faith is the substance[5] of things to be hoped for, the evidence[6] of things which appear not.

2. For in this the ancients obtained a testimony.[7]

3. By faith we understand that the world was framed by the word of God,[8] so that from invisible things visible things were made.[9]

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[1] G. P. have not the pronoun, which, however, is in the Alexandrian manuscript, and in the Armenian version, as well as in the Vulgate.

[2] Hab. ii. 4; Rom. i. 17; Gal. iii. 11.

[3] P. "if *any man* draw back." Campbell, in reference to a similar interpolation by Beza, observes, that "the word 'quis' is, to the manifest injury of the meaning, foisted into the text. Yet there can be no pretence of necessity, as there is no ellipsis in the sentence." Dissert. x. 10. The motive for the interpolation was to prevent the inference which obviously follows from the text, that a just man may fall from grace. "In this manner," says Campbell, "Beza supports the doctrine of the perseverance of the saints."

[4] Persons who withdraw, and so bring perdition on themselves.

[5] G. ὑπόστασις: the foundation of hope—that which makes the objects of hope realities for us. "Inasmuch as the objects of hope seem not to exist, faith gives them being: or rather it does not give it to them, but itself is their essence; as for instance the resurrection has not yet taken place, nor does it exist, but hope realizes it in our soul." St. Chrysostom.

[6] G. ἔλεγχος. This means argument or proof: but it is here taken for the conviction which is the result of it. "By the faith now about to be treated on, and which respects things past as well as future, is (as the best commentators say), to be understood a general faith and belief in the sayings and promises of God." Bloomfield. "Faith," says St. Chrysostom, "is the seeing of things not manifest, and gives a conviction of things unseen as great as if they were visible."

[7] Were approved. Their faith was commended.

[8] Gen. i. 3. Lit. "the eons." See supra i. 2.

[9] The original chaotic state of matter seems to be referred to: "Thy almighty hand—made the world of matter without form." Wisdom xi. 18. The same

4. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained a testimony[1] that he was just, God giving testimony to his gifts,[2] and by it he, being dead, yet speaketh.[3]

5. By faith Henoch was translated,[4] that he should not see death, and he was not found, because God translated him: for before the[5] translation he had testimony that he pleased God.

6. But without faith it is impossible to please God. For he who cometh to God, must believe that He exists, and is a rewarder of those who seek Him.

7. By faith Noe being divinely instructed[6] concerning those things which as yet were not seen,[7] fearing,[8] prepared an ark for the saving of his family,[9] whereby he condemned the world: and was made heir of the justice which is by faith.[10]

8. By faith he who is called Abraham[11] obeyed to go forth to the place, which he was to receive for an inheritance: and went forth, not knowing whither he was going.

9. By faith he dwelt in the land of promise, as in a strange

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truth is stated by the mother of the Macchabees. "I beseech, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also." 2 Mach. vii. 28. ἐξ οὐκ ὄντων. In the text we read: "εἰς τὸ μὴ ἐκ φαινομένων;" but Heinrich observes that the transposition of μῆ which should follow ἐκ is Hellenistic. The Vulgate has well rendered it.

[1] From God. Gen. iv. 4; Matt. xxiii. 35.

[2] Showing His acceptance of them, probably by the miraculous descent of fire to consume them.

[3] His example contains an exhortation.

[4] Gen. v. 24; Eccl. xliv. 16. The state of Henoch is not known. He seems to have been preserved from death, and transferred to a state of happiness, to return to the earth towards the end of the world.

[5] G. P. "his." The Alexandrian and Cambridge manuscripts omit the pronoun.

[6] G. χρηματισθεὶς. V. accepto responso. St. Chrysostom observes that it signifies prophetic illumination. Martini has: avvertito da Dio.

[7] Future events. Gen. vi. 14; Eccl. xliv. 17. "Concerning the rain." St. Chrysostom.

[8] The vengeance which impended.

[9] Lit. "house."

[10] Believing the threat and obeying the order of God. "He showed thereby that men were worthy of punishment, since they were not corrected, seeing him construct the ark." St. Chrysostom.

[11] Allusion is made to the change of his name from Abram to Abraham. Gen. xvii. 5.

land, dwelling in huts with Isaac and Jacob, the coheirs of the same promise.

10. For he looked forward to a city which hath foundations, whose architect and builder[1] *is* God.

11. By faith also Sara herself, being barren, got strength to conceive seed,[2] even when she was past age: because she believed Him to be faithful who had promised.

12. Wherefore even from one (and him as dead[3]) there arose as the stars of heaven in multitude, and as the sand which is on the sea-shore, innumerable.

13. According to faith all these died, not having obtained the promises, but regarding them afar off,[4] and saluting *them*, and confessing that they are pilgrims and strangers on the earth.

14. For they who say these things, signify that they seek a country.

15. And indeed if they had been mindful of that from which they went[5] forth, they certainly had opportunity to return.

16. But now they seek a better, that is, heavenly *country*. Therefore God is not ashamed to be called their God: for he hath prepared for them a city.

17. By faith Abraham offered Isaac, when he was tried,[6] and he who had received the promises, offered his only begotten:

18. To whom it was said: That "in Isaac seed shall be called to[7] thee:"

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[1] Gen. xvii. 19. G. P. omit this epithet. It is found in some ancient manuscripts noticed by Simon and Griesbach.

[2] G. P. "and was delivered of a child." Grotius and critics generally reject this clause, which is wanting in the Alexandrian and Cambridge manuscripts, and in several versions.

[3] His natural powers almost extinct.

[4] G. P. "and were persuaded of them." This phrase is rejected by critics generally, it being wanting in the chief manuscripts.

[5] G. P. "came out." The Alexandrian and Cambridge manuscripts have the Vulgate reading. The apostle argues from their neglecting to return to the promised land, that they understood the promise to regard another and better country.

[6] Gen. xxii. 1; Eccli. xliv. 20. "Did not God know that Abraham was a generous and worthy man? Certainly. Why then did He make trial of Him since He knew it? Not that He Himself might know it, but to manifest to all the greatness of his virtue." St. Chrysostom.

[7] Gen. xxi. 12; Rom. ix. 7.

19. Accounting, that God is able to raise up even from the dead: whence also he received him as a parable.[1]

20. By faith also concerning things to come, Isaac blessed Jacob and Esau.[2]

21. By faith Jacob dying blessed each of the sons of Joseph,[3] and worshipped the top of his staff.[4]

22. By faith Joseph dying made mention of the going forth of the children of Israel,[5] and gave commandment concerning his bones.

23. By faith, Moses, being born, was concealed three months by his parents,[6] because they saw that the infant was comely, and they feared not the king's edict.[7]

24. By faith Moses, when adult,[8] denied that he was son of the daughter of Pharao,

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[1] A type full of mysterious signification—a model also of submission to the Divine will. Trollope understands it to mean: in like manner as he had received him originally, the womb of Sara being in a manner dead.

[2] Gen. xxvii. 27, 39.

[3] Gen. xlviii. 15. It was usual to bless the elder only. Jacob, under Divine influence, blessed both.

[4] Gen. xlvii. 31. G. προσεκυνησεν ἐπὶ τοἄκρον τῆς ράβδου ἀυτοῦ. V. adoravit fastigium virgæ ejus. St. Chrysostom and Theodoret understand this of an act of reverence performed by Jacob to Joseph, by bowing to his wand or sceptre. Thus was fulfilled the prediction that he, as well as his children, should worship Joseph. The sovereignty of Ephraim may also have been signified by that act. St. Chrysostom says: "He shows here that he not only spoke of things to come, but had entire confidence in them, so as to demonstrate it by his action: for because another king was to rise from Ephrem, on this account he says: he worshipped towards the top of his rod: namely, even though now an old man, he paid homage to Joseph, indicating by his act the homage which he should receive from the entire people. And this was indeed accomplished when his brethren did him homage: but it was to be fulfilled anew by the ten tribes." With reference to CHRIST, whose type Joseph was, this homage is still more significant. Tholuck, in his commentary on this epistle, has fully vindicated this version. See also Kitto's Cyclopædia of Biblical Literature, v. Vulgate.

[5] Gen. l. 23. By these instructions he manifested his faith and confidence in the fulfilment of the promises.

[6] Exod. ii. 2.

[7] Exod. i. 17. For the destruction of male children. The parents risked their own lives by disobeying the royal edict: but faith led them to expect the deliverance of the people from bondage, conformably to the promise made to Abraham, and the comeliness of the infant may have led them to hope, that he might be the chosen agent of God for this purpose.

[8] Exod. ii. 11.

25. Choosing rather to be afflicted with the people of God, than to have the pleasure of sin for a time,

26. Esteeming the reproach of the CHRIST[1] greater riches than the treasure of the Egyptians:[2] for he looked to the reward.[3]

27. By faith he left Egypt, not fearing the rage of the king,[4] for as seeing Him who is invisible, he bore up.[5]

28. By faith he celebrated the passover,[6] and the shedding of blood;[7] lest he who destroyed the first-born, should touch[8] them.

29. By faith they passed through the Red Sea as on dry land: of which the Egyptians making trial, they were swallowed up.[9]

30. By faith the walls of Jericho fell down,[10] being gone round during seven days.

31. By faith Rahab the harlot receiving the spies with peace,[11] did not perish with the unbelievers.

32. And what shall I yet say? For time will fail me telling of Gedeon, Barac, Samson, Jephte, David, Samuel, and the prophets,

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[1] This supposes that Moses was Divinely enlightened to foresee the humiliations of CHRIST, and preferred partaking of them, by embracing peril and suffering, to all the advantages of the court. It may, however, be explained of his preferring to the enjoyment of courtly honours to share the humiliation and sufferings of his people, which were types of the sufferings of CHRIST, the hope of whose coming supported them under affliction.

[2] G. P. "in Egypt."

[3] In a future life.

[4] He went forth at the head of the Israelites, unterrified by the threats of the king, or by anticipation of pursuit. He had shown fear and fled away, when he discovered that the death of the Egyptian was known. Exod. ii. 14, 15. But he was intrepid when leading forth the people, in obedience to the Divine command.

[5] He acted manfully, supported by the presence of God, which he did not fail to bear in mind. "If, then, we also always contemplate God, if we always have the thought of Him present to us, all things will appear easy, all supportable, we shall bear all things without difficulty, we shall rise superior to all things." St. Chrysostom.

[6] Exod. xii. 21.

[7] The sprinkling with it the door-posts: "If the blood of a lamb preserved unhurt the Jews in the midst of the Egyptians, and whilst destruction was spread around, how much more certainly will the blood of CHRIST save us, not marked on the lintels of our doors, but applied to our souls?" St. Chrysostom.

[8] Slay.

[9] Exod. xiv. 22.

[10] Josue vi. 20. "The sound of trumpets, however long continued, could not overthrow the walls: but faith can do all things." Idem.

[11] Josue ii. 3. With friendly greeting and assurances of safety.

33. Who by faith conquered kingdoms, wrought justice, obtained the promises,[1] stopped the mouth of lions,[2]

34. Quenched the raging fire, escaped the edge of the sword, grew strong from infirmity, were mighty in battle, put to flight the armies of foreigners,

35. Women received their dead restored to life:[3] but some were racked,[4] not accepting deliverance,[5] that they might find a better resurrection:

36. And others had trial of mockings[6] and stripes, moreover also chains and prisons:

37. They were stoned,[7] they were sawn asunder,[8] they were tempted,[9] they were slain by the sword, they went about in sheep skins, in goat skins, needy, straitened, afflicted,

38. Of whom the world was not worthy: wandering in deserts, on mountains, and dens, and in caverns of the earth.

39. And all these commended for their faith, received not the promise:[10]

40. God providing something better for us, that without us they should not be perfected.[11]

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[1] Special promises made to them. They did not witness the fulfilment of the great promise made to the race of Abraham.

[2] Samson. Judges xiv. 15; David; 1 Kings xvii. 34, 35: Daniel vii. 22.

[3] The Sunamite and the widow of Sarepta received their children restored to life by Elias and Eliseus.

[4] G. ἐτυμπανίσϑησαν. Distenti sunt. The tympanum was a species of torture in which the body of the sufferer was stretched as a drum. "Here there is, doubtless, an allusion to the punishment of Eleazar, recorded at 2 Macc. vi. 30, and vii. 3." Bloomfield.

[5] Not accepting the deliverance proffered them. "The history is that of Eleazar. 2 Macc. vi." Middleton.

[6] Eliseus was scoffed by children.

[7] Naboth, Zacharias. 3 Kings xx. 13; 2 Par. xxiv. 21.

[8] Isaiah is believed to have been put to death after this manner, according to ancient tradition, recorded by Tertullian, St. Jerome, and others.

[9] As Eleazar to eat forbidden meats.

[10] The Redeemer.

[11] We are more favoured, since we have all the blessings of redemption. They were not completely happy until Christ came, and after His atonement, led them to heaven. The time of the new dispensation is understood by the terms, unless we refer them to the final glory of all the just at the last day.

CHAPTER XII.

By the example of the ancients, nay of Christ Himself, he persuades us to bear afflictions manfully, and he recalls us from sin: and by the excellence of the New Testament above the Old, he deters us from disobedience, but we suffer greater punishment than the Jews.

1. And therefore we also having so great a cloud[1] of witnesses over our head,[2] laying aside every weight,[3] and the sin which surroundeth us,[4] let us run by patience[5] to the contest[6] which is proposed to us:

2. Looking on[7] the author and finisher[8] of faith, JESUS, who having joy set before Him, endured a cross,[9] despising shame,[10] and sitteth on the right of the throne of God.

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[1] The spectators of agonistic exercises, crowded around to a great height on the seats of the amphitheatre, appeared like a cloud overshadowing the champions. The saints of the Old Testament are likened to them. They may be regarded as witnesses of the Christian's struggle. "Because at the celebration of the games the victors, in the morning combats, did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle, in allusion to that custom, by a high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews, and observing how they acquitted themselves in the Christian race." Macknight.

[2] G. περικείμενον. V. impositam. The Vulgate has reference to the lofty position of the spectators.

[3] As the champions freed themselves from all incumbrance. St. Chrysostom explains the weight of sleep, indifference, and every kind of abject and worldly thoughts.

[4] G. ευπερίστατον. G. "The sin which doth so easily beset *us*." The sin may be considered the weight which we are to cast off, or the enemy that assails us. Rom. vi. 4; Eph. iv. 22; Coloss. iii. 8; 1 Peter ii. 1; iv. 2. Apostacy is probably meant especially.

[5] The eagerness of an athlete to engage in the race is to be imitated by the Christian, who should fearlessly go forward, trusting in Divine aid. Patience, under evils, enables us to advance in the way of God.

[6] The race is meant.

[7] As to our model and support: He has gone before us, and He will crown our fidelity.

[8] He completes our faith by enabling us to persevere to the end.

[9] The glory and beatitude which would arise from His sufferings, was a consideration moving CHRIST to embrace them. The will of His Father was the primary motive.

[10] This is a beautiful expression of His utter disregard of the ignominy to which he was subjected.

3. For think[1] on Him, who bore such opposition[2] from sinners against Himself; that ye may not be wearied, fainting in your minds.

4. For ye have not yet resisted unto blood, striving against sin:[4]

5. And ye have forgotten the consolation which speaketh to you as to children, saying, "My son, neglect not the discipline[5] of the Lord: neither be thou wearied when thou art rebuked by Him.

6. For whom the Lord loveth, he chasteneth,[6] and He scourgeth every child whom he receiveth."

7. Persevere in discipline.[7] God offereth Himself to you as to children: for what son is there whom the father doth not chastise?

8. But if ye are without discipline, whereof all[8] are made partakers, then ye are bastards and not[9] sons.

9. Moreover, we have had indeed for instructers, the fathers of our flesh,[10] and we reverenced them: shall we not much rather obey the Father of spirits,[11] and live?

10. And they indeed, for a few days,[12] trained us according to

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[1] G. αναλογίσασθε. V. recogitate. It expresses deep and special consideration.

[2] Contradiction literally corresponds with the Greek term; which here implies persecution and extreme suffering.

[3] On account of persecution. The expression indicates relaxation and utter weakness.

[4] As earthly champions resist an antagonist, and as Christ shed His blood: "You have not yet suffered death: your sufferings have been confined to the loss of money and of glory, or to expulsion from the society of your countrymen. Christ shed his blood for you." St. Chrysostom.

[5] The expression means the training of a child. Prov. iii. 11; Apoc. iii. 19.

[6] G. παιδεύει. He instructs—trains—corrects. "Thou scourgest, and Thou savest:" Tobias xiii. 2; see also Wisdom xii. 22.

[7] G. P. "If ye endure chastening." The Vulgate reading is conformable to three of the chief manuscripts and to the Syriac version. "See how from the very facts which might lead them to believe that they were forsaken by God, he teaches them to believe that they are not forsaken. As if he had said, since you suffer so great afflictions, you imagine that God has forsaken you, and that He holds you in abhorrence. On the contrary, if ye had endured no sufferings for the Gospel, you might well have feared it." St. Chrysostom.

[8] The children of God.

[9] Legitimate sons, of whom parents take care.

[10] Our earthly fathers.

[11] The Creator of our soul—our Spiritual Father.

[12] Childhood.

their pleasure,[1] but He for utility[2] that we might receive His sanctification.[3]

11. And every discipline for the present indeed seemeth not to bring joy, but sorrow: but afterwards it will yield the peaceful[4] fruit of justice to those who are exercised in it.[5]

12. Wherefore lift up the hands which hang down, and the feeble knees,[6]

13. And make straight steps[7] for your feet, that no one halting may turn out of the way, but that he rather be healed.[8]

14. Follow peace with all,[9] and holiness,[10] without which no man shall see God:

15. Looking diligently,[11] lest any man be wanting to the grace of God: lest any root of bitterness[12] springing up do hinder,[13] and many be defiled by it.

16. Lest *there be* any fornicator, or profane man, as Esau,[14] who sold his birthright for a mess:

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[1] "Oftentimes following their caprice, and not regarding our advantage." St. Chrysostom.

[2] For our advantage.

[3] That we might be sanctified through Him—partake of His holiness.

[4] Wholesome. Peace was taken for all good.

[5] Suffering will be rewarded. "Those who take bitter medicines, first indeed feel their bitterness, and afterwards experience the benefit of them." St. Chrysostom.

[6] This represents the posture of despondent persons. "He addresses them as racers, champions, and warriors. See how he arms them, how he urges them on!" Idem.

[7] Paths, highways.

[8] Lit. "that what is lame may not be turned out, but rather be healed." The figure is taken from a rough, uneven road, on which, if a man, who is somewhat lame, walk, his lameness is increased: whilst by moderate exercise on a smooth road, an incipient lameness from paralysis might gradually disappear, by the strengthening of the foot. "Make straight the path for thy feet, and all thy ways shall be established. Decline not to the right hand, nor to the left: turn away thy foot from evil." Prov. iv. 26, 27.

[9] Rom. xii. 18.

[10] Purity of life.

[11] G. ἐπισκοποῦντες. The verb implies the watchfulness of one placed in authority, although it is here applied to the faithful generally.

[12] The scandalous sinner, especially the apostate, is compared to a noxious root, whose infection spreads through the ground.

[13] Trouble you.

[14] Gen. xxv. 33. The latter term only is applied to Esau, who acted rashly and profanely in parting with his birthright, to which the privileges of priesthood

17. For know ye, that even afterwards desiring to inherit the blessing, he was rejected: for he found no place of repentance,[1] although he had sought it with tears.

18. For ye are not come to a mountain that may be touched, and a burning fire and a whirlwind, and darkness, and storm,[2]

19. And the sound of a trumpet and the sound of words, which those who heard, excused themselves that the word might not be spoken to them.

20. For they did not endure that which was said: "And if a beast touch the mountain it shall be stoned!"[3]

21. And so terrible was the sight, Moses said: "I am affrighted and trembling."[4]

22. But ye are come to Mount Sion,[5] and the city of the living God, the heavenly Jerusalem, and the company of many thousands of angels,

23. And the Church of the first-born,[6] who are written in heaven,[7] and to God, the judge of all, and to the spirits of the just made perfect,[8]

24. And to JESUS, the mediator of the New Testament, and the sprinkling of blood[9] speaking better[10] than Abel.

25. See lest ye refuse him who speaketh. For if they escaped

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were then attached. "Where does it appear," asks St. John Chrysostom, "that Esau was a fornicator? He does not say that he was such, but this is mentioned in opposition to holiness: the term profane seems to regard him."

[1] Gen. xxvii. 38. He could not persuade his father to repent of having given the blessing to Jacob.

[2] Allusion is made to Mount Sinai, where the law was delivered. Exod. xix. 12; xx. 21.

[3] Exod. xix. 13. G. P. "or thrust through with a dart." This addition is generally omitted, it not being found in the ancient manuscripts.

[4] These words are not in the ancient Scripture. They must have been known from tradition.

[5] The mountain was a figure of the Church.

[6] G. P. "to the general assembly and church of the first-born." The first term *πανηγυρει* is united by the Vulgate interpreter with the preceding word ἀγγέλων, which is approved of by Carpzovius and Bloomfield. Under the figure of the first-born, the favoured servants of God are designated.

[7] From the custom which prevailed of enrolling the names of the first-born of the Israelites in a register, the apostle takes occasion to speak of Christians as enrolled in heaven.

[8] Who have reached the goal.

[9] Lit. "the blood of aspersion."

[10] More effectually—demanding blessings: "If blood speaks, much more He who being slain, yet liveth." St. Chrysostom.

not who refused Him who spake on earth,[1] much more we who turn away from Him who speaketh to us from heaven :[2]

26. Whose voice then shook the earth : but now He promiseth, saying : "Yet once more ; and I will shake[3] not only the earth, but the heaven also."[4]

27. And in saying, "Yet once," He declareth the translation of things that are shaken, as of things that are done, that those which are immovable may remain.

28. Therefore receiving an immovable kingdom, we have[5] grace, by which we may serve[6] pleasing God with fear and reverence.

29. For our God is a consuming fire.[7]

CHAPTER XIII.

He exhorts to the practice of various virtues, ordering them to guard against strange doctrine, reminding them of the altar and victims of the Old and New Testaments, and admonishing them to obey their prelates. He begs them to pray for him, as he does for them, and concludes with salutations.

1. Let fraternal love abide in you.[8]

2. And hospitality do not forget :[9] for by means of this some, unawares, entertained angels.[10]

3. Remember the prisoners,[11] as, if bound with them,[12] and those who suffer,[13] as being yourselves also in the body.[14]

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[1] God giving the law on Sinai.

[2] He speaks from heaven through His messengers.

[3] G. P. "I shake." The Alexandrian and Ephrem manuscripts, and many in cursive characters, have the future tense, which is now generally adopted by critics.

[4] Aggeus ii. 7.

[5] Many cursive manuscripts have the indicative mood.

[6] Œcumenius and Theophylact have the indicative.

[7] Deut. iv. 24. God is likened to this element on account of his power, justice, and majesty. He will punish prevaricators, speedily and awfully. Supra, x. 27.

[8] G. P. omit "in you."

[9] Rom. xii. 13 ; 1 Peter iv. 9.

[10] Gen. xviii. 2 ; xix. 2.

[11] For the faith.

[12] As if you were in their situation—or as being exposed to the danger of being cast into prison.

[13] G. τῶν κακουχουμένων. V. laborantium. It means Christians who were maltreated and oppressed.

[14] And liable to the like visitation.

4. Marriage[1] honourable in all, and the bed undefiled. For[2] fornicators and adulterers God will judge.[3]

5. Let your manners be without covetousness,[4] being content with the things which ye have: for He hath said: "I will not leave, nor forsake thee."[5]

6. So that we may confidently say: "The Lord[6] *is* my helper: I will not fear what man shall do to me."

7. Remember your prelates,[7] who have spoken to you the word of God: whose faith follow,[8] considering[9] the end of their course.[10]

8. JESUS CHRIST yesterday, and to-day:[11] and the same for ever.[12]

9. Be not led away[13] with various and strange doctrines. For it is excellent to establish the heart with grace,[14] not with meats which have not profited those who walked in them.[15]

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[1] Let marriage be preserved honourable in all respects—let the marriage-bed be kept free from defilement. "There is an ellipsis either of ἐστι, or rather ἔστω, as the best critics are agreed, and this is more agreeable to what precedes, and what follows." Bloomfield.

[2] G. P. "but." The Alexandrian and Cambridge manuscripts have γάρ, as in the Vulgate.

[3] Condemn—punish. This is the reason why all defilement, however secret, must be shunned. "Since marriage is allowed, the fornicator is justly punished, the adulterer is justly subjected to punishment." St. Chrysostom.

[4] "He does not tell them to possess nothing, but to guard against covetousness: that is, let the mind be free, let the disposition of the heart show wisdom: but we show it if we seek not superfluity, if we look only for what is needful." St. Chrysostom.

[5] Josue i. 5.

[6] Psalm cxvii. 6.

[7] G. ἡγουμένων, leaders like officers of an army. This appellation suited James, the apostle, John, Barnabas, and Silas, who laboured especially among the Jews of Palestine.

[8] By reducing it to practice.

[9] Looking attentively, as painters at a model.

[10] G. τὴν ἔκβασιν τῆς ἀναστροφῆς. Their steadfastness in faith, and their exemplary conduct to the end of life—the martyrdom which some of them endured. The last term expresses conduct, manner of life.

[11] G. P. "the same." The punctuation of the text refers this to the first clause. The Vulgate unites it with the latter.

[12] The doctrines of faith are consequently unchangeable: the motives for virtuous action, which influenced the first believers, remain always in full force.

[13] G. P. "carried about." The Vulgate reading, παραφέρεσθε, is supported by the four chief manuscripts, and now generally adopted, as Baumgarten-Crusius testifies.

[14] To look for salvation through the grace of CHRIST, not through the legal observances.

[15] Who observed the distinction of meats. "To walk in," is a Hebraism for

10. We have an altar, whereof they who serve the tabernacle,[1] have no power to eat.

11. For the bodies of those beasts, whose blood is brought into the sanctuary, for sin, by the high priest, are burned without the camp.[2]

12. Wherefore JESUS also, that He might sanctify the people by His own blood, suffered outside the gate.[3]

13. Let us go forth therefore to Him outside the camp, bearing His reproach.[4]

14. For we have not here a permanent city, but we seek that which is to come.[5]

15. By Him therefore let us offer always to God, a sacrifice of praise, that is the fruit[6] of lips celebrating His[7] name.

16. And do not forget beneficence and fellowship:[8] for with such sacrifices[9] God is well pleased.

17. Obey your prelates, and be subject to them. For they watch,[10] as having to give account for your souls, that they may do this with joy, and not grieving:[11] for this is not profitable to you.[12]

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principles of action followed out in practice. "He points to those who were introducing the observance of the distinction of meats: for all things are purified by faith: we need therefore faith, not meats." St. Chrysostom.

[1] Who worship God in the tabernacle. Those who continued in the observance of the Jewish rites as obligatory and saving, had no share in the Christian sacrifice.

[2] Lev. xvi. 27. Sin offerings.

[3] Fulfilling the figure.

[4] Suffering contumely and persecution willingly for His sake. The apostle intimates that the Jews should forsake their rites, in order to go forth to CHRIST.

[5] Micheas ii. 10.

[6] As an offering to God, according to the usage of presenting fruits and other gifts.

[7] Acknowledging His mercies.

[8] It means to share with the distressed brethren.

[9] Works of charity are spiritual sacrifices highly acceptable to God.

[10] G. P. "for your souls." In the Alexandrian manuscript these words are placed as in the Vulgate. Lachmann follows this order. St. Chrysostom remarks: "he watches, his life is exposed, he is liable to be punished for your sins, and he is exposed to this constant fear on your account, whilst you are indifferent and busy with trifles, and unwilling to obey."

[11] Lit. "groaning." It is a strong expression of the grief of Christian prelates for the loss of souls.

[12] Highly detrimental.

18. Pray for us: for we trust, that we have a good conscience,[1] being willing to behave ourselves well in all things.

19. And I beseech you the more to do this, that I may be restored to you the sooner.[2]

20. And may the God of peace, who brought again from the dead the Great Shepherd of the sheep, our Lord JESUS CHRIST,[3] in the blood[4] of the everlasting Testament,[5]

21. Fit you in all good,[6] that ye may do His will: He doing in you what may be well pleasing in His sight, through JESUS[3] CHRIST, to whom is glory for ever and ever. Amen.

22. And I beseech you, brethren, to suffer[7] the word of comfort.[8] For I have written to you in few words.[9]

23. Know ye that our[10] brother Timothy is set at liberty: with whom (if he come shortly), I will see you.

24. Salute all your prelates, and all the saints. The brethren of Italy[11] salute you.

25. Grace with you all. Amen.[12]

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[1] The sincerity of his desires to do what was right according to God, emboldened him to ask their prayers for his success in all his undertakings.

[2] He was probably already liberated from prison.

[3] G. P. omit "CHRIST." It is, however, found in the Vatican and another Uncial manuscript, and in many in cursive character.

[4] By His blood He proved Himself the Good Shepherd, having laid down His life for His sheep.

[5] The new covenant is perpetual—the effects of His redemption continue through all time, and eternity.

[6] G. P. "work."

[7] G. P. have the imperative mood. The Clermont manuscript has the infinitive.

[8] P. renders it: "exhortation." It has both meanings. The apostle alludes to the prejudice which many entertained against him. He calls his words few in reference to the weighty matters, which he had rapidly reviewed.

[9] Considering the importance of the matters treated.

[10] G. P. "*our.*" The Alexandrian, Ephrem, and Clermont manuscripts have the pronoun, which is not in the received text.

[11] Already Christians were found in various parts of Italy. The apostle probably had left Rome.

[12] G. P. "Written to the Hebrews from Italy, by Timothy."

INTRODUCTION

TO THE EPISTLE OF JAMES.

The letters of James, Peter, John, and Jude, are styled *Catholic*, which term was applied to this collection as distinguished from the epistles of St. Paul. They are also called *canonical*, because they are contained in the canon of inspired writings. Some doubts indeed were entertained for a long period as to the canonical character of the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude, although, as Eusebius attests, they were recognised by the generality of ecclesiastical writers. Their authority is now fully admitted, not only by Catholics, who receive with unqualified submission the definition of the Council of Trent, but by Protestants generally. Luther did not hesitate to style the epistle of James a letter of straw, because its doctrine on the necessity of good works militated against his favourite theory of justification by faith alone. However, he has not been followed in this point by Protestants generally, who, with Calvin, receive as Divine all the books which Catholics include in the canon of the New Testament. The doubts of some fathers and local churches concerning their inspiration, could not prevent the Church from declaring it on the testimony of ancient tradition, of which several convincing evidences exist, especially her own general usage and oral teaching. St. Jerome attests, that although it was alleged that this letter was published in the name of James by some unknown writer, it had gradually in the progress of time won for itself authority. This must be ascribed to the Providence which watches over the Church, and enables her to guard in its integrity the deposit of revelation.

The author of this letter was James, son of Alpheus, the cousin of our Lord, in Scripture styled His brother, one of the apostles, known as James the Less, the first Bishop of Jerusalem, a man of great sanctity of life, of whom Hegesippus, a writer near the apostolic times, quoted by St. Jerome, says: "He was holy from his mother's womb; he drank no wine or strong liquor; he ate no meat; he never was shorn; nor did he use ointments nor the bath: he alone was allowed to enter the Holy of Holies; he did not use woollen, but linen garments; he alone entered the temple, and prayed for the people so frequently that his knees were thought to be as hard as those of a camel." Josephus also, L. xx. Antiq. c. viii., relates, that in the interval between the death of Festus, Governor of Judea, and the arrival of his successor, Albinus, Ananus, the high priest, having called a council, condemned him with some others to be stoned.

This epistle was always recognised by the Christians of Syria, who, from their local position, were most likely to know its authority. It is contained in their ancient translation of the sacred books. Origen also speaks of James as one of the evangelical trumpeters, of whom a letter remains. St. Ignatius, the martyr, in his epistle to the Ephesians, and St. Clement of Rome, writing to the Corinthians, availed themselves of its contents. Since the fourth century, it has been numbered in all the catalogues of Scripture, as of unquestionable authority. It was written at Jerusalem probably about the year 62, when the wars and seditions among the Jews, which brought on the destruction of the city, had begun. The sacred writer is thought to allude to these, and to threaten his unbelieving countrymen with the calamities which soon overtook them. Some think that this letter was addressed to the Jews generally; but it was specially devoted to correct errors beginning to prevail among converts from Judaism, concerning the sufficiency of faith, which were maintained apparently on the authority of St. Paul, whose writings were perversely interpreted. St. Augustin observes: "Since this opinion had at that time arisen, the other apostolic letters of Peter, John, James, and Jude, are particularly directed to this end, to establish beyond a doubt that faith without works is of no avail."[1]

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[1] L. de Fide et operibus, c. xiv.

THE CATHOLIC EPISTLE

OF JAMES THE APOSTLE.

CHAPTER I.

He teaches the utility of temptations, and that wisdom should be asked with confidence from God. God does not tempt, and is not the author of sin, but from Him every good gift proceeds. He exhorts them to be swift to hear, but slow to speak, and slow to anger. It is not sufficient to hear the truth, unless it be reduced to practice. He states wherein true and undefiled religion consists.

1. James, a servant of God and of the Lord JESUS CHRIST, to the twelve tribes which are scattered abroad,[1] greeting.

2. Esteem it, my brethren, all joy,[2] when ye shall fall into various trials:[3]

3. Knowing that the trying of your faith worketh[4] patience.

4. And patience hath[5] a perfect work, that ye may be perfect and entire, failing in nothing.

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[1] Lit. "in dispersion." To all Jews, but especially converts from Judaism, whether in Judea, or scattered among the nations. After the return from the Babylonian captivity, the Jews were found in great numbers in the chief cities of the world.

[2] A subject of great joy.

[3] The Greek term means temptations; but it is here used of trials or persecutions, to which Christians were exposed on account of the faith. The converts from Judaism were everywhere persecuted by the Jews.

[4] Gives occasion to the exercise of patience. Rom. v. 3.

[5] G. P. "But let patience have her perfect work." Patience, in order to be crowned, must continue to the end. He who after much suffering becomes disheartened, loses his reward. "Let us bear," says St. Augustin, "whatever God will have us bear, since like a good physician He knows what pain we may endure with advantage for the healing and cure of our souls." Sermo de Urbis excidio. c. viii.

5. But if any of you need wisdom,[1] let him ask of God, who giveth to all abundantly,[2] and upbraideth not:[3] and it shall be given him.

6. But let him ask in faith,[4] nothing wavering:[5] for he who wavereth, is like a wave of the sea, which is driven and carried about by the wind.[6]

7. Therefore let not that man think that he will receive anything from the Lord.

8. A double-minded[7] man is inconstant in all his ways.

9. But let the humble[8] brother glory in his exaltation:[9]

10. And the rich man in his humiliation,[10] because he shall pass away, as the flower of grass:[11]

11. For the sun rose with heat,[12] and parched the grass, and the flower thereof fell, and the beauty of the shape thereof vanished: so also the rich man shall wither in his ways.[13]

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[1] To direct him in all things appertaining to salvation—especially to support him in suffering.

[2] The text literally signifies "simply," which in Scriptural usage means liberally. Rom. xii. 8; 2 Cor. ix. 11, 13. God giveth freely to all who ask with earnestness.

[3] Men often lessen the value of their gifts by the reproaches which accompany them. They are weary of being importuned. God delights in bestowing, and urges us to solicit favours.

[4] With a firm belief of the Divine power and goodness; and consequently with confidence. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xiv. 13; xvi. 23, 24.

[5] We cannot doubt of the readiness of God to hear our supplications, when they are in conformity with His supreme counsels: we should confidently expect to obtain wisdom, as far as this is identified with practical knowledge of our eternal interests. The earnestness with which the sacred writer exhorts to prayer corresponds with the great love of prayer which distinguished James the just.

[6] This is a beautiful image of an inconstant mind, that prays, as if doubtful of the Divine goodness, or afraid to obtain the object of prayer.

[7] Hesitating what to ask, or what course to pursue.

[8] Of low condition.

[9] In the dignity of the Christian character.

[10] The rich man should fix his attention on the uncertainty and shortness of his tenure, since he is soon to be confounded with the poorest. If he be brought low for the faith, he should rejoice.

[11] Eccl. xiv. 18; Isaiah xl. 6; 1 Peter i. 24.

[12] G. συν τῷ καύσωνι: V. "cum ardore." Middleton renders it: "a burning wind." "It is a known fact," says Trollope, "that a dry and burning east wind often blows up in hot climates at sunrise."

[13] His pursuits. The Greek term is so used by the Septuagint. Prov. ii. 7; Jer. x. 28.

12. Blessed *is* the man who suffereth trial;[1] for when he hath been proved, he shall receive the crown of life, which God[2] hath promised to those who love Him.

13. Let no man when he is tempted[3] say, that he is tempted by God: for God is not a tempter of evils:[4] and He tempteth[5] no man.

14. But every man is tempted by his own lust,[6] being drawn away and allured.

15. Then lust, when it hath conceived,[7] bringeth forth sin: but sin, when completed, bringeth forth death.[8]

16. Do not err, therefore,[9] my beloved brethren.

17. Every excellent gift and every perfect gift is from above,[10] coming down from the Father of lights,[11] with whom there is no change, nor shadow of alteration.[12]

18. For of His own will[13] He hath begotten us by the word of truth, that we may be some beginning of His creation.[14]

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[1] Lit. temptation. It is here understood of persecution for the faith, or of severe afflictions.

[2] G. P. "the Lord." The Alexandrian and Vatican manuscripts omit both.

[3] Here temptation to sin is plainly meant.

[4] The text is generally understood to mean that God is not tempted to evil, and consequently he does not tempt others. To solicit others to sin implies personal corruption. The Vulgate interpreter understood the two clauses as repetitions of one sentiment.

[5] God makes trial of the fidelity of his servants, as when he commanded Abraham to sacrifice Isaac, but he does not impel any man to sin.

[6] Evil inclination. "Against this vice we ask for medicinal aid from Him who can heal all our infirmities, not by destroying our nature, but by restoring it to its integrity." St. Augustin, De Continentia, c. vii.

[7] When consent is given to the first motions of nature towards evil.

[8] Not only the external act, but the free consent of the will brings death to the soul.

[9] G. P. omit this word.

[10] Far from impelling us to evil, God bestows great and excellent gifts. This line is an hexameter verse.

[11] Creator of the luminaries in the heavens, and source of the light by which the soul is enlightened. See Ps. cxxv. 7; Jer. iv. 23. Several astronomical terms are employed in the text.

[12] G. οὐκ ἔνι παραλλαγὴ ἤ τροπῆς ἀποσκίασμα. The light of God suffers no diminution, nor obscuration. He is light itself.

[13] By His gracious counsel He bestowed light on us.

[14] Lit. "a kind of first fruits of His creatures." This may be understood of the early Jewish converts.

19. Ye know,[1] my dearly beloved brethren. And[2] let every man be quick to hear, but slow to speak, and slow to anger.[3]

20. For the anger of man worketh not[4] the justice of God.

21. Wherefore casting away all uncleanness, and abundance of malice, receive with meekness the ingrafted[5] word, which can save your souls.

22. And be ye doers of the word,[6] and not hearers only, deceiving yourselves.

23. For if any man be a hearer of the word, and not a doer, he shall be like to a man beholding his natural countenance in a glass:

24. For he beheld himself, and went his way, and presently forgot what kind of man he was.[7]

25. But he who shall look into[8] the perfect law of liberty,[9] and continue in it, not becoming a forgetful hearer, but a doer of work, this man shall be blessed in his deed.[10]

26. If any man[11] think himself to be religious, not bridling his tongue,[12] but deceiving his heart, this man's religion is vain.

27. Religion pure and undefiled with God and the Father,[13] is this: to visit orphans and widows in their tribulation,[14] and to keep oneself unspotted from the world.[15]

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[1] G. Ωστε. P. Wherefore. The Vatican and Ephrem manuscripts have the Vulgate reading.

[2] So. As a consequence, the apostle wishes every one to be ready to hear the word of truth. Prov. xvii. 27.

[3] Under the severest provocation of persecution.

[4] Is not consistent with the Divine law.

[5] Implanted in their souls by the ministers of CHRIST.

[6] Matt. vii. 21, 24; Rom. ii. 13.

[7] As one sees himself in a mirror, so should the Christian view his conduct with the aid of the Gospel, and wash away his stains.

[8] The Greek term means to stoop down, but it is also used for examining attentively. 1 Pet. i. 12.

[9] The Christian law frees us from the tyranny of our passions.

[10] He shall be truly happy.

[11] G. P. "among you." These words are now rejected by critics on the general authority of manuscripts, as Baumgarten-Crusius testifies.

[12] Indulging in expressions of wrath and other sinful language. "This is a sharp rebuke to those in modern times, who, from a pretended zeal for religion, propagate calumnies against every one who is not of their way of thinking concerning the disputed articles of Christian faith. Such a conduct renders their pretensions to religion false." Macknight.

[13] G. παρὰ τῷ θεῷ καὶ πατρὶ. With Him who is our God and Father.

[14] The exercise of charity is among the most charming fruits and evidences of piety.

[15] Purity of life must accompany it.

CHAPTER II.

He admonishes them not to be influenced by human respect, for whosoever violates one commandment of the law is a transgressor of the law: he exhorts them to devote themselves to works of mercy, showing them that man is justified by works, for faith without works is dead.

1. My brethren, have not the faith of our Lord Jesus Christ of glory[1] in acceptance of persons.[2]

2. For if a man with a golden ring,[3] in splendid[4] attire, come into your assembly,[5] and a beggar also enter in shabby dress,

3. And ye fix your eyes on him who is clothed with the splendid robe, and say to him: Sit thou here comfortably: but say to the poor man: Stand thou there; or sit under my footstool;[6]

4. [7]Do ye not judge[8] within yourselves, and are[9] become judges of unjust thoughts?[10]

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[1] Our glorious Lord.

[2] Hold not faith in bondage, by human respect, carrying social distinctions into religion, wherein all are equal. Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; Eccl. xlii. 1.

[3] Golden rings were worn by men in station.

[4] White was the colour of the official robes of public officers, as also of the robes worn by candidates for office.

[5] Lit. "synagogue." It was natural to apply the term to the assemblies of Jewish Christians, since it simply denotes a collection of men, or an assembly.

[6] Any treatment which is calculated to wound wantonly the poor, is repugnant to the law of Christ. Attention to the rich, when not accompanied with neglect or disregard of the poor, is not sinful: but in the house of God, and in exercises of religion, wealth and splendour of dress should not make us forget the common claims of Christian brotherhood. It is a grievous sin to observe this distinction in the administration of the sacraments, to which all equally have a strict right, and in conferring ecclesiastical offices, wherein merit should be principally, if not exclusively regarded. "We must not suppose it to be a slight sin," says St. Augustin, "to hold the faith of our Lord Jesus Christ in acceptance of persons, if we refer the difference of standing and sitting to ecclesiastical honours. For who can bear that a rich man be chosen for the seat of honour in the Church, whilst a poor man, more learned and holy, is set aside?" Ep. xxix.

[7] G. καὶ. P. "then." The three chief manuscripts and many others omit it.

[8] Do you not make distinctions?

[9] Supply: "ye not." The negative particle is often understood in the latter clause of a sentence, when it has been already expressed.

[10] He reproaches them with making these distinctions, to the prejudice of Christian equality, when disputes arose between the poor and the rich.

5. Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom,[1] which God hath promised to those who love Him?

6. But ye have dishonoured the poor man. Do not the rich oppress you by power,[2] and drag you before the judgment-seats?[3]

7. Do not they blaspheme the good name, which is invoked on you?[4]

8. If, however, ye fulfil the royal[5] law according to the Scriptures: "Thou shalt love thy neighbour as thyself,"[6] ye do well:

9. But if ye have respect to persons,[7] ye commit sin, being reproved by the law as transgressors:

10. And whosoever shall keep the whole law,[8] but offend in one thing, is guilty of all.[9]

11. For He who said: "Thou shalt not commit adultery," said also, "Thou shalt not kill." Now if thou do not commit adultery, but kill, thou art a transgressor of law.

12. So speak, and so act, as beginning[10] to be judged by the law of liberty.[11]

13. For judgment without mercy to him who hath not shown mercy: and mercy exalteth itself above judgment.[12]

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[1] This disposition of Providence is still manifest.

[2] Do they not abuse their power to oppress?

[3] The rich Jews and heathens were foremost in denouncing the followers of CHRIST.

[4] The name of CHRIST, from which they were called Christians.

[5] This was a classical mode of expressing what was excellent. See the Menon of Plato, quoted by Wetstein. The apostle applies it to the law of the Supreme King. "Unless you attain to perfection in these things, and love your neighbour, and do good, you will not be royal:" says Clement of Alexandria, with reference to this text. Strom. l. vi.

[6] Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Rom. xiii. 9; Gal. v. 14.

[7] Supra ii. 1.

[8] Matt. v. 19.

[9] He forfeits Divine favour, and is liable to eternal punishment. His guilt, however, is not equally great as that of the general delinquent.

[10] G. μέλλοντες: Lit. "about to be judged."

[11] The Divine law, which frees us from the fictitious distinctions of society, and inspires us with compassion for the poor.

[12] G. κατακαυχᾶται ἔλεος κρίσεως. V. superexaltat autem misericordia judicium. Probably it may have been originally: "Superexultat." With this reading it might be rendered: "mercy exulteth over judgment." The meaning of the text seems to be, that the exercise of mercy towards our fellow-man prevails over the justice of God, provoked by our sins.

14. What shall it profit, my brethren, if a man say that he hath faith, and have not works? shall faith be able to save him?

15. And if a brother and sister be naked, and need daily food,

16. And one of you say to them: Go in peace, warm yourselves, and eat plentifully; but give not to them the things which are necessary for the body, what shall it profit?

17. So faith also, if it have not works, is dead in itself.[1]

18. But some man will say: Thou hast faith and I have works. Show me thy faith without works,[2] and I will show thee my faith by works.

19. Thou believest that there is one God: thou dost well: the devils also believe,[3] and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, offering up on the altar Isaac his son?

22. Seest thou that faith co-operated with his works, and by his works faith was perfected?[4]

23. And the Scripture was fulfilled, which saith: "Abraham believed God,[5] and it was accounted to him as justice, and he was called the friend of God."

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[1] 1 John iii. 17. As benevolence which is not exhibited in acts, is of no avail, so faith unaccompanied by works is unavailing. It is styled dead, because it does not give life to the soul. "How great is their delusion who promise themselves eternal life in virtue of a dead faith!" St. Augustin, De Fide et Operibus, § 23.

[2] The apostle challenges him who claims Divine favour for faith and works separately, to prove that he has faith apart from works. They can indeed exist apart; but they are not effectual for salvation, unless united.

[3] Not with Divine faith, but from an experimental sense of Divine justice in their own punishment. "What can be said more brief, more true, more striking?" St. Augustin, De Fide et Operibus, § 23.

[4] Gen. xxii. 9. From the selection of the example of Abraham, which St. Paul had used, it appears evident that St. James wrote to correct the erroneous inferences which some had deduced from it. Paul insists that Abraham was justified by faith, not by works, that is, by no natural work, but in virtue of his belief in the Divine promise. St. James, nevertheless, ascribes his justification to works, inasmuch as these were the fruits and evidences of faith. St. Paul maintains that justification is a gratuitous act of Divine mercy, wholly supernatural, and beyond human merit: St. James teaches that the faith by which we are justified, must be evinced by works. In this there is no contradiction.

[5] Gen. xv. 6; Rom. iv. 3; Gal. iii. 6.

24. Do ye see that by works a man is justified, and not by faith only?

25. In like manner, also, was not Rahab the harlot justified by works,[1] receiving the messengers, and sending them out another way?

26. For as the body without the spirit is dead, so also faith without works is dead.[2]

CHAPTER III.

He enumerates the evils of the tongue, which it is most difficult to govern properly, and he states the difference between earthly and heavenly wisdom.

1. Become not many[3] teachers, my brethren, knowing that ye receive[4] greater judgment.[5]

2. For in many things we all offend.[6] If any one offend not in speech, he is a perfect man.[7] He can also[8] bridle the whole body.

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[1] Josue ii. 4. These kind acts were the results of her belief that God was with the Israelites. She had been an idolatress, in which sense some understand the term πόρνη meretrix: probably also a courtesan: yet she was struck with the wonders which God had wrought in behalf of the Israelites, and she doubtless felt penitent for her sins.

[2] This is a forcible image of the unprofitable character of such faith. It may, however, be true faith, that is a supernatural assent to revealed truth, although it be not available to salvation: "The apostle," as Macknight remarks, "by the term dead, does not mean a faith not real."

[3] Of you. He dissuades them from eagerness to assume the office of Christian teachers, on account of the increased responsibility attached to it. This admonition was especially necessary in consequence of the eagerness of the Jewish converts to become teachers, in order to inculcate the legal observances. 1 Tim. i. 7.

[4] G. P. "we shall receive."

[5] P. "condemnation." The text simply expresses judgment. The apostle means that we shall have to give a stricter account; but this does not necessarily imply condemnation. Matt. xxiii. 8. "A most severe judgment shall be for those who bear rule." Wisdom vi. 6.

[6] Lit. trip. "On account of these and such like sins (the having of lawsuits), and others of a lesser kind, which consist in offences in speech or thought, since the apostle James acknowledges that in many things we all offend, we must daily pray to the Lord, and say: Forgive us our trespasses." St. Augustin, De Fide, Spe, et Charitate, c. lxxviii.

[7] "Who is it that hath not offended with his tongue?" Eccl. xix. 17.

[8] Control.

3. But if[1] we put bits into the mouths of horses, that they may obey us, and we turn about their whole body.

4. Behold also ships, which are so great, and driven by strong winds, are turned round by a small helm, whither the motion[2] of the pilot shall direct.

5. So also the tongue is indeed a little member, and it boasteth greatly.[3] Behold what a fire[4] kindleth a great forest!

6. And the tongue is a fire, a world of iniquity.[5] The tongue is placed[6] among our members, which defileth the whole body,[7] and inflameth the wheel of our birth,[8] being set on fire by hell.[9]

7. For every nature of beasts, and birds, and serpents, and of other things,[10] is tamed, and has been tamed by mankind:[11]

8. But no man can tame the tongue:[12] a restless evil,[13] full of deadly poison.

9. With it we bless God and the Father; and with it we curse men, who are made to the likeness of God.

10. Out of the same mouth proceedeth blessing and cursing. These things, my brethren, ought not so to be.

11. Doth the fountain send forth from the same orifice sweet and bitter water?

12. Can a fig-tree, my brethren, produce grapes,[14] or a vine figs? So neither can salt water produce sweet water.[15]

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[1] G. P. "Behold." Some manuscripts have: ἐι δε.

[2] G. ἡ ὁρμὴ. V. impetus. The effort he makes with the helm.

[3] G. μεγαλαυχεῖ, magna exaltat.

[4] G. P. "a little fire." V. "quantus ignis." Lachmann adopts this reading, which was in the manuscript of St. Chrysostom, and is in several Uncial manuscripts.

[5] It is the instrument and cause of numberless sins. G. P. "so is the tongue among our members." "So," is wanting in the Alexandrian and Vatican manuscripts, and in the chief versions, and it is therefore now rejected by critics.

[6] By the Creator.

[7] By the sins which it occasions.

[8] Our life is as a wheel put in motion by our tongue. Our whole conduct is determined by it.

[9] By the demon.

[10] G. P. "and of things in the sea."

[11] All animals are tamed, or overcome by man. The ferocity of their nature yields to the art and power of man.

[12] Perfectly, so as to be secure against its temerity.

[13] G. P. "an unruly evil." The Alexandrian and Vatican manuscripts have the Vulgate reading, which is adopted by Lachmann.

[14] G. P. "olive berries."

[15] G. P. "So can no fountain both yield salt water and fresh." The three chief manuscripts have the Vulgate reading, which Schott adopts. The mineral waters of Palestine are alluded to.

13. Who is among you a wise and learned[1] man? Let him by good conduct show his work in the meekness of wisdom.

14. But if ye have bitter zeal, and there be[2] contentions in your hearts, do not glory, and lie[3] against the truth.

15. For this is not wisdom coming from above; but earthly, sensual, devilish.

16. For where jealousy and contention *are*, there *are* inconstancy and every evil work.

17. But the wisdom which is from above,[4] first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good,[5] full of mercy, and good works, without judging,[6] without feigning.

18. And the fruit of justice is sown in peace for those who make peace.[7]

CHAPTER IV.

We must not obey our lusts, but we must resist the devil, draw near to God, and cherish mutual love, leaving the uncertain events of life to Divine providence.

1. Whence *are* wars and contests[8] among you? Is it not hence? from your lusts,[9] which war in your members?

2. Ye covet, and ye have not: ye kill,[10] and envy, and ye can-

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[1] Skilled in Divine things—endowed with religious knowledge.

[2] G. P. omit "there be."

[3] The negation is not repeated in the text, although it is understood.

[4] "Search all heathen antiquity," Macknight gives the challenge, "and see whether it can produce any sentiments more noble, or more simply and beautifully expressed, than those contemplated in this chapter, and indeed throughout the whole of this epistle."

[5] This is probably a second interpretation of the preceding phrase.

[6] Not discriminating unjustly—not practising human respect.

[7] They who act peaceably, shall enjoy peace here. They may, indeed, be tossed about and persecuted, but in patience they shall possess their souls. Their reward hereafter is certain.

[8] The apostle uses these terms for strife of every kind. He may be understood of the seditious and bloody contests which already began to agitate the nation.

[9] Lit. pleasures.

[10] Φονεύετε. Erasmus conjectures that it should be φθονεῖτε, "ye envy," which would be an easier reading; but no manuscripts support the conjecture. If the letter was addressed to the Jews generally, the terms may be literally understood; otherwise the apostle may use them in a mitigated sense.

not obtain: ye fight and war, and ye have not, because ye do not ask.[1]

3. Ye ask, and ye receive not, because ye ask amiss, that ye may spend on your lusts.[2]

4. Adulterers,[3] know ye not, that the friendship of this world is inimical to God? Whosoever, therefore, will be a friend of this world, becometh an enemy of God.

5. Think ye, that the Scripture saith in vain: The spirit which dwelleth in you[4] coveteth unto envy?[5]

6. But He giveth greater grace.[6] Wherefore he saith: "God resisteth the proud, and giveth grace to the humble."[7]

7. Be ye therefore subject to God, and resist the devil, and he will flee from you.[8]

8. Draw nigh to God,[9] and He will draw nigh to you.[10] Cleanse the hands, ye sinners; and purify the hearts, ye of double mind.[11]

9. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and joy into sorrow.[12]

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[1] The apostle intimates, that by prayer to God they might obtain many temporal advantages, which they unsuccessfully sought to secure to themselves by violence.

[2] When we ask for temporal goods for wicked ends, we need not hope to obtain them. Our petitions for them, even when prompted by no evil design, must always be conditional, namely, as far as they may be profitable to our soul.

[3] G. P. "and adulteresses." These words are not in the Syriac version. Mill thinks that they should be omitted. The Alexandrian and Vatican manuscripts omit the preceding term. It is here taken metaphorically for those whose hearts are prostituted to the world.

[4] G. P. "in us."

[5] These words are nowhere found in the canonical books, which, however, declare that God is jealous. Possibly this is here meant. The apostle shows the incompatibility of the love of the world with the love of God, by reference to the Scripture, which declares God to be a jealous God.

[6] God bestows grace freely, that we may love Him, and rewards our love by new gifts.

[7] Prov. iii. 34; 1 Peter v. 5. The apostle quotes according to the Septuagint.

[8] This assurance should console those who are tempted.

[9] By prayer and entire devotedness.

[10] By an increase of grace.

[11] The sinners and those of double mind are the same: they whose heart is divided between God and the world. The cleansing of the hands contains an allusion to the custom of washing the hands before entering the temple. The worshipper of God should have his hands free from blood, and from every defilement of sinful actions.

[12] By humiliation and sorrow for sin God is appeased.

10. Be ye humbled in the sight of the Lord, and He will exalt you.[1]

11. Detract not[2] one another, brethren. He who detracteth his brother,[3] or who judgeth his brother, detracteth the law, and judgeth the law.[4] But if thou judge the law, thou art not a doer of the law, but a judge.

12. There is one Lawgiver and Judge,[5] who can destroy and save.[6]

13. But[7] who art thou, who judgest the neighbour?[8] Behold now ye who say: To-day, or to-morrow, we will go into such a city, and spend there a year indeed,[9] and we will traffic, and make money:[10]

14. Ye who know not what shall be to-morrow.

15. For what is your life? It is a[11] vapour which appeareth for a while, and then it shall vanish away: instead of your saying: "If the Lord will;" "And if we be alive, we will do this, or that."[12]

16. But now ye exult in your boastings. All such exultation is evil.

17. To him, therefore, who knoweth to do good, and who doeth it not, is sin.

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[1] 1 Pet. v. 6.

[2] Speak not against.

[3] G. P. "and." The Alexandrian and Vatican manuscripts have the disjunctive conjunction.

[4] Severe language unjustly used towards another, and rash judgment, imply a condemnation of the law of charity, which forbids them.

[5] G. P. omit "and judge." These words are now acknowledged to belong to the text, being found in the above manuscripts, and in the versions generally.

[6] G. P. invert the order.

[7] G. P. omit "but," which, however, is now restored by critics generally.

[8] G. P. "another." The Vulgate presents the reading of the Alexandrian and Vatican manuscripts. Man, being sinful, ought to be slow to condemn a fellow-sinner. Being short-lived, he ought also to be humble and compassionate. Rom. xiv. 4.

[9] G. P. have not this adverb.

[10] The extreme confidence with which these calculations were made is rebuked, although it was not a grievous sin.

[11] G. γὰρ. P. "even." It is wanting in the Alexandrian manuscript. "In no author, sacred or profane, is there a finer image of the brevity and uncertainty of human life than this given by James." Macknight.

[12] These precise words need not be expressed; but a sentiment of dependence on the Divine will should be cherished.

CHAPTER V.

He threatens with severe vengeance the rich who oppress the poor, and exhorts the poor to patience. Swearing must be shunned. The sick are to be anointed with oil by the priests, and sins are to be confessed to one another. The prayer of the just man is effectual: those that are in error are to be reclaimed to truth.

1. Go to[1] now, ye rich, weep howling in your miseries, which shall come upon you.[2]

2. Your riches are corrupted; and your garments are moth-eaten.

3. Your gold and silver is cankered:[3] and their rust shall be for a testimony against you,[4] and like fire it will consume your flesh.[5] Ye have treasured up for yourselves wrath[6] for the last days.

4. Behold the hire of the labourers, who have reaped down your fields, which hath been fraudulently kept back by you,[7] crieth: and their cry hath entered into the ears of the Lord of hosts.[8]

5. Ye have feasted on the earth, and ye have fed your hearts with delights,[9] on the day of slaughter.

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[1] This is an interjection to excite attention.

[2] These may be understood of reverses of fortune, or of punishments hereafter: but with greater probability, of the calamities which their seditions should soon bring down on them.

[3] The perishable nature of wealth is pointed out: the readers are reproached with hoarding up their garments and money.

[4] Because they placed their affections on a thing so corruptible.

[5] Solicitude about riches wastes the flesh, as rust spreads. Gold does not rust, but it contracts a greenish appearance. Wealth testifies against its owners, who neglect to fulfil the duties which justice and charity demand.

[6] G. P. have not this word, which may be borrowed from Romans ii. 5. Some punctuate the sentence, so that it reads: Ye have treasured up as fire, &c.

[7] This crime is committed even by those who nominally pay workmen, but in a way not to give them the fair recompense, as when they are forced to take it out in goods at high price.

[8] Enormous sins seem to invite the vengeance of God.

[9] G. P. "Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter." This is understood of days of sacrifice, which were times of great festivity. The rich freely indulged in banqueting.

6. Ye have condemned and[1] put to death the just one,[2] and he resisted[3] you not.

7. Be patient, therefore, brethren, until the coming of the Lord.[4] Behold the husbandman waiteth for the precious fruit of the earth, bearing patiently till he receive the early and latter rain.[5]

8. Be therefore ye also patient, and strengthen your hearts, for the coming of the Lord is at hand.[6]

9. Murmur not, brethren, one against another, that ye may not be judged.[7] Behold the Judge standeth before the door.

10. Take, brethren, for pattern of endurance,[8] labour and patience, the prophets who spake in the name of the Lord.

11. Behold we account blessed those who endured.[9] Ye have heard of the patience of Job, and ye have seen the end[10] of the Lord, that the Lord is merciful and compassionate.

12. But above all things, my brethren, swear not,[11] neither by heaven, nor by the earth, nor by any other oath. But let your speech be: yea, yea: no, no; that ye may not fall under judgment.[12]

13. Is any of you afflicted?[13] Let him pray. Is he cheerful in mind? let him sing.

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[1] G. P. have not the conjunction.

[2] This seems to refer to CHRIST, in whose death many of them had a share. Cruelty to the poor man partakes of the malice of that crime.

[3] G. omit the conjunctions which P. supplies in italics. The latter verb is in the present tense. CHRIST opposed no resistance to His persecutors. The rich oppress the poor, who cannot easily resist.

[4] At death.

[5] The term "rain," although understood, is not expressed in the Vatican manuscript, or in the Vulgate. The early rain was that which fell soon after the seed had been sown: the late rain brought it to maturity.

[6] It is understood of the manifestation of the power of CHRIST in the destruction of Jerusalem.

[7] G. P. "condemned." The simpler term is now generally received.

[8] G. κακοπαθείας. V. "exitus mali, laboris." The Greek term means endurance of evils. The Vulgate contains a double version of the same word.

[9] G. P. have the present tense. The Alexandrian manuscript supports the Vulgate.

[10] The end to which the Lord conducted him—the recompense which He bestowed on him.

[11] Matt. v. 34. This prohibition is restricted to oaths made without necessity. Several oaths are found in the writings of the apostles.

[12] P. "condemnation."

[13] Suffering.

[14] Praise God.

14. Is any man sick[1] among you? Let him call in the priests[2] of the Church, and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save[3] the sick man, and the Lord shall raise him up:[4] and if he be in sins,[5] they shall be forgiven him.

16. Confess, therefore,[6] your sins[7] one to another, and pray one for another, that ye may be healed:[8] for the continual[9] prayer of a just man availeth much.

17. Elias was a man like to us subject to infirmity:[10] and praying he prayed that it might not rain on the earth,[11] and it rained not for three years and six months.

18. And he prayed again: and the heaven gave rain, and the earth gave its fruit.

19. My[12] brethren, if any of you err from the truth, and any one convert him,

20. He should know,[13] that he who hath converted a sinner from

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[1] The Greek term denotes entire debility. It is used of mortal sickness. John xi. 1.

[2] Lit. "presbyters." One of them. The Greeks, however, assemble several priests for this occasion.

[3] This term, although sometimes used concerning bodily relief, strictly denotes grace and salvation.

[4] The verb may be understood of restoration to health, or of improvement in spirits.

[5] Lit. "if he be having committed sins," or if he have committed sins. It is equivalent to an assurance that the sins of which he is guilty shall be pardoned. This supposes repentance on his part.

[6] G. P. omit this particle, which is nevertheless found in the Alexandrian and Vatican manuscripts. Lachmann receives it.

[7] G. P. "faults." The Vulgate reading is supported by the same authority, and adopted by this critic.

[8] This is the force of the Greek. The Vulgate has "salvemini."

[9] G. ἐνεργουμένη. V. assidua. P. "effectual." "It may very well be rendered with the Vulgate, *assidua*, *earnest*, *ardent*, for the participle passive often signifies what is done, with much labour. . . . . Of all the versions, the E. V. *effectual* is the worst, as being miserably tautological." Bloomfield.

[10] G. ὁμοιοπαθής. V. "similis nobis passibilis." 3 Kings xvii. 1; Luke iv. 25.

[11] On the land of Israel.

[12] G. P. omit the preposition, which is found in the Alexandrian, Vatican, and other manuscripts, and in the versions generally.

[13] G. P. "Let him know." The Vatican manuscript has: "know ye."

the error of his way, shall save his[1] soul from death, and cover a multitude of sins.[2]

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[1] G. P. omit the pronoun, which is found in some manuscripts. The soul of the convert is saved through his instrumentality.

[2] The pronoun is also wanting here. The zealous man covers a multitude of the sins which the convert had committed; and his zeal obtains for him pardon of his own manifold sins. This is understood of him who has abandoned sin, and afterwards undertakes to reclaim others. The sins forgiven him on his repentance, are more fully obliterated in consideration of his zeal.

INTRODUCTION

TO THE FIRST EPISTLE OF ST. PETER.

St. Jerome, in his catalogue of ecclesiastical writers, thus speaks of Peter: "Simon Peter, son of Jonas, of the province of Galilee, of the town of Bethsaida, the brother of the apostle Andrew, and prince of the apostles, after he had been bishop of the church of Antioch, and had preached to the converts from Judaism scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, in the second year of Claudius, went to Rome to oppose Simon Magus, and there occupied the priestly chair during twenty-five years, down to the last, that is the fourteenth, year of Nero, by whom he was crowned with martyrdom, by crucifixion, his head being downwards, and his feet above, he considering himself unworthy to be crucified after the same manner as his Lord. He wrote two epistles which are styled Catholic: the second of which is denied by many to be his, as its style is different from that of the other. . . . . Being buried at Rome on the Vatican hill, he receives the veneration of the whole city." Procopius attests, as Bloomfield acknowledges, that the remains of St. Peter are at Rome. 195. 10.

The period when this letter was written cannot be fixed with certainty. Hug assigns it to the eleventh year of Nero. The common opinion is, that it was written from Rome, which is understood to be designated by the name of Babylon, ch. v. 13, as in the Apocalypse; but the critic just mentioned, contends that a symbolic appellation cannot be admitted in a letter, although it be used in a book professedly symbolical. He supposes that it was written from Babylon in Asia, or its neighbourhood, where there may have been a body of Christians, converts from Judaism.

The object of this epistle is to prepare the faithful for great trials and persecutions which impended, by urging them to the practice of the virtues which become the professors of the Gospel. Its style plainly marks the writer as a native of Judea, familiar with its scenery, and with the history of the people of God. The sentiments which it inculcates are most sublime, and its tone is full of dignity. It is, as Grotius avows, worthy of the pen of the prince of the apostles.

THE FIRST EPISTLE

OF BLESSED PETER THE APOSTLE.

CHAPTER I.

He gives thanks to God for their call to the faith, and to eternal life, which, however, is to be attained through many tribulations, concerning which the prophets have foretold. He exhorts them to purity of life, they having been redeemed by the blood of Christ.

1. Peter, an apostle of Jesus Christ, to the elect,[1] sojourners[2] dispersed[3] through Pontus, Galatia, Cappadocia, Asia[4] and Bithynia,

2. According to the foreknowledge of God the Father,[5] unto the sanctification of the Spirit,[6] to obedience[7] and sprinkling of the blood of Jesus Christ,[8] grace and peace be multiplied[9] to you.

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[1] Called to the faith.

[2] Jews who had settled down there.

[3] Lit. "of the dispersion." This does not refer to any special event; but is equivalent to the participle: dispersed.

[4] Proconsular Asia, namely, Phrygia, Mysia, Caria, Lydia, and the sea-coast generally, of Asia Minor.

[5] As He foreknew and mercifully decreed. Acts ii. 23; Eph. i. 5, 11.

[6] Whereby the soul is sanctified. The article being wanting in the Greek, it seems to refer to the human soul; but the Vulgate, by the use of the capital letter, indicates that it means the Divine Spirit, who sanctifies the faithful.

[7] Of faith.

[8] They were sanctified by the application of His atonement. As those who sought to be purified from legal defilements were eager to receive the prescribed aspersions, so we are eagerly to seek the application of His blood. Exod. xxiv. 8; Numbers xxxi. 23.

[9] Increased.

3. Blessed[1] *be* God and the Father[2] of our Lord JESUS CHRIST, who, according to His great mercy hath regenerated us unto a lively[3] hope, through the resurrection of JESUS CHRIST from the dead,[4]

4. To an inheritance incorruptible, and undefiled, and unfading, preserved in heaven[5] for you,[6]

5. Who are guarded by the power of God by faith unto salvation, ready to be revealed[7] in the last time.

6. Wherein[8] ye shall greatly rejoice,[9] if now for a short time ye must be afflicted by various trials,

7. That the trial[10] of your faith[11] much more precious than gold[12] (which is tried by fire) may be found unto praise, and glory, and honour[13] in the revelation[14] of JESUS CHRIST;

8. Whom not having seen,[15] ye love: in whom now also ye believe,[16] not seeing: but believing[17] ye shall rejoice[18] with joy unspeakable, and full of glory,

9. Receiving the end of your faith,[19] the salvation of souls.

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[1] Praised, thanked, glorified. 2 Cor. 1, 3; Eph. 1. 3.

[2] G. ὁ Θεὸς καὶ πατὴρ. God, the Father of our Lord.

[3] Lit. "living;" strong, vigorous.

[4] This gives to the Christian the liveliest confidence that he shall rise at the end of time.

[5] No earthly happiness is promised to Christians. The Jews looked for a temporal kingdom: the Christian's hopes are directed towards heaven.

[6] G. ἡμας. Modern critics have adopted the Vulgate reading, on the authority of the Alexandrian and Ephrem manuscripts. It is even followed by the Protestant translators.

[7] To all the elect.

[8] At which time.

[9] The text is in the present tense, but Bloomfield maintains that it is equivalent to the future, as the Vulgate renders it.

[10] As metals are tested.

[11] By persecution.

[12] G. P. "that perisheth."

[13] G. P. "honour and glory." The Alexandrian and Vatican manuscripts have the Vulgate reading.

[14] When CHRIST shall reveal Himself to each one at the close of his career, or to all at the last day.

[15] The Greek term ἐιδοτες, literally means: "known;" but the Vatican and Ephrem manuscripts have the Vulgate reading, which is followed by the Protestant translators.

[16] The love of believers is excited by the love of CHRIST, represented to them by faith.

[17] Continuing steadfast in faith.

[18] G. P. "ye rejoice."

[19] Believers have in prospect the attainment of salvation, as the racers have before them the goal and prize.

10. Of which salvation the prophets, who prophesied[1] of the grace which was to be in you,[2] have inquired and diligently searched:[3]

11. Searching into what or what manner of time[4] the Spirit of CHRIST[5] might signify in them: foretelling[6] the sufferings which are in CHRIST,[7] and the glory[8] afterwards:

12. To whom it was revealed, that not for themselves, but for you they ministered[9] those things, which are now announced to you, by those who have preached the Gospel to you,[10] the Holy Ghost being sent down from heaven,[11] on whom[12] the angels desire to look.

13. Wherefore having the loins of your mind girt,[13] being sober[14] hope perfectly[15] in the grace which is offered to you, in the revelation of JESUS CHRIST,[16]

14. As children of obedience, not conformed[17] to the former lusts of your ignorance;[18]

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[1] The appeal to the prophecies was specially suited for converted Jews, to show them that the events which had marked the history of CHRIST, had been distinctly foretold.

[2] Of the gift of faith and of sanctifying grace.

[3] Diligently considered, and accurately stated under the light of the Holy Ghost.

[4] Under what circumstances—in what state of things. Gen. xlix. 10; Dan. ix. 22.

[5] The Spirit who spoke in the prophets, was the Spirit of CHRIST, who spoke through them.

[6] Witnessing beforehand.

[7] Which awaited Him.

[8] The glorious events—His resurrection, and ascension—the spreading of His Gospel and worship.

[9] Furnished.

[10] G. ἐν P. "with." The preposition is not found in the Alexandrian and Vatican versions.

[11] His gifts being imparted.

[12] G. P. "which things." The meaning of the text, as it now reads, is, that the angels desire thoroughly to penetrate the great mysteries accomplished in the Person of CHRIST our Redeemer, which transcend the angelic capacity. The Vulgate follows a different reading, according to which the angels desire to contemplate more intimately the Divine Spirit.

[13] Keeping under restraint the sensual inclinations.

[14] Temperate, vigilant.

[15] Perseveringly.

[16] The glory which shall be conferred, when CHRIST shall be finally manifested.

[17] In conduct.

[18] When you were ignorant of CHRIST.

15. But according to the Holy One, who hath called you: be ye also holy in all your demeanour:

16. Because it is written: "Ye shall be holy,[1] for I am holy."

17. And if ye call him Father, who without respect of persons[2] judgeth according to the work of each one, walk in fear in the time of your sojourning:

18. Knowing that not with corruptible things, gold or silver,[3] ye were redeemed from your vain manner of life according to the tradition of your fathers:[4]

19. But with the precious blood of CHRIST,[5] as of a lamb, spotless and undefiled:

20. Foreknown indeed, before the foundation of the world,[6] but manifested in the last times for you,

21. Who through Him are believers in God, who raised Him from the dead,[7] and hath given Him glory, that your faith and hope might be in God:

22. Purifying your souls in the obedience of charity,[8] by the love of the brotherhood, with a sincere[9] heart, love one another earnestly:

23. Being born again not of corruptible seed,[10] but incorruptible by the word of God, who liveth and remaineth for ever:

24. For "all flesh *is* as grass: and all its glory[11] as the flower of grass: the grass is withered, and its flower is fallen away."

25. But the word of the Lord abideth for ever. And this is the word, which hath been preached to you.

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[1] Lev. xii. 44; xix. 2; xx. 7.

[2] Deut. x. 17; Rom. ii. 11; Gal. ii. 6. G. P. "Be ye holy." The Vulgate reading is in the three chief manuscripts.

[3] The usual ransom.

[4] As Jews, they had acted in accordance with Pharisaical traditions, which regarded external observances, not connected with solid virtue.

[5] 1 Cor. vi. 20; vii. 23; Heb. ix. 14; 1 John i. 7; Apoc. i. 5.

[6] The object of an eternal decree.

[7] CHRIST as man, is distinguished from the Deity, although He is truly God.

[8] G. P. "of truth, through the Spirit, unto unfeigned love of the brethren." The three chief manuscripts and most of the ancient versions have not "through the Spirit." The epithet, "simplici," of the Vulgate, seems to correspond to the term ἀνυπόκριτον; but the present punctuation connects it with "corde."

[9] G. P. "pure." This epithet is not in the Alexandrian or Vatican manuscripts.

[10] As in natural conception.

[11] Eccl. xiv. 18; Isaiah xl. 6; James i. 10. G. P. "the glory of man." The Vulgate reading is supported by the manuscripts and versions generally, and is admitted by critics.

CHAPTER II.

Avoiding all dissimulation, the regenerate believers, who are a chosen race, although they were formerly an abject people, should approach Christ the living stone. He exhorts them as pilgrims to abstain from all worldly desires, to obey superiors, and to bear afflictions in imitation of Christ.

1. Wherefore laying aside[1] all malice, and all guile, and hypocrisy, and envy,[2] and all slanders,

2. As new-born babes, desire rational guileless milk,[3] that ye may grow thereby unto salvation;[4]

3. If yet ye have tasted, that the Lord is sweet,[5]

4. To whom approaching a living[6] stone, rejected indeed by men,[7] but chosen and honoured of God:

5. Ye also as living stones are built[8] up, a spiritual house,[9] a holy priesthood,[10] to offer spiritual sacrifices,[11] acceptable to God through JESUS CHRIST.

6. Wherefore[12] the Scripture containeth:[13] "Behold I lay in Sion a chief corner-stone, chosen, precious: and whosoever believeth in Him shall not be confounded."

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[1] Rom. vi. 4; Eph. iv. 22; Coloss. iii. 8; Heb. xii. 1.

[2] The text has both these terms in the plural.

[3] Sincere and pure doctrine. The milk is called reasonable, that is intellectual, and spiritual; guileless also, without any corrupting admixture. P. renders the first term: "of the word."

[4] G. P. omit these two words, which, however, are acknowledged to be genuine by critics, on the authority of the three chief manuscripts.

[5] Benign.

[6] The figurative meaning is manifested by this epithet. The stone spoken of is not a material stone.

[7] As builders cast aside a stone unfit to be used in the building, so the Jews rejected CHRIST.

[8] It may be rendered in the imperative: be ye built up.

[9] A society connected by religious ties.

[10] The collection of the faithful is so styled, because consecrated to the Divine worship.

[11] Not animals, but their own sentiments, affections, and good works.

[12] G. P. "also." The principal manuscripts omit this.

[13] G. περιέχει ἐν ἐν τῆ γραφῆ. P. "it is contained in the Scripture." Isai. xxviii. 16; Rom. ix. 33.

7. To you therefore who believe the honour:[1] but to those who believe not, the stone which the builders rejected, this is made the head of the corner:

8. And a stumbling-stone, and a rock of scandal to those who stumble at the word,[2] and do not believe whereunto they are also set.[3]

9. But ye are a chosen race,[4] a royal priesthood,[5] a holy nation,[6] a purchased people:[7] that ye may declare the virtues[8] of Him, who hath called you from darkness to His admirable light:

10. Who[9] in time past *were* not a people, but now *are* the people of God: who not having obtained mercy, but now having obtained mercy.[10]

11. Dearly beloved,[11] I beseech you as strangers and pilgrims[12] to abstain from carnal lusts, which war against the soul,

12. Having your conduct[13] good among the Gentiles; that wherein they slander you as evil doers, considering you by your good works, they may glorify God in the day of visitation.[14]

13. Be ye therefore subject to every human creature[15] for God's sake:[16] whether to the king, as excelling:[17]

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[1] The stone is honoured by believers. The abstract noun is put for the concrete.

[2] Disbelieving the Divine doctrine. Ps. cxvii. 22; Isaiah viii. 14; Matt. xxi. 42; Acts iv. 11.

[3] The apostle intimates that unbelievers are placed by Divine permission in the position which they occupy. He wishes to instruct us that unbelief is wisely permitted, and that it becomes subservient to the high counsels of God. The sacred writers ascribe to Him all that happens, evil as well as good, in order to show that nothing is beyond His control, and the order of His Providence.

[4] Called mercifully to the faith.

[5] Made priests and kings to God, consecrated and ennobled by His grace.

[6] By their profession and by the sacraments.

[7] Purchased at the price of the blood of Christ.

[8] G. τὰς ἀρετὰς. Virtues here are taken for perfections, mercies, favours.

[9] Osee ii. 24; Rom. ix. 25.

[10] Who had not obtained mercy, but now have obtained mercy.

[11] Rom. xiii. 14; Gal. v. 16.

[12] These interest themselves but little in the affairs of the countries through which they pass. The Christian should not suffer his affections to be engrossed by transitory pleasures. Some consider that the apostle particularly refers to the situation of these Jewish converts, who were sojourning in heathen countries.

[13] Entire manner of life.

[14] In affliction, when He punishes them.

[15] To every authority constituted by men; to every man in the order of society. Rom. xiii. 1.

[16] G. P. "the Lord's."

[17] The Roman emperor.

14. Or to governors, as sent by him[1] for the punishment of evil doers, and for the praise[2] of the good:

15. For so is the will of God, that doing well ye may put to silence the ignorance of foolish men.[3]

16. As free,[4] and not having liberty as a cloak for malice, but as servants of God.

17. Honour all:[5] love the brotherhood:[6] fear God: honour the king.

18. Domestics,[7] be ye subject in all fear to masters, not only to the good and gentle,[8] but even to the froward.[9]

19. For this is praiseworthy,[10] if for conscience towards[11] God a man endure afflictions, suffering wrongfully.

20. For what glory is it, if sinning and being beaten, ye bear it?[12] But if doing well ye suffer patiently, this is acceptable[13] before God.

21. For to this ye are called: because CHRIST also suffered for us,[14] leaving to you[15] an example, that ye should follow in the steps of Him,

22. Who committed no sin,[16] nor was guile found in his mouth.

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[1] In an absolute monarchy all authority flows from the sovereign.

[2] Reward, encouragement.

[3] Who represented the Christians as regardless of the public authorities.

[4] Christian freedom consists in exemption from sin, and from the mere caprice of men: it does not exempt us from the obligations imposed by lawful authority.

[5] Who are in power.

[6] Rom. xii. 10.

[7] G. Οἱ *οἰκέται*. It here seems to mean slaves. Eph. vi. 5; Coloss. iii. 22; Titus ii. 9.

[8] Equitable, reasonable.

[9] Harsh, severe.

[10] Lit. grace, thankfulness.

[11] Lit. of.

[12] To bear with fortitude and patience punishment of crimes against the laws, does not merit praise from men: but God accepts the humiliation of the sinner, who adores Divine justice exercised against him by the public authority.

[13] Lit. "this grace with God."

[14] G. *ὑμων*. The Protestant translators have followed the Vulgate here, which is supported by many manuscripts, although not of the highest order.

[15] This change of person is found in many manuscripts. The apostle states that CHRIST suffered for us, and then applies a practical lesson to those whom he addresses.

[16] Isaiah liii. 9.

23. Who when He was reviled, did not revile: when He suffered, He threatened not, but delivered Himself up to him who judged Him unjustly:[1]

24. Who Himself bore our sins[2] in His body on the tree, that being dead to sins, we should live to justice: by whose bruise ye are healed.

25. For ye were as sheep going astray, but ye are now converted to the Shepherd and Bishop of your souls.[3]

CHAPTER III.

He treats of the conduct to be observed by married people towards each other: he exhorts to the practice of various virtues, and to bear adversity, after the example of Christ: and states that we are saved by baptism, like those who were saved in the ark of Noe.

1. In like manner[4] also let wives be subject[5] to their husbands, that even if any do not believe the word,[6] they may be gained without the word by the conduct[7] of the women,

2. Considering your chaste conduct in fear:[8]

3. Whose adorning let it not be that which is outward, the plaiting of the hair, or the wearing of gold, or the putting on of garments;[9]

4. But the hidden man of the heart,[10] in the incorruption[11] of a quiet and meek[12] spirit, which is rich[13] in the sight of God.

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[1] Pilate.

[2] Isaiah liii. 5; 1 John iii. 5.

[3] CHRIST our Lord.

[4] The apostle had given instructions to servants: he now addresses married persons. Eph. v. 22; Coloss. iii. 18.

[5] The text has the participle: "being subject." The following verse shows that the women are addressed. Submission is their chief duty.

[6] When preached.

[7] This implies the whole manner of life and conversation.

[8] In the fear of God.

[9] 1 Tim. ii. 9. These external ornaments are not absolutely forbidden.

[10] Man is here taken for individual character or disposition. Rom. vii. 22. A Christian woman should chiefly study to adorn her heart with virtue.

[11] The unfading ornament. Splendid garments, golden ornaments, braided locks, all decay—virtue is imperishable.

[12] The words are in inverse order in the text.

[13] Of great value.

5. For after this manner formerly even the holy women, trusting in God, adorned themselves, being in subjection to their own husbands.

6. As Sara obeyed Abraham, calling him lord:[1] whose[2] children ye are, doing well,[3] and not fearing any trouble.

7. The husbands, in like manner dwelling together,[4] according to knowledge,[5] giving honour[6] as to the weaker female vessel,[7] as also to coheirs of the grace of life,[8] that your prayers may not be hindered.[9]

8. But finally[10] all of one mind, sympathizing, loving the brotherhood,[11] merciful, modest, humble:[12]

9. Not rendering evil for evil,[13] nor insult for insult; but on the contrary blessing,[14] for to this ye are called, that ye may inherit a blessing.[15]

10. For let him who will love life,[16] and see good days, refrain his tongue from evil, and his lips that they speak no guile:

11. Let him turn away from evil,[17] and do good: let him seek peace, and pursue it:

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[1] Gen. xviii. 12. This style of address was conformable to Oriental usage. Such terms of respect as are usual should be employed by wives to their husbands.

[2] Of her.

[3] By doing good they became entitled to be regarded as her children.

[4] This includes all the duties of husbands.

[5] Men are supposed to be more fully instructed in the Christian rules.

[6] Treating with regard. Possibly it may have reference to conjugal duty.

[7] Woman is here spoken of under this image, which is elsewhere applied to man. Vessels that are frail need to be handled cautiously.

[8] The knowledge that women share with men the gifts of grace and salvation should determine husbands to treat them respectfully. Under heathenism they were degraded instruments of pleasure; Christianity presents them as the honoured members of CHRIST, coheirs of life.

[9] The relations of husband and wife should be so regulated by religion, that the duties of piety may not be neglected.

[10] Supply, "be ye."

[11] With special affection.

[12] These last two terms seem to be two interpretations of one Greek term, ταπεινόφρονες, which is the reading of the three chief manuscripts. G. P. φιλόφρονες, "courteous."

[13] Prov. xvii. 13; Rom. xii. 17; 1 Thess. v. 15.

[14] G. P. "knowing that." The three chief manuscripts have not this participle, which is not rendered by the versions generally.

[15] God will crown with blessings those who desire blessings for their enemies.

[16] Ps. xxxiii. 13.

[17] Isaiah i. 16.

12. For the eyes of the Lord *are* on the just, and His ears[1] to their prayers: but the countenance of the Lord[2] on those who do evil.

13. And who is there, who can hurt you, if ye be zealous[3] for good?

14. But if also ye suffer something for justice, blessed are ye.[4] And fear not their terror,[5] and be not troubled.

15. But sanctify[6] CHRIST the Lord[7] in your hearts, being always ready to satisfy[8] every one who asketh of you a reason of the hope, which is in you;

16. But[9] with modesty and fear, having a good conscience, that wherein they slander you as evil doers, they who misrepresent[10] your good demeanour in CHRIST may be confounded.

17. For it is better doing well to suffer (if the will of God so ordain),[11] than doing ill.

18. Because CHRIST also died once[12] for our[13] sins, the just for the unjust, that being dead in the flesh, but quickened in spirit,[14] He might present us to God.

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[1] Supply, incline.

[2] Supply, is against.

[3] G. P. "followers of." The three chief manuscripts and the ancient versions support the Vulgate reading. The injuries which are suffered in a good cause turn to our spiritual advantage.

[4] Matt. v. 10.

[5] Their threats—the terrific objects which they hold forth.

[6] Glorify.

[7] G. P. "the Lord God." The three chief manuscripts and both the Syriac versions have CHRIST the Lord.

[8] Lit. "apology:" ready to answer. The most unlettered Christian ought to have a clear perception of the chief motives which attach him to the faith.

[9] G. P. omit "but:" which is found in the Alexandrian and Ephrem manuscripts, and one of the Syriac versions, which also support the punctuation of the Vulgate. Supra ii. 12.

[10] The term means falsely to inform against—to accuse maliciously.

[11] Lit. "if the will of God will."

[12] G. P. "suffered." The Alexandrian and Ephrem manuscripts and the versions support the Vulgate reading.

[13] Rom. v. 6; Heb. ix. 18. G. P. omit the pronoun, which, however, is found in the Alexandrian and another Uncial manuscript.

[14] G. P. "by the Spirit." The definite article is now omitted by critics, in conformity with manuscripts and versions generally. Horsley complains of the introduction of the preposition "by," which is not in the text. The apostle states that our Lord, although He succumbed to death for the expiation of sin, was full of life and activity, and continued His work of evangelizing, in the regions of the dead.

19. Wherein coming, He preached also to those spirits who were in prison:[1]

20. Who had been sometime incredulous, when they looked forward to the long-suffering of God[2] in the days of Noe, when the ark was a-building: in which few, that is, eight souls, were saved by water.[3]

21. As[4] baptism, the antitype,[5] now saveth you also; not the putting away of the filth of the flesh,[6] but the appeal[7] of a good conscience to God by the resurrection of Jesus Christ,[8]

22. Who is on the right hand of God, swallowing up death, that we might be made heirs of eternal life:[9] He being gone into heaven, having subjected to Himself angels, and authorities, and powers.[10]

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[1] The state of the departed is likened to that of prisoners.

[2] G. P. "when once the long-suffering of God waited." This seems to be the correct reading, and in accordance with the general Scriptural phraseology, although the text may be translated passively, as Simon remarks. God, with accustomed forbearance, awaited their repentance, giving them time to be converted, whilst the ark was building.

[3] Gen. vii. 7; Matt. xxiv. 37; Luke xvii. 26.

[4] Lit. "which." This reading is in four Uncial manuscripts, and is generally received. It can scarcely be expressed in English. "Whereunto," answers to ᾧ, which is now rejected.

[5] The corresponding object—the reality, of which the ark was a type.

[6] Not the material washing.

[7] Lit. "the questioning." In baptism we are saved, sanctified, and put in a state of salvation, not by the mere corporal ablution, but by the sacrament received with proper dispositions. The direction of the conscience to God is by faith and sincerity in seeking grace.

[8] The resurrection is the ground of our hope. We rise in baptism in virtue of the merits of Christ, who raises us to spiritual life.

[9] These words "swallowing—life" are not in the text. According to Bengel, they are not found in any of the fathers before St. Augustin.

[10] Christ triumphed over the rebel spirits of every kind. His throne is far above the heavenly spirits, however exalted they may be.

CHAPTER IV.

He exhorts those who have been redeemed by the death of Christ, to continue to shun former sins: applying themselves to prayer and mutual love, referring all things always to the glory of God, and rejoicing if it be necessary to suffer on account of Christ.

1. CHRIST therefore having suffered[1] in the flesh, be ye also armed with the same thought:[2] for he who hath suffered in the flesh, hath ceased from sins:[3]

2. That he may live the rest of the time in the flesh,[4] no longer for the lusts of men, but for the will of God.

3. For the time[5] past sufficeth[6] to have done the will of the Gentiles,[7] for those who have walked in lasciviousness, lusts, excess of wine, banquetings, revellings, and profane acts of idolatry.

4. Wherein they think it strange[8] that ye run not with them to the same confusion of dissoluteness, blaspheming.[9]

5. Who shall give an account[10] to Him who is ready to judge the living and the dead.

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[1] G. P. "for us." The Vatican and Ephrem manuscripts have not these words, which are transposed in other manuscripts. Lachmann omits them.

[2] That they must also suffer in the flesh.

[3] G. P. "sin." Death implies the ceasing from sin: wherefore every Christian dying with CHRIST by baptism, should cease from sin. "By this he shows that he belongs to CHRIST crucified, that is, suffering in the flesh, who having crucified his carnal lusts by the Gospel, lives well in his body." St. Augustin, de Fide et Operibus, § 15.

[4] Although spiritually dead to sin, the life of the Christian is not at an end: whatever space remains after baptism should be devoted to God. Eph. iv. 23.

[5] G. P. "of our life." The Alexandrian and Ephrem manuscripts, and many in cursive characters, as likewise the versions, omit these words, which are rejected by Lachmann.

[6] G. P. "us." The pronoun is not expressed in the Alexandrian or Vatican manuscripts, or in the versions. Lachmann omits it.

[7] It is enough for us, he says, to have lived as heathens so long. Some of the Jews may have conformed to heathenish practices, especially in sensual indulgence. They also participated indirectly in idolatry, by eating idol-meats, and joining in various acts connected with the worship of idols.

[8] That ye do not concur.

[9] Slandering you.

[10] They shall account for their evil deeds, and for their slanders and false accusations.

6. For this cause the Gospel was preached to the dead also:[1] that they might be judged indeed according to men in the flesh, but might live according to God in spirit.

7. But the end of all things is at hand.[2] Be therefore prudent and watch in prayers.

8. But above all things have constant mutual[3] love among yourselves: for charity covereth a multitude of sins.[4]

9. Hospitable one to another[5] without murmuring:[6]

10. Every one, as he hath received grace,[7] ministering the same one to another, as good dispensers[8] of the manifold grace of God.

11. If any man speak, as the words[9] of God: if any man minister,[10] as by the strength[11] which God supplieth: that in all things God may be glorified through JESUS CHRIST: to whom is glory and empire for ever and ever. Amen.

12. Dearly beloved, be not astonished at the burning[12] which happeneth to you for a trial, as if something strange[13] happened to you:

13. But partaking[14] of the sufferings of CHRIST, rejoice, that also in the revelation of His glory ye may rejoice with exultation.

14. If ye be reproached for the name of CHRIST, ye shall be

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[1] CHRIST our Lord announced to the imprisoned spirits their proximate liberation. The departed just had in their lifetime been warned of the Divine judgments, and thus awakened to a sense of sorrow for their sins, so that even when overtaken by chastisements, they were united in spirit with God.

[2] The apostle may be understood of the end of the life of each individual, who will have no further interest in earthly scenes. The apostles did not imagine that the world would soon be at an end, since St. Paul denies it in the second epistle to the Thessalonians.

[3] G. ἐκτενῆ, intense.

[4] Prov. x. 12. Love conceals the many faults of the beloved.

[5] Rom. xii. 13; Heb. xiii. 2.

[6] Phil. ii. 14.

[7] Gift. Rom. xii. 6.

[8] 1 Cor. iv. 2.

[9] Oracles.

[10] The verb signifies to serve as deacon, but it is used for any service.

[11] Strength.

[12] Persecution which rages like fire.

[13] Unexpected. The Christian should expect persecution.

[14] Those who suffer for the faith enter into close communion with CHRIST, whose sufferings they seem to share, being assimilated to him.

[15] No verb is in the text.

happy: since what appertains to the honour, glory,[1] and power[2] of God, and He who is His Spirit resteth on you.[3]

15. But let none of you suffer as a murderer, or a thief, or a slanderer,[4] or a meddler with others' affairs.[5]

16. But if as a Christian,[6] let him not be ashamed: but let him glorify God in this name.[7]

17. For it is time[8] that judgment should begin at the house of God. And if first with us, what *shall* the end *be* of those who do not believe the Gospel of God?[9]

18. And if the just shall scarcely be saved, where shall the impious man and the sinner appear?[10]

19. Therefore let those also who suffer according to the will of God,[11] commend their souls[12] to a faithful Creator in good deeds.[13]

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[1] These are probably two interpretations of one term.

[2] G. P. omit this word, which, however, is now received on the authority of the Alexandrian manuscript, the Syriac and other versions. The Protestant translators refer τὸ τοῦ ϑεοῦ πνεῦμα to the preceding words: "the Spirit of glory and of God." The Vulgate understands the gifts of God—His glory and power—as sanctifying the Christian sufferers.

[3] G. P. "on their part he is evil spoken of: but on your part he is glorified." Baumgarten-Crusius admits that this is probably a gloss, it not being found in the Alexandrian or Vatican manuscripts, or in the versions generally. Griesbach cancels it.

[4] G. P. "evil doer." The Vulgate probably had originally "maleficus."

[5] G. ἀλλοτριοεπίσκοπος. V. alienorum appetitor. P. "a busy-body in other men's matters." Simon thinks that this admits of a translation such as I have given.

[6] This title was already given to the followers of CHRIST.

[7] G. P. "on this behalf." The Alexandrian and Vatican manuscripts and the versions generally support the Vulgate reading, which is adopted by Lachmann.

[8] It is seasonable and right that chastisements should fall first on the members of the Church, to punish their sins, and prove their zeal.

[9] How severe will be their punishment! how awful their eternal state!

[10] Prov. xi. 31.

[11] For the faith.

[12] G. P. "as unto a faithful Creator." Lachmann omits the particle, which is not in the Alexandrian manuscript. God our Creator will take charge of those who suffer for His sake.

[13] G. P. "in well doing." The Alexandrian manuscript and the Syriac interpreter, as well as the Vulgate, have the plural.

CHAPTER V.

He entreats the ancients to feed the flock of God by word and example, and the young to be submissive to them: and he exhorts all to act with humility, abandoning themselves to the Divine care, and resisting the devil in sobriety and faith.

1. The ancients,[1] therefore,[2] who are among you, I beseech, the fellow-senior,[3] and witness[4] of the sufferings of CHRIST: as[5] also[6] a partaker of the glory which is to be revealed:

2. Feed the flock of God which is among you,[7] overseeing[8] not by constraint, but willingly according to God:[9] not for filthy lucre, but cheerfully:

3. Nor as lording it over the portions,[10] but becoming a pattern[11] of the flock from the heart.[12]

4. And when the Chief Shepherd[13] shall appear, ye shall receive an unfading[14] crown of glory.

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[1] Bishops. Lit. "presbyters."

[2] G. P. omit this particle, which, however, is found in the Alexandrian and Vatican manuscripts.

[3] Colleague in the episcopate. Lit. "fellow-presbyter." Although an apostle, and prince of the apostles, he styles himself the colleague of those whom he addresses, as in truth he was, for the episcopal character is the same in all: the fulness of the priesthood is common to all bishops, the difference between them regarding only jurisdiction for the government of the Church.

[4] Eye-witness.

[5] Lit. "who."

[6] In hope.

[7] G. ἐν ὑμίν: entrusted to you.

[8] G. ἐπισκοπόυντες. V. providentes: discharging the office of bishop.

[9] G. P. omit these last words, which, however, are in the Alexandrian manuscript, and in several in cursive characters, and appear to Baumgarten-Crusius sufficiently supported. The apostle exhorts bishops to discharge their office not through constraint, or a painful feeling of necessity, but freely and eagerly, from disinterested zeal.

[10] The Greek term κλήρων, which the Vulgate retains: "cleris," signifies lot, or inheritance. The faithful committed to each bishop are a lot, or portion, assigned to him. The term "clergy" has been applied to sacred ministers, because they are specially the portion and inheritance of the Lord. It does not here express the meaning of the text, which the Vulgate has literally rendered.

[11] G. P. have the plural number.

[12] G. P. omit "from the heart."

[13] CHRIST.

[14] Amaranthine crown. The flower was so called because it did not fade. It is here used as the image of celestial glory.

5. In like manner, young men,[1] be subject to the ancients. And all[2] insinuate[3] humility one to another, for God resisteth the proud,[4] but to the humble He giveth grace.

6. Be ye therefore humbled under the powerful hand of God,[5] that He may exalt you in the time of visitation:[6]

7. Casting all your care on Him, since He is careful of you.

8. Be sober, and watch: for your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour:[7]

9. Whom resist ye strong in faith: knowing that the same sufferings befall your brethren in the world.[8]

10. But the God of all grace, who hath called you[9] to His eternal glory in Christ Jesus, Himself will perfect, confirm, and establish[10] you, after you have suffered a little.

11. To Him be glory and empire for ever and ever, Amen.

12. By Silvanus, the faithful brother, as I think,[11] I have written briefly to you: beseeching[12] and testifying that this is the true grace of God, wherein ye stand.[13]

13. The Church[14] coelect which is in Babylon,[15] and Mark my son saluteth you.

14. Salute one another with a holy kiss: Grace[16] to you all who are in Christ Jesus. Amen.

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[1] The term may be here understood of the laity generally, who stand in the relation of children to parents in the ecclesiastical economy.

[2] G. ὑποτασσομενοι. P. "be subject." The Greek participle is not found here in the Alexandrian manuscript. Lachmann omits it.

[3] G. ἐγκομβώσασθε. P. "be clothed with." Rom. xii. 10.

[4] James iv. 6.

[5] James iv. 10.

[6] G. P. omit the last word, which, however, is found in the Alexandrian and several cursive manuscripts, and in the Coptic and Arabic versions. Lachmann adopts it.

[7] By persecution.

[8] The knowledge that others throughout the world remained unmoved amidst persecution, was calculated to inspire courage.

[9] G. P. "us." The Alexandrian, Vatican, and another Uncial manuscript, support the Vulgate.

[10] G. θεμελιώσει. This is wanting in the Alexandrian and Vatican manuscripts, and in the Syriac version, as well as in the Vulgate.

[11] This is a modest way of expressing strong conviction. The apostle was entirely persuaded of the integrity of Silvanus.

[12] Exhorting.

[13] Testifying to the Divinity of the Christian religion.

[14] The text has no term for church, but it is understood.

[15] Rome was thus styled, on account of its corruption, as the ancient writers agree. Many manuscripts date this letter from Rome. Hug contends that it was written from Babylon itself, but this appears improbable.

[16] G. P. "Peace."

INTRODUCTION

TO THE SECOND EPISTLE OF ST. PETER.

This letter appears to have been written to the same persons to whom the former was addressed, namely, to the converts from Judaism scattered abroad through various provinces of Minor Asia. "Behold," the sacred writer says, "this second epistle I write to you:" ch. iii. 1. It was written probably a short time before the completion of his course by martyrdom, under the conviction that the laying aside of his earthly tabernacle was at hand: ch. i. 14: with a view that they might have a memorial of his instructions, to strengthen their faith. He strenuously exhorts them to practise all the virtues, in order to insure their salvation and an abundant reward. He alleges the confirmation of the doctrine of Christ by the Father, on occasion of His transfiguration, of which Peter, with other apostles, was an eye-witness: but at the same time he refers them to the prophecies, with which, even before their conversion, they were familiar, and which furnished them a more convincing proof than any testimony, however credible. He takes occasion to put them on their guard against false prophets and false teachers, who deny the Lord who bought them, and introduce sects of perdition, adulterating the word of God, and blaspheming the things which they know not. The vengeance which their impiety provokes shall surely overtake them, as God punished transgressors of old by the deluge and the destruction of sinful cities, not having spared even the angels who sinned. The pride and corruption of these teachers of error are represented in the strongest language, with the aid of the most striking imagery, and the state to which they reduce themselves and others by apostacy, or by adulteration of the truth, is declared to be far worse than that from which they were delivered, when they first came to the knowledge of our Lord and Saviour Jesus Christ. The apostle meets the chief objection of these scoffers, taken from the apparent failure of the prophecies which regard the punishments of the wicked, since all things continue in their course: and he insists that before God a thousand years is but as one day, and that His delay to execute His threats is but in mercy, to give time of repentance. The day of justice, however, will finally come, and its sudden manifestation will be accompanied with awful displays and changes on earth and in the heavens. The faithful should, therefore, prepare, by a holy life, for this great day, and regard the long-suffering of God as directed to their salvation. Towards the end of this epistle, the sacred writer mentions that St. Paul also had addressed them to this effect, and observes that his epistles, as well as the other Scriptures, contain many things hard to be understood, which the uninstructed and inconstant wrest to their own perdition. He exhorts the faithful to steadfastness and zeal, that they may advance in grace and knowledge, and secure their salvation.

This epistle is especially calculated to strengthen faith, to inspire a horror for heresy, and to stimulate the faithful to the exercise of virtue. It should be often perused by those who languish in indifference, and who neglect to practise those virtues, which are the fruits of a lively faith, and without which we cannot expect to find entrance into the heavenly kingdom. "Peter," says St. Augustin, "in his second epistle, exhorting to holiness of life and manners, and foretelling that this world should pass away, and that new heavens are to be looked for, and a new earth, which should be given over to the just for their dwelling, in order that they might thence learn how they should conduct themselves to become worthy of that dwelling, knowing that from some obscure passages of the apostle Paul, some had taken occasion to indulge a false security of salvation through faith alone, and to neglect to live well, observed, evidently with reference to this error, that there are some things in his letters difficult to be understood, which men pervert, like the other Scriptures, to their own destruction; whilst that apostle entertained the same sentiments as the other apostles, about eternal salvation, which is not granted unless to those who live correctly."[1]

The doubts formerly entertained concerning the authenticity of this epistle, from the difference of its style from that of the former, have long since vanished. Critics discover unequivocal marks of the identity of the author of both epistles, from the peculiar use of words and phrases.[1] The alleged difference of style may be accounted for by the fact, that the former epistle was an exhortation to pastors and to the faithful, to the discharge of the duties incumbent on them respectively, and to the exercise of the Christian virtues, whilst the second was chiefly directed against destructive errors, which had sprung up in the mean time, and were spreading to an alarming degree among the professors of Christianity. The tone of rebuke and denunciation is different from that of instruction and exhortation. The letter of Jude, which was directed against the same errors, and which was written probably before this, may have served to give to this writing a peculiar turn of expression.

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[1] L. De Fide et Moribus, § 22.

From passages of Theophilus in his work addressed to Autolychus, of St. Irenæus, and of St. Justin Martyr, it appears that this letter was not unknown to them. It is also quoted by Origen, although he mentions the question raised as to its authority. Eusebius makes a similar statement, but later writers have quoted it with entire confidence, as an inspired work from the pen of the prince of the apostles.

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[1] See Hug, Einleitung, vol. ii. § 178.

THE SECOND EPISTLE

OF BLESSED PETER THE APOSTLE.

CHAPTER I.

He exhorts them, that mindful of the great gifts which they have received from God, they should advance in the exercise of various virtues, that entrance into the kingdom of the Lord may be afforded them: he says that he will soon die, and he shows the certainty of his teaching as proceeding from Christ, the Teacher, whom the voice of the Father and the prophets have commended to us.

1. Simon Peter, servant and apostle of Jesus Christ, to those who have obtained equal[1] faith with us in[2] the justice[3] of our God and[4] Saviour Jesus Christ.

2. May grace and peace abound for you in[5] the knowledge of God, and of Christ[6] Jesus, our Lord:

3. As all things of His Divine power, which *are* for life and

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[1] G. P. "like precious." The Vulgate interpreter, as Simon observes, has well expressed the meaning.

[2] This preposition is here equivalent to "by" or "through."

[3] Grace and mercy.

[4] G. *τόυ ϑεο͂υ ἡμῶν καὶ σωτῆρος.* Simon says that it should be rendered "our God and Saviour," as it is in the Rhemish version, and alleges it as a clear proof of the Divinity of Christ. The Protestant translation has: "of God and our Saviour," which is incorrect, since the pronoun is connected in the text with God. Bloomfield maintains the former version.

[5] Through.

[6] G. P. omit Christ, which, however, is found in the Alexandrian manuscript, and in the versions generally.

piety are given us,[1] through the knowledge of Him who hath called you by His own glory, and virtue:[2]

4. By whom[3] He hath given us very great and precious promises:[4] that by these ye may be made partakers of the Divine nature:[5] shunning that corruption of lust[6] which is in the world.

5. But[7] using all diligence, minister in[8] your faith virtue, and in virtue knowledge,

6. And in knowledge continence,[9] and in continence patience, and in patience piety,

7. And in piety brotherly love, and in brotherly love charity.[10]

8. For if these things be with you and abound, they will render you not empty, nor unfruitful in the knowledge of our Lord Jesus Christ.[11]

9. For he who hath not these things is blind, and gropeth,[12] forgetting the expiation of his former sins.[13]

10. Wherefore, brethren, be the more diligent by good works[14]

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[1] This is a literal version of the Vulgate, which closely follows the text. The meaning seems to be, that all things appertaining to eternal life and to piety have been given us by the Divine power: or all things in which Divine power is displayed in us—things appertaining to life and piety—are given us through the knowledge of Christ.

[2] G. P. "to glory and virtue." Lachmann and Baumgarten-Crusius prefer the Vulgate reading, which is conformable to the Alexandrian and Ephrem manuscripts, and to the Syriac version. Virtue, when ascribed to God, is identical with perfection: it may here mean mercy, or goodness.

[3] G. δι' ὧν. P. "whereby." The Vulgate reading is in one of Stephen's manuscripts, as Simon remarks.

[4] Gifts promised.

[5] By grace. No creature can partake of the Divine nature, which is simple and indivisible: but he who receives grace, is thereby united with God, and so may be said in some sense to partake of the Divine nature.

[6] G. ἐν. P. "through lust." The Syriac version agrees with the Vulgate.

[7] G. καὶ αὐτὸ τοῦτο: P. "And besides this." The Vulgate reading is preferred by critics, being conformable to the Alexandrian manuscript, and Ethiopic version.

[8] This preposition seems here equivalent to "with."

[9] G. ἐγκρατειαν: V. abstinentiam: P. temperance. The term means self-control in regard to sensual enjoyments.

[10] Divine love, or love of all mankind.

[11] Without these virtues, the knowledge which faith gives is unavailing.

[12] The Greek term means to wink as one who is short-sighted.

[13] Forgetting the condition on which he obtained pardon in baptism, namely, to renounce sin.

[14] G. P. omit these words, which, however, are found in the Alexandrian manu-

to make your calling and election sure:[1] for doing these things ye shall not sin[2] at any time.

11. For so the entrance into the everlasting kingdom of our Lord and Saviour JESUS CHRIST will be afforded you abundantly.[3]

12. Wherefore I will begin[4] to put you always in remembrance about these things, although ye know[5] *them* and are confirmed in the present truth.[6]

13. But I think it meet, as long as I am in this tabernacle,[7] to stir you up by putting you in remembrance:

14. Knowing that the laying aside of my tabernacle is speedy,[8] as our Lord JESUS CHRIST also hath shown me.[9]

15. But I will endeavour that ye may have frequently after my departure,[10] whereby ye may keep these things in remembrance.[11]

16. For we have not followed cunningly devised[12] fables, when we made known to you the power and presence[13] of our Lord JESUS CHRIST, but being made eye-witnesses[14] of His Majesty.

17. For He received from God the Father honour and glory, this voice coming down from the excellent glory: "This is My beloved Son,[15] in whom I am well pleased, hear ye Him."

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script, and in many manuscripts in cursive character, as also in the Syriac and other ancient versions.

[1] Our salvation becomes certain, as far as depends on us, by earnest application to the practice of virtue.

[2] Stumble.

[3] Freely, without doubt.

[4] G. P. "I will not be negligent." The three chief manuscripts have the Vulgate reading, which Lachmann adopts.

[5] Being already instructed in them.

[6] There may be an hypallage, to signify that at the present time they are strong in faith.

[7] The body was figuratively so styled.

[8] Death is here compared to the taking down of a tent raised for temporary shelter, on a journey.

[9] John xxi. 18. This seems to refer to a special revelation. It is related by St. Ambrose, that CHRIST appeared to Peter, when fleeing from Rome, and said: "I am going to Rome to be crucified." This was to inspire him with shame for his timidity. He accordingly returned to the city, and suffered death by crucifixion.

[10] Death.

[11] By inculcating them in his present epistle.

[12] Artful. 1 Cor. i. 17.

[13] The powerful presence—the glorious appearance.

[14] The Greek term is used of persons admitted to see secret mysteries.

[15] Matt. xvii. 5.

18. And this voice coming down from heaven we heard, when we were with Him on the holy mount.

19. And we have the surer prophetical word, to which[1] ye do well to attend, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts:[2]

20. Understanding this first, that no prophecy of Scripture is of private interpretation.[3]

21. For prophecy came not at any time by the will of man, but holy men of God spake, inspired[4] by the Holy Ghost.

CHAPTER II.

False prophets will lead many astray, but they shall be severely punished, as the wicked were punished at the time of the deluge, and as the Sodomites were punished. The apostle inveighs against the corruption of men, whom he declares to be wholly given up to licentiousness.

1. But there were also false prophets among the people, even as there shall be among you false teachers, who shall bring in sects[5] of perdition, and deny the Lord who bought them: bringing on themselves swift[6] destruction.

2. And many shall follow their excesses,[7] through whom the way of truth will be dishonoured:[8]

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[1] The prophecies were surer—accompanied with increased evidence—for the faithful, than they had been for those who lived before their accomplishment. They were a safer ground of appeal for Jews who admitted the ancient Scriptures, but were not convinced of the authority of the apostles.

[2] By studying the prophecies in connexion with the events of the history of Christ, the faithful were strengthened in faith: but when the day of eternity dawned on them, and Christ shone on them with bright effulgence, they needed no longer the glimmering light of prophecy.

[3] 2 Tim. iii. 16. It is not to be interpreted capriciously by the reader, by his natural reason, as he might interpret ordinary books.

[4] Borne forward. The prophets spoke under Divine impulse and guidance. All Scripture is included under the title of prophecy.

[5] Lit. "heresies:" destructive, attended with eternal ruin.

[6] It often happens that heresiarchs are visibly punished with speedy and remarkable deaths. Even if life be prolonged, perdition may be termed speedy, because the longest life rapidly passes away.

[7] G. P. "pernicious ways." The Vulgate reading is now received by critics generally, on the authority of the ancient manuscripts and versions, as Baumgarten-Crusius testifies.

Lit. "blasphemed."

3. And through covetousness with feigned words, they shall make merchandise of you:[1] whose judgment now a long time lingereth[2] not, and their destruction doth not slumber.[3]

4. For if God spared not the angels who sinned, but with ropes of hell[4] being drawn down into hell delivered them to be tormented,[5] to be reserved to the judgment.[6]

5. And He spared not the old world,[7] but preserved the eighth *man*,[8] Noe, a preacher of justice,[9] bringing in the flood on the world of the impious.

6. And[10] reducing to ashes the cities of Sodom and of Gomorrah, condemned them to be overthrown: giving an example for such as should act wickedly:[11]

7. And He delivered just Lot, distressed by the injustice and licentious conduct of the wicked:

8. For in sight and hearing he was just: dwelling among those who from day to day tortured[12] the just soul with iniquitous works.

9. The Lord knoweth how to deliver the pious from temptation: and to reserve the unjust for the day of judgment to be tormented:[13]

10. And especially those who walk after the flesh in lust of defilement,[14] and despise authority,[15] bold, self-complacent, they fear not to bring in sects, blaspheming:[16]

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[1] Make them subservient to their interests.

[2] Divine justice often overtook them.

[3] Is not slow.

[4] Job iv. 18; Jude 6. "Of darkness," such deep darkness as may be equivalent to a chain, from which the prisoner cannot escape. The language is highly figurative, and is used to express the Divine sentence.

[5] G. P. omit this word, which is found in the Alexandrian and several minor manuscripts, as also in the Syriac versions. We cannot fully comprehend how spirits can be tortured: but the pain which the soul suffers from corporal infirmities or inflictions, may aid us to conceive it.

[6] At the end of time Divine justice will be finally exercised on those spirits.

[7] The early race of men.

[8] Noe with seven others of his own family, he being the eighth. Gen. vii. 1. Noe appears to have been eighth in the series of heads of families from the creation: Adam, Abel, Seth, Enos, Enoch, Mathusalem, and Lamech.

[9] Who by his conduct and warnings taught virtue.

[10] Subsequently.

[11] In their punishment. Gen. xix. 24.

[12] This expression, which literally corresponds with the text, shows the extreme pain which Lot suffered from witnessing the crimes of the wicked.

[13] This is an application of the fact just related to Christians persecuted by the enemies of Christ.

[14] Defiled by lust.

[15] The magistracy.

[16] G. P. "They are not afraid to speak evil of dignities." The Vulgate interpreter understood δόξας of "opinions," which others interpret of "dignities."

11. Whereas angels, who are greater[1] in strength and power, do not pass a blasphemous[2] judgment against each other.[3]

12. But these as[4] animals without reason, naturally made to be taken and destroyed,[5] blaspheming in regard to these things of which they are ignorant, shall perish in their corruption,

13. Receiving the reward of injustice,[6] counting for pleasure[7] the delights of the day: spots and stains,[8] abounding in delights,[9] rioting with you in their banquets,[10]

14. Having eyes full of adultery, and of incessant[11] sin. Alluring unstable souls, having the heart exercised with avarice,[12] children of malediction:

15. Forsaking the right way they have gone astray, having followed the way[13] of Balaam of Bosor,[14] who loved the wages of iniquity:

16. But was rebuked for his folly: a dumb brute under the

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[1] Than men.

[2] Vituperative.

[3] G. P. "them:" the powers. Stephens, however, found the Vulgate reading in one of his manuscripts. G. P. add: "before the Lord;" which words are wanting in the Alexandrian manuscript, and in one of Stephen's, as also in the Syriac version. Griesbach cancels them.

[4] G. P. "natural."

[5] Many brute animals are taken by the hunter, and destroyed for human food. Senseless men blaspheming Divine mysteries, which they do not comprehend, are likened to such animals. The ruin in which heretics involve themselves, corresponds to the destruction which overtakes the beasts.

[6] Suffering the consequences of iniquity, which they had sanctioned.

[7] Pursuing pleasure even in broad daylight, whilst others seek it only in nocturnal darkness.

[8] Such teachers of error are likened to spots and stains.

[9] G. ἀπάταις. P. "sporting themselves with their own deceivings." Lachmann adopts ἀγαπαις, which is the reading of the Alexandrian manuscript, as corrected by the original scribe; of the Vatican also, and of the Syriac and Arabic versions, as well as of the Vulgate.

[10] Lit. "banqueting with you."

[11] G. P. "that cannot cease from sin." Grotius prefers the Vulgate reading, which is conformable to many manuscripts in cursive character, and to the quotations of Latin fathers.

[12] P. "with covetous practices." The Vulgate reading is now generally adopted, it being supported by the strongest authority. The Greek term is often used in the New Testament for the desire of sensual pleasures.

[13] Jude 11.

[14] This is thought to be a corruption of Beor.

yoke speaking with the voice of man, forbade[1] the folly of the prophet.

17. These are fountains without water, and clouds[2] tossed by whirlwinds,[3] for whom thick darkness is reserved.[4]

18. For speaking proud things of vanity,[5] they allure in the lusts of the flesh of lasciviousness[6] those who for a while escape[7] such as live in error.

19. Promising them liberty, while they themselves are slaves of corruption: for by whomsoever any man is overcome, he is also the slave of the same.[8]

20. For if fleeing from the defilements of the world in[9] the knowledge of our Lord and Saviour JESUS CHRIST, they are overcome,[10] being again entangled in these things: their latter state is become for them worse than the former.[11]

21. For it was better for them not to know[12] the way of justice, than after the knowledge, to turn back[13] from the holy commandment, which was delivered to them.

22. For that true proverb happeneth to them: a dog returned to his vomit, and a sow that was washed, to wallow in the mire.[14]

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[1] Numbers xxii. 28.

[2] Thick clouds. Jude 12.

[3] G. P. "by a tempest."

[4] G. P. "for ever." These words are not in the Vatican manuscript, or in the Syriac versions, and are expunged by Lachmann.

[5] Vain and haughty words.

[6] G. has the plural in apposition with lusts.

[7] G. ὄντως. P. "were clean escaped." The Alexandrian and Vatican, and several minor manuscripts, and the Syriac versions, have the Vulgate reading, which is now generally adopted: ὀλίγως. Recent converts are drawn back to them by their sensual maxims and proud tone. The present participle of the verb is the approved reading, supported by the three chief manuscripts, and by the Syriac versions. Lachmann adopts it.

[8] John viii. 34; Rom. vi. 16, 20.

[9] Under the influence of.

[10] Heb. vi. 4.

[11] Matt. xii. 45.

[12] G. P. "to have known." This is especially understood of apostates, but it is applicable to all who fall back into vice. "What better lot is promised in opposition to this most manifest truth, to those who have known the way of justice, which is CHRIST the Lord, and lead an abandoned life, than if they had never known it?" St. Augustin, De Fide et Operibus, c. xxiv.

[13] G. P. omit "back:" which, however, is found in the Alexandrian and in several minor manuscripts.

[14] Prov. xxvi. 11.

CHAPTER III.

On account of some scoffers, who deny the second coming of the Lord, he establishes the future renovation of the world, when the Lord will come soon and unexpectedly: and he warns them to prepare for His coming, and praises the writings of Paul, which the unlearned pervert.

1. This second epistle behold I write to you, dearly beloved, in which[1] I excite by admonition[2] your sincere mind:

2. That ye may be mindful of those words which I told you before,[3] of the holy prophets and of your[4] apostles, the commandments of the Lord and Saviour.

3. Knowing this first, that in the last days scoffers will come in deceit,[5] walking after their own lusts,

4. Saying: Where is the promise, or His coming?[6] for since the fathers slept, all things so continue from the beginning of creation.

5. For they[7] are wilfully ignorant of this,[8] that the heavens were first, and the earth standing out of water, and by water, by the word of God:[9]

6. Whereby[10] that world that then was, being flooded with water, perished.

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[1] Epistles.

[2] By reminding you.

[3] G. P. "which were spoken before by the holy prophets."

[4] G. P. "of us." The Alexandrian and Ephrem manuscripts, and many others, have the Vulgate reading. The meaning of the Vulgate is, that they should remember the prophecies explained to them, and the apostles who delivered to them the commands of Christ. The text now means: the prophecies uttered by holy men, and the commandment of Peter and his fellow-apostles.

[5] 1 Tim. iv. 1; 2 Tim. iii. 1; Jude 18. G. P. omit "in deceit." The three chief manuscripts have ἐν·ἐμπαιγμονῇ, which the versions generally render by corresponding words. "In mockery," or mocking, is a more strict translation. Critics generally admit the words to be genuine.

[6] G. P. "Where is the promise of His coming?" The meaning is: where is His coming as He promised? Ezech. xii. 27.

[7] Who say this.

[8] Do not reflect.

[9] The earth, which was first covered with water, was called forth as from their bosom, and acquired consistency, whilst the water still continued to flow in the channels which it made for itself.

[10] The waters.

7. But the heavens which are now, and the earth by the same word are kept in store,[1] reserved for fire unto the day of judgment, and of the perdition of wicked men.

8. But of this one thing be not ignorant, beloved, that one day with the Lord *is* as a thousand years, and a thousand years as one day.

9. The Lord delayeth not[2] His promise, as some imagine,[3] but for your sake[4] He is slow,[5] being unwilling that any should perish, but[6] that all should return to penance.

10. But the day of the Lord shall come as a thief:[7] in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth, and the works that are on it, shall be burnt up.

11. Since, therefore, all these things are to be destroyed, what manner of men ought ye to be in holy demeanour[8] and pious actions,

12. Expecting, and hastening to the coming of the day of the Lord, by which the burning heavens shall be dissolved, and the elements shall be melted with the heat of fire?

13. But according to His promises we look for new heavens and a new earth, in which justice dwelleth.[9]

14. Wherefore, dearly beloved, looking for these things, endeavour earnestly to be found spotless and blameless before Him in peace.

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[1] As a treasure.

[2] The fulfilment of.

[3] G. P. "count slackness."

[4] G. έις ἡμᾶς. P. "to us-ward." Lachmann receives the Vulgate reading, which is conformable to the Alexandrian manuscript, δί ὑμάς, and the ancient versions.

[5] Long-suffering.

[6] Willing.

[7] 1 Thess. v. 2; Apoc. iii. 3; xvi. 15. G. P. "in the night." The Alexandrian and Vatican manuscripts, and the ancient versions, have not these words, which are now generally expunged by critics.

[8] It is in the plural, but cannot be so rendered in English. The latter term, "piety," is also plural, which we have therefore rendered "pious actions."

[9] Isaiah lxv. 17; lxvi. 22; Apoc. xxi. 1. After the general conflagration at the end of time, the heavens and earth will continue to exist in a more permanent state. Vice being at an end, virtue will reign everywhere. Some suppose that the earth may be the dwelling of unbaptized infants; but we do not choose to indulge conjectures.

15. And look on the long-suffering of our Lord as salvation:[1] as also our beloved brother Paul hath written to you,[2] according to the wisdom given him,

16. As also in all the epistles, speaking in them of those things, in which[3] some things are hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own destruction.

17. Ye therefore, brethren, knowing before, take heed lest being led away by the error of the unwise,[4] ye fall from your own steadfastness.

18. But grow in grace and in the knowledge of our Lord and Saviour JESUS CHRIST. To Him be glory, both now, and unto the day of eternity. Amen.

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[1] Directed to our salvation. Rom. ii. 4.

[2] In the letter to the Hebrews.

[3] The Alexandrian and Vatican manuscripts refer this to the epistles.

[4] G. P. "wicked."

INTRODUCTION

TO THE EPISTLES OF ST. JOHN.

THE first epistle which bears the name of St. John, has been ascribed to the apostle and evangelist of that name, from the earliest period, and acknowledged to belong to the canon of Divine Scripture. Its style and phrases bear a striking affinity to his Gospel, and it breathes the same spirit of charity, which so eminently distinguishes this sacred writer. The first chapter compared with the exordium of the former work, shows a mind full of the mystery of the Word, which from the beginning was with God, and which became incarnate, that men might be raised from their fallen state, and made the children of God. The errors of the Gnostics and Phantasiasts, against this sublime mystery, which already were broached, are denounced as antichristian, since every one who is taught of God must adore His Son in the flesh, and whosoever denies either His Divinity, or His human nature, makes God a liar, by contradicting the testimony which He has given of His Son. The love which we owe to God in return for His infinite love, is to be manifested in acts of beneficence to our brethren, since we in vain flatter ourselves that we love Him, whom we do not see, if we refuse to obey His commandment to love one another. Of this apostle it is related, that, in his old age, he was carried to the church to address the faithful, and that he contented himself with repeating: "My dear children, love one another." When asked to give them some other instruction, he replied: "This is the commandment of the Lord, and it is sufficient that you fulfil it." This, of course, does not exclude the necessary attention to every moral obligation, since the incompatibility of a sinful life with the Christian profession is nowhere more strikingly declared than in his writings. This epistle was probably intended as an accompaniment to the Gospel, and sent with it from Patmos, where the apostle was in exile, to the church at Ephesus. St. Augustin has left us a commentary on it, under the title of the letter to the Parthians, but this is believed to have been originally an abbreviation of the Greek term for virgins, which was the popular name of the second epistle addressed to a devout lady.

The second and third epistles being directed to individuals, and couched in a few sentences, did not receive the same general attention as the first: but they were also in the collection of sacred writings from the earliest times, and the judgment of the Church has dissipated all doubt as to their inspired authority. The horror which the sacred writer manifests for the abettors of error is perfectly consistent with the sincere charity which he inculcates, since we are bound to hate all that is opposed to Divine truth, although we are commanded to pity and to relieve in distress those who are under the delusion of false doctrine.

Gaius, to whom the third letter is addressed, is thought to have been a resident of Ephesus, entrusted by the apostle with the publication of his Gospel, which, according to the author of the Synopsis, among the works of Athanasius, was composed in the isle of Patmos, but published in that city. These three letters are all ascribed to the same period, about the sixty-first year after the death of Christ, in the commencement of the reign of Cocceius Nerva, when the apostle was in confident expectation that he would soon be permitted to leave the place of his banishment, in consequence of the tolerant disposition of the new emperor.

THE FIRST EPISTLE
OF BLESSED JOHN THE APOSTLE.

CHAPTER I.

John announces to others what he saw and heard of Christ, that with him they may be united to God, and to Christ His Son, by whose blood the sins of men are cleansed. Whosoever denies that he has sinned, makes God a liar.

1. That which was from the beginning,[1] which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life:[2]

2. And[3] the life was manifested,[4] and we have seen, and we testify and declare to you the eternal life,[5] which was with the Father, and hath appeared to us:

3. That which we have seen and heard, we declare to you, that ye also may have communion with us,[6] and our communion may be[7] with the Father, and with His Son JESUS CHRIST.

4. And these things we write to you, that ye may rejoice,[8] and your joy may be full.[9]

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[1] The Divine Word, which from the beginning was with God. "Who is it that handles the Word, unless because the Word was made flesh, and dwelt amongst us?" St. Augustin.

[2] The Word, in whom was life—the light of men.

[3] For. The conjunction has often the force of a causal particle.

[4] "CHRIST therefore is the Word of life. How was it manifested? The life itself was manifested in the flesh." St. Augustin.

[5] Him who is life eternal.

[6] That you may be united in faith and religious bonds with us.

[7] By grace.

[8] G. P. omit these words.

[9] "He means that the fulness of joy is in that society, in that charity, in that unity." St. Augustin.

5. And this is the announcement[1] which we have heard from him, and we declare to you: That God is light,[2] and in Him there is no darkness.

6. If we say that we have communion with Him, and we walk in darkness,[3] we lie, and do not the truth.

7. But if we walk in the light, as He also is in the light, we have communion one with the other, and the blood of JESUS CHRIST[4] His Son cleanseth us from all sin.

8. If we say that we have no sin,[5] we deceive ourselves, and the truth is not in us.

9. If we confess our sins: He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.[6]

10. If we say that we have not sinned, we make Him a liar, and His word is not in us.

CHAPTER II.

Jesus Christ is our advocate with the Father, and a victim of propitiation for the sins of the whole world. The true knowledge and love of God is proved by the observance of the commandments of God. The apostle states which is the old and which is the new commandment, who is in light and who is in darkness. He writes for persons of various ages, warning them against the love of the world, and against heretics, and admonishing them to cling to the faith which they have originally received, and to follow the guidance of the Holy Spirit.

1. My little children, these things I write to you, that ye may

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[1] P. here follows the Vulgate.

[2] John viii. 12.

[3] "Sins are darkness, whence the apostle says that the devil and his angels are rulers of this darkness." St. Augustin.

[4] Hebr. ix. 14; 1 Peter i. 18; Apoc. i. 5. "Let us be confident: the devil had against us a certificate of bondage, which has been cancelled by the blood of CHRIST." Idem.

[5] 3 Kings viii. 46; 2 Par. vi. 36; Prov. xx. 9; Eccl. vii. 21.

[6] "Not only from our past sins, but from those which we may still contract; for man, as long as he is in the flesh, cannot be altogether without some slight sins. But do not think lightly of these sins, which we term slight. If when you weigh them, they seem light, you should be frightened at their number." St. Augustin.

not sin. But even if any man have sinned, we have an advocate with the Father,[1] JESUS CHRIST, a just one:[2]

2. And He is a propitiation for our sins: and not for our sins only, but also for those of the whole world.

3. And in this we know, that we have known Him,[3] if we keep His commandments.

4. He who saith, that[4] he hath known[5] Him, and keepeth not His commandments, is a liar, and the truth is not in him.

5. But he who keepeth His word, truly in him the charity of God is perfected:[6] and in this we know that we are in Him.

6. He who saith that he abideth in Him, ought himself also[7] to walk as He walked.

7. Beloved,[8] I write to you not a new commandment, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard.[9]

8. Again I write to you a new commandment,[10] which is true both in Him,[11] and in you: that the darkness is passed away, and the true light now shineth.

9. He who saith that He is in the light,[12] and hateth his brother, is in darkness even until now.

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[1] "He does not mean to inspire us with a sense of security in the commission of sin, but he wishes us, if we have sinned, to forsake sin, and not to despair of pardon, having such an advocate as unbelievers have not." St. Augustin, de Fide et Operibus, c. xxii.

[2] As distinguished from other advocates.

[3] We have an evidence of our having a saving knowledge of CHRIST, when we are conscious of observing His commandments.

[4] G. P. omit it; but it is found in the two chief manuscripts, and is conformable to the style of St. John.

[5] G. P. "I know him."

[6] Divine love is manifested by the observance of the commandments.

[7] G. P. "so." This is wanting in the two chief manuscripts, and is rejected by Lachmann.

[8] G. P. "brethren." The three chief manuscripts and very many in cursive characters, have the Vulgate reading, which is more conformable to the style of St. John.

[9] G. P. "from the beginning." These words are expunged by modern critics, not being found in the three chief manuscripts, or the ancient versions. The commandment of mutual love was at once old and new, delivered from the commencement by CHRIST and His apostles, and at all times new in its spirit.

[10] John xiii. 34; xv. 12.

[11] The precept of love was true in CHRIST, and was to be exemplified in the faithful.

[12] "Who says that he is a Christian." St. Augustin.

10. He who loveth his brother,[1] abideth in the light, and there is no scandal[2] in him.

11. But he who hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath blinded his eyes.

12. I write to you, little children,[3] because your sins are forgiven you, for His name's sake.[4]

13. I write to you, fathers, because ye have known Him, who is from the beginning. I write to you, young men, because ye have overcome the wicked one.

14. I write to you, young children,[5] because ye have known the Father.[6] I write[7] to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not[8] the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him:

16. For all that is in the world, is[9] the lust of the flesh, and the lust of the eyes,[10] and the pride of life,[11] which is not of the Father, but is of the world:

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[1] Infra, iii. 14.

[2] No cause of ruin. "They suffer scandal who forsake either CHRIST or the Church. See how these carnal persons suffered scandal, as it were burnt by the sun, to whom CHRIST proclaimed concerning His flesh, that whosoever shall not eat the flesh of the Son of man, and drink His blood, shall not have life in him." St. Augustin.

[3] This seems here addressed to the young especially.

[4] On His account. "We all belong to Him, who died for us, who was crucified for us: wherefore it is said here: 'your sins are forgiven you for His name's sake, not for the sake of any man.'" Idem.

[5] G. παιδία.

[6] G. P. "I have written unto you, fathers, because ye have known Him that is from the beginning." This is thought to refer to the Gospel, which was sent at the same time.

[7] G. P. "I have written."

[8] St. Augustin observes on this text: "Where it is said: Do not this and do not that, and where, in the Divine admonitions, the work of the will is required to do or not to do anything, the freedom of the human will is sufficiently declared." De Gratia et Libero arbitrio, c. ii.

[9] G. P. have not the verb here. "All that *is* in the world . . . . is not of the Father," &c. The Syriac version supports the Vulgate.

[10] "The lust of the eyes includes all curiosity. How comprehensive is this term! It regards shows, theatres, diabolical mysteries, magical arts, enchantments." St. Augustin.

[11] Splendour, pomp, vain display.

17. And the world passeth away, and its lust. But he who doeth the will of God, abideth for ever.[1]

18. Little children, it is the last hour:[2] and as ye have heard, that the Antichrist[3] cometh: and there are now many antichrists;[4] whence we know, that it is the last hour.

19. They went out from us, but they were not of us:[5] for if they had been of us, they would certainly have remained with us: but that they may be manifest, that they are not all of us.[6]

20. But ye have unction[7] from the Holy One, and ye know all things.[8]

21. I have not written to you, as to those who know not the truth, but as to those who know it; and because no lie is of the truth.

22. Who is the liar, but he who denieth that JESUS is the CHRIST? This is Antichrist, who denieth the Father and the Son.

23. Every one who denieth the Son, hath not the Father either; he who confesseth the Son, hath the Father also:[9]

24. Let[10] that which ye have heard from the beginning, abide

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[1] In glory with God.

[2] The last dispensation of Divine Providence. "This last hour is itself very long: yet it is the last." St. Augustin. It may be also understood of the last days of the Jewish state.

[3] The chief enemy of CHRIST.

[4] Enemies of CHRIST, corrupting His doctrines. "Doubtless all who go forth from the Church, and are cut off from the unity of the Church, are antichrists: let no one doubt of it, for the apostle himself declares it." Idem.

[5] They were not from their heart attached to the Christian faith. "All heretics, all schismatics, went forth from us, that is, from the Church: but they would not have gone forth, if they were of us. Therefore, before they went forth, they were not of us." Idem.

[6] Apostacy is ordinarily a sign of previous weakness of faith, or secret corruption. "Temptation proves that they are not of us. When temptation arises like a wind, they fly out, because they were not wheat." Idem.

[7] Special grace. "To John himself, I say, Had they whom you address the unction, of which you speak? You say, that (His unction teaches you concerning all things.) Why, then, did you write this epistle? Why did you teach them? Why did you instruct them? Why did you labour for their edification? Observe here, brethren, a great mystery. The sound of our words strikes the ears: the Master is within." Idem.

[8] Appertaining to salvation.

[9] G. omits the last clause, which P. inserts in italics. It is now acknowledged to be genuine, being found in the three chief manuscripts.

[10] G. P. "therefore." This is omitted in the three chief manuscripts, and in most versions.

in you. If that which ye have heard from the beginning, abide in you, ye also shall abide in the Son, and[1] the Father.

25. And this is the promise, which He hath promised us, life everlasting.

26. These things I have written to you, concerning those who seduce you.

27. And let the unction which ye have received from Him abide in you. And ye have no need that any man[2] teach you: but as His unction teacheth you of all things,[3] and it is true, and it is no lie. And as it hath taught you:[4] abide in Him.

28. And now, little children, abide in Him: that when He shall appear, we may have confidence, and may not be confounded by Him at His coming.

29. If ye know that He is just, know also that every one who doeth justice,[5] is born of Him.[6]

CHAPTER III.

Concerning the love of God, and how we distinguish those who are from God, from those who are of the devil: concerning the love and hatred of the brethren: he who with purity of mind and faith in Christ, asks any thing of God, obtains it.

1. Behold what manner of love the Father hath given[7] us, that we should be called, and be[8] children of God. For this cause the world knoweth us not: because it hath not known Him.

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[1] G. P. "in."

[2] Of these self-constituted teachers.

[3] Pertaining to salvation.

[4] G. P. "ye shall." The three chief manuscripts support the Vulgate reading.

[5] Practises virtue, cherishes piety. "Perfect justice is not found, unless in the angels, and scarcely in the angels, if they be compared with God." St. Augustin.

[6] The practice of virtue affords presumptive evidence of the Divine grace of regeneration.

[7] Shown.

[8] G. P. omit: "and be." The words, however, are in the three chief manuscripts and in the ancient versions generally. "What does the name, without the reality, avail those who are called, and are not truly such? . . . Many are called Christians, and are not found to be such in their actions, because in conduct, in morals, in faith, in hope, in charity, they are not what they are called." St. Augustin.

2. Beloved, we are now children of God; and it hath not yet appeared, what we shall be.[1] We know, that when He shall appear,[2] we shall be like to Him: because we shall see Him, as He is.[3]

3. And every one who hath this hope in Him, sanctifieth Himself,[4] as He also is holy.[5]

4. Every one who committeth sin, committeth also iniquity:[6] and sin is iniquity.

5. And ye know that He hath appeared,[7] that He might take away our sins: and sin is not in Him.

6. Every one who abideth in Him,[8] sinneth not: and every one who sinneth, hath not seen Him, nor known Him.[9]

7. Little children, let no man deceive you. He who doeth justice, is just: as He also is just.

8. He who committeth sin, is of the devil:[10] for the devil sinneth from the beginning. For this hath the Son of God appeared, that He might destroy the works of the devil.

9. Every one who is born of God, committeth not sin: because His seed[11] abideth in him, and he cannot sin,[12] because he is born of God.

10. In this the children of God and the children of the devil

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[1] G. P. "but." This is not found in the chief manuscripts and versions.

[2] In glory.

[3] The intuition of the Divine majesty will assimilate the beholder to the object of his vision. "The tongue expresses this truth to the best of its ability: let the rest be the matter of devout contemplation: for what could John himself say in regard to Him who is?" St. Augustin.

[4] Should labour for sanctification. "Observe that he does not take away free will." Idem.

[5] Man cannot attain to Divine perfection, but he is bound to imitate it.

[6] Violation of law.

[7] In the flesh. Isaiah liii. 9; 1 Peter ii. 22.

[8] By grace.

[9] Effectually. This does not imply that the sinner had no knowledge of CHRIST: it only intimates that his sin is an implied renunciation of it.

[10] John viii. 44.

[11] Divine grace. "If this birth alone were in us," says St. Augustin, "no one would sin, and when it shall be alone, no one shall sin: but now we still carry with us the effects of our corruptible origin." Contra mendac. c. xx.

[12] Without casting away grace. The apostle declares the utter repugnance of sin to the Christian character. "When man therefore sins, he does not sin according to charity, but according to cupidity, according to which he is not born of God." St. Augustin. De Gratia Christi, c. xxi.

are manifest. Every one who is not just, is not of God, and he who doth not love his brother:[1]

11. For this is the announcement, which ye have heard from the beginning, that ye should love one another.[2]

12. Not as Cain,[3] who was of the wicked one, and killed his brother. And why did he kill him? Because his works were wicked, and those of his brother, just.

13. Wonder not,[4] brethren, if the world hate you.

14. We know that we have passed from death to life, because we love the brethren. He who loveth not,[5] abideth in death:[6]

15. Every one who hateth his brother, is a murderer.[7] And ye know, that no murderer hath life everlasting abiding in himself.

16. In this we have known the love of God,[8] that He laid down His life for us: and we ought to lay down our lives for the brethren.[9]

17. He who hath the substance of this world, and seeth his brother in need, and shutteth his bowels against him:[10] how doth the love of God abide in him?

18. My little children, let us love, not in word, nor tongue, but work and truth.

19. In this we know that we are of the truth and we shall assure our hearts before Him.[11]

20. For if our heart reprove us: God is greater than our heart, and He knoweth all things.[12]

21. Beloved, if our heart reprove us not, we have confidence towards God:

22. And whatsoever we shall seek,[13] we shall receive from Him: because we keep His commandments, and we do the things which are pleasing in His sight.

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[1] Is not of God. The latter clause explains the former.

[2] John xiii. 34; xv. 12.

[3] Gen. iv. 8.

[4] G. P. "my." The pronoun is not found in the three chief manuscripts.

[5] G. P. "his brother." This is wanting in the Alexandrian and Vatican manuscripts.

[6] Lev. xix. 17; supra, ii. 10.

[7] In principle, or tendency. Hatred disposes to murder.

[8] John xv. 13. G. omits: "of God;" which P. puts in italics.

[9] When necessary for their salvation.

[10] Closes his heart. Luke iii. 11; James ii. 15.

[11] Our confidence will increase with our practice of virtue.

[12] His judgment is more to be dreaded than the reproach of conscience.

[13] Matt. xxi. 22.

23. And this is His commandment:[1] That we should believe in the name of His Son Jesus Christ: and love one another,[2] as He hath given us a commandment.

24. And he who keepeth His commandments, abideth in Him, and He in him: and in this we know that He abideth in us by the spirit which He hath given us.[3]

CHAPTER IV.

What spirits are of God, and what spirits are not of him. Since God has first loved us, having given His Son for us, we also ought to love God, and our neighbour. Perfect charity chases away fear.

1. Beloved, believe not every spirit,[4] but try the spirits, if they be of God: for many false prophets are gone out into the world.

2. In this is the spirit of God known:[5] every spirit who confesseth that Jesus Christ is come in the flesh, is of God:[6]

3. And every spirit that divideth Jesus,[7] is not of God, and this is Antichrist,[8] of whom ye have heard that he cometh, and now he is already in the world.[9]

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[1] John vi. 29; xvii. 3.

[2] John xiii. 34; xv. 12.

[3] The secret inspirations of the Divine Spirit give to some great confidence of acceptance with God.

[4] Every one professing to be moved by the Spirit of God.

[5] G. P. "know ye." Many manuscripts in cursive characters and the versions support the Vulgate.

[6] The acknowledgment of the Incarnation was at that time a token that the teacher was from God, because this mystery was then specially advocated, or assailed. The meaning of the sacred text is, that "every spirit that is of God, confesseth that Jesus Christ is come in the flesh." The inverted style is characteristic of this apostle.

[7] G. P. "that confesseth not that Jesus Christ is come in the flesh." The Vulgate is conformable to ancient manuscripts quoted by Socrates vii. 32. The other reading is found in the Greek manuscripts generally, and in the Syriac versions. It may have been introduced in explanation of the phrase λύει τον Ιησοῦν. To "loose Jesus" is to deny His Incarnation—the mystery of God manifested in the flesh.

[8] G. P. "and this is that *spirit* of antichrist." Whoever denies the Incarnation is an antichrist.

[9] Each enemy of Christ is here called antichrist. He to whom the name is specially given, is to appear at the end of time.

4. Little children, ye are of God, and ye have overcome him,[1] because He who is in you, is greater than he who is in the world.

5. They are of the world: therefore of the world[2] they speak, and the world heareth them.

6. We are of God. He who knoweth God, heareth us: he who is not of God, heareth us not:[3] in this we know the spirit of truth and the spirit of error.

7. Beloved, let us love one another, for love is of God. And every one who loveth, is born of God, and knoweth God.

8. He that loveth not, hath not known God:[4] for God is love.

9. In this the love of God hath appeared in us,[5] that God hath sent His only begotten Son into the world, that we may live by Him.[6]

10. In this is love: not as though we loved God, but because He first hath loved us, and sent His Son *to be* a propitiation for our sins.

11. Beloved, if God hath so loved us: we also ought to love one another.

12. No one hath ever seen God.[7] If we love one another, God abideth in us, and His charity is perfected in us.

13. In this we know, that we abide in Him, and He in us, because He hath given us of His Spirit.

14. And we have seen, and we testify, that the Father hath sent His[8] Son Saviour of the world.

15. Whosoever shall confess that JESUS is the Son of God, God abideth in him, and he in God.[9]

16. And we have known, and believed[10] the love which God

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[1] Antichrist; or his spirit, the demon. G. P. "them:" the followers of Antichrist.

[2] John viii. 47.

[3] He who heareth us not, is not of God.

[4] In a salutary manner. St. Chrysostom quotes this text to enforce the duty of almsgiving, and asks: "How can you be said to love your brother, when you will not share with him these trifling and vile things?" In 2 ad Tim. hom. vi.

[5] Among us, or towards us.

[6] John iii. 16.

[7] In His Divine essence. John i. 18; 1 Tim. vi. 16.

[8] G. P. "the."

[9] The confession of this truth must be accompanied with a general belief in all the Christian doctrines, and with obedience and love.

[10] The Alexandrian manuscript has the present tense.

hath in[1] us. God is love: and he who abideth in love, abideth in God, and God in him.

17. In this the love of God with us is perfected, that we may have confidence in the day of judgment: because as He is,[2] we also are[3] in this world.

18. Fear is not in love: but perfect love casteth out fear,[4] because fear hath[5] pain, and he who feareth[6] is not perfect in love.

19. Let us therefore love God, because God first loved us.[7]

20. If any man shall say, that I love God,[8] and hateth his brother, he is a liar. For he who loveth not his brother whom he seeth, how can he love God, whom he doth not see?[9]

21. And this commandment we have from God: that he who loveth God, love also his brother.[10]

CHAPTER V.

Concerning those who are born of God, and have true love towards Him: faith overcomes the world: three on earth testify that Christ is true man, and three in heaven attest that He is true God. He who believes in Him has everlasting life. On sin unto death, and that which is not unto death.

1. Every one who believeth that JESUS is the CHRIST, is born of God. And every one who loveth Him, who begot, loveth Him also who was born of Him.

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[1] For, or towards.

[2] Towards us, by love.

[3] Towards others.

[4] "Perfect charity casteth out fear, and not only prevents the commandments from proving an overwhelming burden, but makes them serve as wings to elevate the soul." St. Augustin de Perfectione, c. x.

[5] Produceth.

[6] With pain.

[7] G. P. "We love Him, because He first loved us." The Alexandrian manuscript supports the Vulgate reading. Several minor manuscripts have "God," where the common Greek has the pronoun. St. Augustin remarks on this text: "This is excellently expressed, and with the strictest precision: for we should not have whereby to love Him, did we not receive it from Him, He having first loved us." De Gratia Christi, c. xxvi.

[8] Whilst he hates.

[9] It is not to be thought that man can cherish a true love of God, whose perfections are not objects of sense, if he love not his fellow-man, present to his view.

[10] John xiii. 34; xv. 12; Eph. v. 2.

2. In this we know, that we love the children of God, when we love God, and do[1] His commandments.

3. For this is the love of God, that we keep His commandments: and His commandments are not heavy.[2]

4. For all that is born of God,[3] overcometh the world: and this is the victory,[4] which overcometh the world, our faith.

5. Who is it who overcometh the world: unless he who believeth that JESUS is the Son of God?[5]

6. This is He who came by water[6] and blood,[7] JESUS CHRIST, not in blood alone, but in water and blood. And it is the Spirit,[8] who testifieth that CHRIST is truth.

7. For there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one.[10]

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[1] G. P. "keep." The Vulgate reading is conformable to the Vatican and many minor manuscripts.

[2] Burdensome, severe. "Let whosoever finds them severe, reflect that it could not have been declared under Divine inspiration that they are not heavy, unless such disposition of the heart could exist, which should not find them heavy: and let him ask, what he has not, that he may fulfil what he is ordered." St. Augustin, De Natura et Gratia.

[3] The neuter is put for the masculine to express the universality of the principle, by which victory is obtained. Every one who is a child of God, can overcome the world by faith, which furnishes him with motives and means to resist temptation.

[4] The means of victory.

[5] 1 Cor. xv. 57. Without this faith no one can effectually resist the many temptations that beset him. The unbeliever has no motive sufficient to influence him in extreme cases, and no power to control the violent impulses of corrupt nature.

[6] Baptized by John, and instituting baptism.

[7] Which He shed for the expiation of sin. The water and blood, which after death issued from His side, when it was pierced with a spear, may also be alluded to.

[8] The Divine Spirit.

[9] G. P. "because the Spirit is truth." According to this reading, the testimony of the Spirit is urged on account of His truth. The matter of his testimony is the Incarnation of CHRIST, His baptism, and His death for sinners.

[10] The authenticity of this verse is strongly controverted among Protestants. Being read in the Vulgate, which, in all its parts, was sanctioned by the Council of Trent, Catholics generally maintain it. Some indications of it are found in the writings of Tertullian and St. Cyprian, and it was specially employed in an address of African bishops to the Arian king Huneric, in the fifth century. It must have been omitted from a very early period in the manuscripts, since it is not found in the most ancient, nor in the Syriac or Arabic versions. The Britannic, Dublin, and Ravian contain it. The testimony given in heaven is the manifestation of the Divine counsels to the saints.

8. And there are three who give testimony on earth : the Spirit,[1] and water, and blood :[2] and these three are one.[3]

9. If we receive the testimony of men, the testimony of God is greater :[4] for this is the testimony of God, which is greater,[5] because[6] He hath testified of His Son.

10. He who believeth in the Son of God, hath the testimony of God[7] in himself. He who doth not believe the Son,[8] maketh Him[9] a liar : because he believeth not in the testimony, which God hath testified of His Son.

11. And this is the testimony, that God hath given us eternal life. And this life is in His Son.

12. He who hath the Son, hath life : he who hath not the Son, hath not life.

13. These things I write[10] to you :[11] that ye may know that ye, who believe in the name of the Son of God, have eternal life.[12]

14. And this is the confidence which we have towards Him : That whatsoever we shall ask according to His will, He heareth us.

15. And we know, that He heareth us, whatever we shall seek : we know that we obtain[13] the petitions which we ask of Him.

16. Let him who knoweth that his brother committeth a sin not

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[1] The various gifts of the Holy Spirit bear testimony to CHRIST and the Divine origin of Christianity.

[2] The baptism and death of CHRIST concur to show forth His humiliation and sufferings for us.

[3] G. εἰς τὸ ἕν εἰσιν. P. "agree in one." Their testimony is harmonious, concurring to the one end.

[4] Since we believe human testimony, we should believe God, who cannot err or deceive.

[5] These words are not in G. P.

[6] G. P. "which." The Alexandrian and Vatican manuscripts have the Vulgate reading.

[7] G. P. omit "of God :" which, however, is found in the Alexandrian manuscript. John iii. 36.

[8] G. P. "God." Lachmann adopts the Vulgate reading, which is conformable to the Alexandrian manuscript.

[9] God the Father.

[10] G. P. "have written."

[11] G. P. "that believe," &c. The Alexandrian and Vatican and many minor manuscripts, as also the Syriac versions, have the Vulgate reading, which is adopted by critics generally.

[12] G. P. add : "and that ye may believe on the name of the Son of God." This phrase is expunged on the same authority.

[13] Lit. "have."

unto death,[1] ask, and life shall be given to him who sinneth not unto death. There is a sin unto death:[2] I do not say concerning it, that any one should ask.[3]

17. Every iniquity is sin: and there is a sin[4] unto death.

18. We know, that every one who is born of God, sinneth not:[5] but the generation[6] of God preserveth him, and the wicked one toucheth him not.

19. We know that we are of God: and the whole world is seated in wickedness.[7]

20. And we know, that the Son of God cometh, and He hath given us understanding[8] that we may know the true God,[9] and be in His true Son.[10] He is the true God,[11] and the everlasting life.[12]

21. Little children, guard yourselves against idols.[13]

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[1] Not implying apostacy.

[2] Apostacy.

[3] With entire confidence of being heard.

[4] G. P. "not."

[5] As long as he preserves his character of child of God.

[6] G. P. "he that is begotten of God keepeth himself." The meaning of the Vulgate is, that the grace of regeneration preserves the believer, that is, enables him to persevere if he will.

[7] Under the influence of the wicked one. This may be understood of the general prevalence of corruption. St. Augustin explains it of the lost state of the whole human race, until redeemed by the blood of CHRIST: "the prince of the world," he says, "is the devil, and the whole world is seated in wickedness, since all men are liable to eternal damnation, until delivered thence, that they may no longer be under the power of the prince of sinners, being redeemed with the blood which is shed for the remission of sins." Contra Julianum Pelagian. l. vi. § 3.

[8] Luke xxiv. 45.

[9] G. P. omit "God:" which, however, is in the Alexandrian version.

[10] G. P. "in Him that is true, in His Son."

[11] This is obviously referred to the Son. St. Augustin remarks, that "we understand the Son Himself to be life, since He said: 'I am the way, the truth, and the life,' and of Him it is said: 'He is the true God, and the everlasting life.'" De Peccato Originali, contra Pelag. et Celestin. c. xxvii.

[12] The giver of.

[13] All participation in idolatry.

THE SECOND EPISTLE

OF BLESSED JOHN THE APOSTLE.

He confirms Electa and her children in love and faith, lest they be led astray by heretics, and writes briefly, reserving other instructions until his arrival among them.

1. The ancient[1] to the lady Electa,[2] and her children, whom I love in truth,[3] and not only I, but even all who have known[4] the truth,

2. For the sake of the truth, which dwelleth in us, and shall be with us for ever.

3. Grace, mercy, peace, be to you from God the Father, and from[5] CHRIST JESUS, the Son of the Father, in truth, and love.

4. I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as writing a new com-

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[1] Lit. presbyter. This appellation has led some to conjecture that the writer was a priest of Ephesus, of the same name as the apostle, of whom Papias makes mention, ap. Euseb. Hist. Eccl. iii. 29; but it was applicable to an apostle, 1 Peter v. 1, since it suits any one in dignity. It may be here understood of advanced age, St. John having survived the other apostles.

[2] The Vulgate interpreter seems to have regarded it as a proper name; but it may signify any chosen servant of CHRIST. It is probable that she was a lady of some distinction.

[3] Truly. "It is not well rendered by our translators," says Bloomfield, "in the truth."

[4] Come to the knowledge of.

[5] G. P. "the Lord." The Alexandrian and Vatican manuscripts, and the Syriac (Erpen.) version omit these words, which Lück rejects.

mandment to thee, but that which we had from the beginning, that we love one another.[1]

6. And this is love, that we walk according to His commandments. For this is the commandment, that as ye heard from the beginning, ye should walk in it.

7. For many deceivers have gone forth[2] into the world, who confess not that JESUS CHRIST *is* come in the flesh: this is[3] the deceiver, and the antichrist.

8. Look to yourselves, that ye[4] lose not what ye have wrought: but that ye may receive a full reward.

9. Every one who goeth aside,[5] and doth not abide in the doctrine of CHRIST, hath not God: he who abideth in the doctrine,[6] hath both the Father and the Son.

10. If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, Welcome.

11. For he who saith to him, Welcome, partaketh of his evil works.[7]

12. Having many things to write to you, I would not with paper and ink: for[8] I hope that I shall be[9] among you, and speak mouth to mouth: that your[10] joy may be full.

13. The children of thy sister Electa[11] salute thee.[12]

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[1] John xiii. 34; xv. 12.

[2] G. P. "entered into." The manuscripts and version just quoted have the Vulgate reading, which is adopted by Lachmann and Lück.

[3] He who does not confess the Incarnation.

[4] G. P. "we." The Alexandrian manuscript and Syriac versions have in the second person the three verbs which follow.

[5] From the path of duty—he who apostatizes.

[6] G. P. "of CHRIST." This is wanting in the Alexandrian and Vatican manuscripts.

[7] The Greek term means to rejoice: it is the usual salutation. The exercise of hospitality towards the professed teacher of erroneous doctrine was, in those circumstances, equivalent to approval and co-operation.

[8] G. P. "but." The Alexandrian and another Uncial manuscript, and many others, have the causal particle, which modern critics receive.

[9] G. P. "come." The two chief manuscripts have the Vulgate reading, which Lachmann and Lück adopt.

[10] G. P. "our." The Alexandrian and many minor manuscripts, and the versions, have the Vulgate reading.

[11] Some manuscripts have, Eudecta.

[12] G. P. add "Amen." This is expunged by critics generally.

THE THIRD EPISTLE

OF BLESSED JOHN THE APOSTLE.

He praises Gaius for walking in truth, and receiving strangers with kindness: and speaks of the calumnies and inhumanity of Diotrephes, and bearing excellent testimony to Demetrius, he intimates that he will soon visit him.

1. The ancient to Gaius[1] the beloved, whom I love in truth.

2. Beloved, concerning all things, I pray that thou mayest prosper, and enjoy health, as thy soul is prosperous.

3. I rejoiced exceedingly on the brethren coming and testifying to thy[2] truth, as thou walkest in truth.

4. I have no greater pleasure[3] than these things to hear that my children walk in truth.

5. Beloved, thou doest faithfully whatever thou performest towards the brethren, and this[4] towards strangers,

6. Who in the sight of the church have testified to thy love: whom thou doing well wilt[5] put on their way worthily of God.[6]

7. Because they set out for His name,[7] taking nothing[8] from the Gentiles.

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[1] The name is the same as Caius, which was a common name among the Romans. He is supposed to have resided at Ephesus, and to have been charged by St. John with the publication of the Gospel.

[2] Sincerity, zeal.

[3] G. P. "joy." The Vulgate reading is found in the Vatican manuscript. It literally means thanks, or grace.

[4] G. P. omit "this:" which is found in the three chief manuscripts, and is approved of by Baumgarten-Crusius.

[5] Whom thou wilt do well to put on their way.

[6] In a manner suitable to our Divine religion, and acceptable to God.

[7] For the name of CHRIST, who is God: for His glory—for His sake.

[8] For the expenses of travelling.

8. We therefore ought to receive such persons,[1] that we may be co-operators to the truth.

9. I had written perhaps[2] to the Church: but he who loveth to have the pre-eminence among them, Diotrephes, does not receive us.[3]

10. Wherefore, if I shall come, I will mind[4] his works, which he doeth: prattling against us with malignant words: and as if these things be not sufficient for him: neither doth he himself receive the brethren, and he preventeth those who receive, and casteth out of the church.[5]

11. Beloved, do not imitate the evil, but that which is good. He who doeth good is of God:[6] he who doeth evil hath not seen God.

12. To Demetrius testimony is borne by all, and by truth itself,[7] but we also testify; and thou knowest,[8] that our testimony is true.

13. I had many things to write to thee,[9] but I was unwilling to write to thee with ink and pen.

14. But I hope to see thee soon, and we will speak mouth to mouth. Peace to thee. The friends[10] salute thee. Salute the friends by name.

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[1] Hospitably.

[2] G. P. "I wrote to the Church:" the particle ἂν, is found in many minor manuscripts.

[3] This ambitious man, who was apparently a bishop, was in schismatical opposition to the apostle.

[4] The Greek verb signifies to remind. The apostle proposed to reprove him publicly.

[5] To excommunicate men for the exercise of hospitality was an enormous abuse of power.

[6] G. P. "but." The particle is generally expunged, it not being found in the chief manuscripts.

[7] By facts.

[8] G. P. "ye know." The singular number is found in the three chief manuscripts.

[9] G. P. omit the pronoun; which is found in the Alexandrian and Ephrem manuscripts.

[10] Our friends, who are here.

INTRODUCTION

TO THE EPISTLE OF ST. JUDE.

THIS epistle is from the pen of the apostle Jude, brother of James the Less, and consequently cousin of our Lord. It is recognised as his writing by Clement of Alexandria, and also by Pamphilus, the disciple of Origen, who himself styled it full of heavenly grace, although he did not dissemble the doubts which some entertained of its authority. The Gnostics sought to support their errors by some passages of this epistle, which may have induced others to call its inspiration into question, especially as an apocryphal book, under the name of Enoch, is quoted in it. This, however, is thought to have been addressed to those who had full confidence in that book, and to have been meant as a confutation of their principles from their own favourite authority. St. Jerome assures us that this epistle had gained authority by its antiquity and usage, and is numbered among the holy Scriptures.

It is manifestly directed against the same errors which the apostle Peter had in view, and bears a remarkable affinity with the second chapter of his second epistle. The sacred writer earnestly exhorts the faithful to maintain the faith in all its integrity, and guard against the pernicious doctrine of those who deny the supreme dominion or redeeming grace of JESUS CHRIST. The vices of these false teachers are represented in the strongest language, and their errors are painted with the most striking imagery. The words of the apostles, some of whom had already closed their career, are recalled to the minds of the readers, to strengthen them in faith, and animate them to perseverance. The sacred writer concludes with a doxology, which ascribes to God, through JESUS CHRIST, all glory and dominion, and that grace by which the faithful may be preserved without sin, to be presented spotless at the judgment-seat.

THE CATHOLIC EPISTLE

OF BLESSED JUDE THE APOSTLE.

He warns them to be steadfast in the faith once delivered, in despite of the impious and licentious who rise up against it. He speaks of their punishment, as the Jews and Sodomites were punished, for, without fear of consequences, they are borne headlong into all carnal indulgence. He uses various comparisons, and quotes the prophecies of Enoch and the apostles concerning them.

1. Jude, a servant of JESUS CHRIST, and brother of James,[1] to those who are beloved[2] in God the Father, and preserved and[3] called in CHRIST JESUS.

2. May mercy, and peace, and love, abound[4] with you.

3. Beloved, using all diligence to write to you concerning your[5] common salvation, I had need to write to you: beseeching you to contend earnestly[6] for the faith once[7] delivered to the saints.

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[1] This may be added on account of the great celebrity of this apostle, as also to distinguish the writer from Iscariot.

[2] G. P. "to them that are sanctified." The Vulgate reading is in the Alexandrian and Vatican manuscripts, and very many others, as also in the versions generally. It is approved of by Baumgarten-Crusius.

[3] G. has not the conjunction. The apostle addresses those called to the faith, as objects of Divine predilection, preserved by grace from the general perdition which awaits unbelievers. It may be, that he refers to their preservation from apostacy, into which many others had fallen.

[4] Lit. "be multiplied."

[5] G. P. "the." The Alexandrian and Vatican manuscripts have, our.

[6] As champions in the games, earnestly to cling to the faith, and to make strenuous efforts for its maintenance.

[7] Originally.

4. For certain men are crept in (who were of old marked out for this judgment), impious, turning the grace of our God to lasciviousness, and denying our only Sovereign[1] and Lord, JESUS CHRIST.[2]

5. But I will remind you, who once[3] knew all things,[4] that JESUS[5] having saved the people out of the land of Egypt, afterwards destroyed those who did not believe:

6. And[6] the angels, who kept not their principality, but forsook their own dwelling, He hath reserved under darkness in everlasting chains for the judgment of the great day.[7]

7. As Sodom, and Gomorrha, and the neighbouring cities, which had given themselves over to debauchery in like manner, and had gone after strange flesh,[8] were made an example, suffering the punishment of everlasting fire.[9]

8. In like manner, also, these[10] indeed defile the flesh, and despise authority, and blaspheme majesty.[11]

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[1] Lit. "despot." G. P. add "God;" but this is now expunged on the authority of the chief manuscripts.

[2] G. *τὸν μόνον δεσπότην καὶ κύριον ἡμῶν.* According to a general rule, the two nouns thus united, preceded by one article, and followed by the pronoun, should be understood of the same subject.

[3] Already, on receiving the faith. See v. 3.

[4] G. P. "this." The three chief manuscripts have the Vulgate reading.

[5] G. P. "the Lord." The Alexandrian and Vatican manuscripts support the Vulgate. The apostle ascribes to JESUS CHRIST the deliverance of the Israelites out of Egypt, and the punishment of the unbelieving murmurers. Both were works of God, common to the Son, with the Father and the Holy Spirit. His human nature did not, however, exist before His conception by the Virgin, so that these works are ascribed to Him as the Second Divine Person. This may have led to the substitution of "Lord" for His proper name in the common text. The facts are recorded in Numbers xiv. 37.

[6] G. P. "And." The Alexandrian manuscript supports the Vulgate.

[7] The fall of the angels is referred to in several passages of the New Testament, although its history is nowhere given. By their revolt they forfeited their places in the empyreal mansions, and incurred a sentence of condemnation. Darkness and chains are symbols of their punishment, which at the end of time will be confirmed in the general judgment to be passed on all intelligent creatures of God.

[8] Indulged unnatural lust.

[9] Gen. xix. 24. The destruction which they suffered was a symbol and precursor of eternal punishment.

[10] G. P. "dreamers." This is also in the Syriac version.

[11] G. *δόξας.* P. "dignities." Princes, magistrates.

9. When Michael the archangel, disputing with the devil, contended about the body of Moses,[1] he durst not pronounce a sentence of blasphemy: but he said: The Lord command[2] thee.

10. But these blaspheme whatsoever things indeed they know not:[3] and whatever things they naturally know, as dumb beasts, in these things they are corrupted.

11. Woe to them, for they have gone astray in the way of Cain,[4] and with the error of Balaam they have poured themselves out for a bribe,[5] and they have perished in the contradiction of Core.[6]

12. These are spots in their[7] banquets, feasting together without fear,[8] feeding themselves, clouds without water,[9] which are carried around by the winds, autumnal trees,[10] unfruitful, twice dead,[11] plucked up by the roots,[12]

13. Raging waves of the sea,[13] foaming out their own confusion, wandering stars:[14] for whom the storm of darkness is reserved for ever.[15]

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[1] The devil probably sought to expose it to the adoration of the Israelites, to estrange them from God.

[2] Zach. iii. 2. G. P. "rebuke." Of the fact here spoken of we know nothing from any other source. It probably was derived from tradition, recorded in books then in high esteem among the Jews. The moderation with which the archangel spoke against the revolted spirit is contrasted with the irreverence of sectaries, especially the Gnostics, towards persons in power.

[3] They speak irreverently, without caring to understand the things of which they speak.

[4] Gen. iv. 8. Their jealousy and vindictiveness disposed them to bloodshed.

[5] Numb. xxii. 23. They were covetous, and prone to falsehood and licentiousness.

[6] Numb. xvi. 32. They were schismatic and rebellious.

[7] G. P. "your." The Alexandrian manuscript, and the Syriac and Armenian versions, have the third person. They are said to be spots, on account of the excesses committed in their banquets.

[8] Without fear of God.

[9] 2 Peter ii. 17.

[10] As trees in autumn without leaves. In hot countries the fruit is already plucked, so that their appearance is quite bare.

[11] Without leaves, or fruit.

[12] And strewed on the ground, so as to leave no hope of fruit.

[13] The fury and virulence of the Gnostics are compared to the foaming billows.

[14] Like meteors, presenting irregular phenomena in the atmosphere, the Gnostics displayed incoherency in their fanciful system.

[15] This is reserved for sectaries who boasted of superior light.

14. And of these Enoch also, the seventh from Adam, prophesied, saying: Behold the Lord cometh with his holy myriads,[1]

15. To execute judgment upon all, and to reprove all the wicked for all the works of their impiety, whereby they acted wickedly, and for all the hard things, which wicked sinners have spoken against God.[2]

16. These are querulous murmurers, walking according to their desires, and their mouth uttereth proud things,[3] admiring[4] persons for the sake of gain.

17. But ye, beloved, be mindful of the words, which were spoken before by the apostles of our Lord JESUS CHRIST,[5]

18. Who told you, that in the last time scoffers should come, walking in impiety,[6] according to their desires.

19. These are they who separate themselves,[7] sensual, not having the Spirit.

20. But ye, beloved, building up yourselves on your most holy faith,[8] praying in the Holy Ghost,[9]

21. Keep yourselves in the love of God, looking for the mercy of our Lord JESUS CHRIST unto life everlasting.

22. And some indeed[10] reprove as judged:[11]

23. But others save,[12] snatching *them* out of the fire. And

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[1] Apoc. i. 7. The prophecy was probably known from tradition. The book in which it is found is apocryphal.

[2] G. P. "Him."

[3] Ps. xvi. 10.

[4] Professing to admire—holding up to admiration.

[5] Although of their number, he speaks of his colleagues as if they were a distinct class of men. Those who were already dead are particularly alluded to. 1 Tim. iv. 1; 2 Tim. iii. 1; 2 Peter iii. 3.

[6] The text is in the plural, which in English is scarcely admissible.

[7] From the society of the faithful—from the public assembly.

[8] As on a most sure foundation.

[9] Under His influence.

[10] G. P. "have compassion." The Vulgate reading is conformable to the Alexandrian manuscript, as well as to the Coptic, Ethiopic, and Armenian versions.

[11] G. P. "making a difference." On the above authority, the Vulgate puts it in the accusative. The Greek term signifies "discriminated." The apostle wishes the hypocritical pretexts of sectaries to be exposed and sharply condemned.

[12] Those who are led astray are to be rescued, as brands are pulled out of the fire. G. P. add "in fear," which the above versions and manuscript put after-

pity others in fear: hating also that stained garment, which is carnal.[1]

24. Now to Him, who is able to preserve you without sin, and to present you spotless in the presence of His glory, with joy, at the coming of our Lord JESUS CHRIST,

25. To the only God[2] our Saviour, through JESUS CHRIST our Lord, glory and magnificence, dominion and power, before all ages,[3] and now, and for all ages. Amen.

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wards. These two verses are read with great variety, but the Vulgate reading has the highest support of authority, as Baumgarten-Crusius testifies.

[1] Sensual conduct is as a stained robe.

[2] G. P. "wise." This is wanting in the three chief manuscripts, and is expunged by modern critics generally. It was borrowed from Rom. xvi. 27. God is said to be only, or alone, because there is but one God. He is styled our Saviour, because He is the author and giver of salvation. This epithet, although generally applied to CHRIST, is strictly applicable to the Divine Trinity.

[3] These words, omitted in G. P., are found in the chief manuscripts, and are now generally received.

INTRODUCTION TO THE APOCALYPSE.

The closing book of the sacred volume is styled Apocalypse, or Revelation, being a record of visions and supernatural communications which John, the apostle and evangelist, received whilst in banishment in the Island of Patmos. It is the only prophetic book in the New Testament, although prophecies of high importance are found in various parts of the other books of which it consists. To unravel its meaning has hitherto been a hopeless task, although numberless efforts have been made, especially by those who sought to use it for controversial effect. I dare not propose to myself anything more than to offer the reader some general views borrowed from eminent writers, who have thrown light on its object, although they have not succeeded in dissipating altogether the mysterious obscurity that surrounds it. The great Bossuet sought its elucidation in the overthrow of the Roman empire under Alaric, king of the Goths, in punishment of the war waged against Christians by that power. This view has met with many supporters, although few, perhaps, embrace it unreservedly, since to most persons the object of the sacred writer seems more comprehensive. Grotius distinguishes the book into three parts, of which the first eleven chapters regard Judaism and the punishment of its adherents, the following nine present the calamities which were to overtake the Roman empire; and the closing two chapters present the happy state of Christianity. This view, with some modifications, may be correct. Judaism seems to be aimed at under the image of Sodom, in which the Lord is said to have been crucified, and which is also styled Egypt: Paganism is represented by Babylon, which designates Pagan Rome, the focus of idolatry. The Church of CHRIST is the new Jerusalem, a city coming down from heaven, full of beauty and splendour, light and glory. The truth of God shines in it with full brilliancy, and it is His tabernacle in which He loves to dwell, to assuage every sorrow, and impart all happiness. Christianity finally triumphs over Judaism and Paganism, the followers of which fall under those severe chastisements which their opposition to truth provokes.

The first three chapters of this book contain instructions addressed to seven bishops of so many churches in Minor Asia, styled seven angels, as messengers of God, discharging duties in which the spirits who preside invisibly over the churches share. Direct reference is made to the Jews in these addresses, since the converts from Judaism formed the body of the members. Great edification may be derived, by bishops especially, from the attentive perusal of the admonitions which are here given. The call of many Jews from the various tribes to the faith,—their exemption from the calamities which overtook their unbelieving countrymen, and their privileges as Christians, which far excel those which they enjoyed under the Mosaic dispensation, may be discovered in various passages of the succeeding chapters. The great conflict between Paganism and the Church is afterwards described with reference to the traditionary statements concerning the fall of the angels, and the fidelity of Michael and his host; and it is presented to the view of the ecstatic seer in the heavens above us as it is fought on earth by the enemies of the cross, opposing the counsels of God for human salvation. The persecutions which the Church must from time to time endure, and the vengeance which finally overtakes the persecutors, are described under most significant symbols. The triumph of true religion over every form of error and superstition is represented with the aid of the most brilliant imagery, which necessarily leads us to the contemplation of a better and happier state. There can be no doubt that the reign of Antichrist, and the events that are to mark the close of time, are especially had in view, and that the final judgment and the glory of heaven are presented to us, to inspire us with salutary fear and unbounded confidence. The direct object of these revelations seems to have been to reconcile Christians to suffering, by explaining the Divine economy, which permits the impious to commit every excess, and abandons the just to their fury, reserving for a future time the manifestation of wrath against the persecutor, and of favour to the oppressed. Understanding this secret of the Divine counsels the follower of CHRIST met joyfully death, in its most frightful forms, looking forward to the reward of a better life, and entertaining at the same time an unwavering confidence, that even in this world Christianity would finally triumph over all its opponents.

Moses Stuart remarks: "How Luther could ever have rejected the Apocalypse, and thrust it from the canon, because, as he alleges, it has no CHRIST in it, is more than we can well explain."[1] To Bossuet, on the contrary, it appeared especially worthy of admiration, because it is the prophecy of CHRIST Himself. "The very name of JESUS CHRIST, which it bears on its title, inspires at once a holy joy: for observe how St. John begins, and the title which he gives to his prophecy. 'The revelation of JESUS CHRIST, which God gave to Him to make known to His servants the things which must shortly come to pass; and signified, sending by His angel to His servant John.' We must then consider JESUS CHRIST as the true prophet. St. John is but the minister, whom He chose to bear His oracles to the Church; and since we look for something great, when, on opening the ancient prophecies, we see in the title: 'The vision of Isaiah, son of Amos;' 'The words of Jeremiah, son of Helcias;' and so of the others: what should our expectations be when we read at the head of this book: 'The revelation of JESUS CHRIST, the Son of God?' Everything corresponds with this sublime title. Notwithstanding the unfathomable depths of this Divine book, we experience in its perusal so sweet and so grand an impression of the majesty of God; such sublime ideas present themselves of the mystery of JESUS CHRIST; such tender gratitude is manifested on the part of those ransomed by His blood; such noble images are presented of His victories and His reign, with such admirable hymns in honour of them, that heaven and earth may well listen with rapturous delight. True, there is much to inspire terror in the awful exercise of the justice of God, the vengeance inflicted by his holy angels, the sound of their trumpets which proclaim His judgments, the pouring out of their golden vials full of His implacable wrath, and the incurable wounds with which they strike the wicked: but the sweet and enchanting scenes which break in on our view amidst these awful spectacles, give confidence, and relieve the soul from these feelings of terror which had seized on it for a time. All the beauties of the Scripture are reunited in this book: all that is most affecting, most striking, most grand in the law and in the prophets, receives here new splendour, and passes before our eyes to fill us with the consolations and graces of all ages. This is one of the characters of this admirable prophecy: 'The Lord God of the holy prophets;' or, as the Vulgate has it: 'The Lord God of the spirits of the prophets, sent His angel to show His servants the things which must be done shortly,' (Apoc. xxii. 6:) which gives us to understand, that God, who inspired all the prophets, revived their spirit in St. John, in order to consecrate anew to JESUS CHRIST, and His Church all that had been at any time communicated by prophetic inspiration."

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[1] Vol. i. p. 197.

THE APOCALYPSE

OF BLESSED JOHN THE APOSTLE.[1]

CHAPTER I.

John being banished to the isle of Patmos is ordered to record the things which he saw, for the seven churches of Asia, represented by seven candlesticks, which he saw around the Son of Man. He points out the manner in which He was made manifest to him.

1. The Revelation of JESUS CHRIST, which God gave to Him to make known to His servants, the things which must shortly come to pass: and signified, sending by His angel to His servant John,

2. Who hath testified to the word of God,[2] and the testimony of JESUS CHRIST,[3] whatsoever things he hath seen.[4]

3. Blessed *is* he who readeth and heareth the words of this prophecy:[5] and keepeth the things which are written in it: for the time is at hand.[6]

4. John to the seven churches, which are in Asia.[7] Grace to

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[1] G. P. "the divine." This title is said to have originated in Alexandria, and to have been given, because the apostle specially testified to the sublime mysteries of religion.

[2] The revealed word, or the Divine Person.

[3] His revelation—or His doctrine and life.

[4] John was an eye-witness.

[5] Blessings fall on all who receive the prophetic announcements with confiding faith. Although to understand them thoroughly, an extraordinary illumination of the Divine Spirit is necessary, yet much edification can be derived from the obvious meaning of some, and from the general tendency of others.

[6] Several of these predictions were soon to be verified, although some of them may not be fully accomplished until the close of time.

[7] Minor.

you, and peace from Him who is, and who was, and who is to come:[1] and from the seven spirits, who are before His throne:[2]

5. And from Jesus Christ, who is a faithful witness, the first-born of the dead,[3] and the prince of the kings of the earth: who hath loved us, and washed us from our sins in His blood,[4]

6. And hath made us a kingdom,[5] and priests to His God and Father: to Him glory and empire for ever and ever. Amen.

7. Behold, He cometh with the clouds,[6] and every eye shall see Him, and they who pierced Him.[7] And all the tribes of the earth shall wail[8] over Him. Yea: Amen.

8. I am the Α and the Ω,[9] the beginning and the end,[10] saith the Lord God:[11] who is, and who was, and who is to come, the Almighty.

9. I John, your brother, and partner in the tribulation, and kingdom, and patience in[12] Christ Jesus: was in the isle, which is called Patmos[13] for the word of God, and[14] the testimony of Jesus:[15]

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[1] The Eternal is thus described as present to all time past, present, and to come. Exod. iii. 14.

[2] The number seven is often put indefinitely: however, it seems here to be taken with precision.

[3] 1 Cor. xv. 20; Coloss. i. 18.

[4] Hebr. ix. 14; 1 Peter i. 19; 1 John i. 7.

[5] G. P. "kings." The Alexandrian and Ephrem manuscripts have the Vulgate reading, which is now received by critics. The common reading was probably adopted by way of explanation.

[6] Isaiah iii. 13; Matt. xxiv. 30; Jude 14.

[7] Those who crucified Him shall see Him in glory.

[8] Striking their breasts as mourners.

[9] Isaiah xli. 4; xliv. 6; xlviii. 12; infra xxi. 6; xxii. 13.

[10] Critics regard this as an explanation added to the text. The words are wanting in the chief manuscripts.

[11] G. P. omit God. This is now inserted by critics on the authority of the chief manuscripts, and the Syriac and Arabic versions.

[12] G. P. "of." The three chief manuscripts have "in." The apostle shared with the faithful in the endurance of persecution, as also in the kingly dignity of the Christian calling, and the grace of suffering. All these were in Christ, through His grace and goodness.

[13] This island, south of Samos, in the archipelago, was used by the Roman emperors as a place of banishment. St. John had been banished thither by Domitian.

[14] G. P. "for:" which, however, is omitted in the Alexandrian and Ephrem manuscripts.

[15] The testimony which he bore to Jesus.

10. I was in spirit[1] on the Lord's day,[2] and I heard behind me a great voice[3] as of a trumpet,

11. Saying:[4] What thou seest, write in a book: and send to the seven[5] churches, which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea:

12. And I turned to see the voice,[6] which spake with me: and being turned I saw seven golden candlesticks:

13. And in the midst of the seven golden candlesticks, one like to the Son of Man, clothed with a long garment,[7] and girt about the breasts with a golden girdle:

14. And His head, and hairs were white as white wool, and as snow, and His eyes *were* as a flame of fire.[8]

15. And His feet like fine brass, as in a burning fire,[9] and His voice as the sound of many waters:

16. And He had seven stars in His right hand: and out of His mouth a sharp two-edged sword came: and His face shineth like the sun in his power.[10]

17. And when I had seen Him, I fell at his feet as dead: And He laid His right hand on me, saying: Fear not: I am the first,[11] and the last,

18. And the living,[12] and I was dead, and behold I am living for ever and ever,[13] and I have the keys of death and of hell.[14]

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[1] Divinely transported.

[2] The first day of the week was so called, being specially consecrated by the apostles to public worship in honour of the resurrection of our Lord.

[3] Sound.

[4] G. P. "I am Alpha and Omega, the first and the last." These words are all expunged by modern critics. They are not in the Syriac version, or in the ancient manuscripts.

[5] G. P. omit the number, which, however, is found in the ancient manuscripts, and in the Syriac and two Arabic versions.

[6] The person speaking.

[7] A long tunic, such as priests wore.

[8] Piercing, sparkling.

[9] G. P. "as if they burned in a furnace." The Alexandrian and Ephrem manuscripts have the genitive case, and the versions generally support the Vulgate.

[10] Splendour. The whole appearance was that of splendour and power.

[11] Isaiah xli. 4; xliv. 6; xlviii. 12; infra xxii. 13.

[12] He who lives.

[13] G. P. add: "Amen." This is now omitted. It is not found in the Alexandrian manuscript.

[14] Sovereign control is denoted by the keys—the power over life and death. The

19. Write therefore,[1] the things which thou hast seen, and which must take place hereafter.

20. The mystery of the seven stars, which thou hast seen in My right hand, and the seven golden candlesticks: the seven stars are the angels[2] of the seven churches: and the seven candlesticks[3] are the seven churches.

CHAPTER II.

John is ordered to write various things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira; praising those who had not received the doctrine of the Nicolaites, and recalling others to penance by threats: detesting the tepid, and promising rewards to the victor.

1. To the angel[4] of the Church of Ephesus write: These things saith He who holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks:[5]

2. I know thy works, and[6] labour: and thy patience, and that thou canst not bear the wicked: and thou hast tried those who say that they are apostles, and are not: and thou hast found them liars.[7]

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words are in inverted order in G. P., but the Alexandrian manuscript has the order of the Vulgate, which is now received.

[1] G. P. omit this particle, which is now generally received. It is found in the Alexandrian and Ephrem manuscripts, and in the Syriac version.

[2] Bishops, who are messengers of God, and lights to guide others.

[3] G. P. "which thou sawest." This clause is now omitted, it being wanting in the three chief manuscripts.

[4] The prophet Malachy declares that the priest is the angel, that is, the messenger, of the Lord of hosts. Mal. ii. 7. This term is here applied to the ruler of each local church. Each bishop was a messenger of Christ. He is here addressed as the representative of his flock, whose defects or good works are particularly stated. Timothy is believed to be here meant.

[5] Christ here describes Himself as He appeared in vision. His care and protection of the rulers of the seven churches are represented by His holding in His hand seven stars, emblems of those rulers, who were as lights in the spiritual firmament.

[6] G. P. "thy." The preposition is omitted in the Alexandrian and Ephrem manuscripts.

[7] False pretendants to the title of disciples and followers of the apostles.

3. And thou[1] hast patience, and thou hast endured[2] for My name, and thou hast not fainted.

4. But I have against thee, that thou hast forsaken thy first love.[3]

5. Be mindful, therefore, whence thou art fallen: and do penance, and perform the first works: else, I come to thee,[4] and I will move thy candlestick out of its place,[5] except thou do penance.

6. But thou hast this,[6] that thou hatest the deeds of the Nicolaites,[7] which I also hate.

7. Let him who hath an ear, hear what the Spirit saith to the churches:[8] To him who overcometh,[9] I will give to eat of the tree of life, which is in the paradise of my God.[10]

8. And to the angel of the Church of[11] Smyrna write: These things saith the First and the Last, who was dead, and is alive.

9. I know thy[12] tribulation, and thy poverty, but thou art rich,[13] and art slandered[14] by those who say that they are Jews, and they are not, but they are a synagogue of Satan:[15]

10. Fear none of these things, which thou shalt suffer. Behold the devil shall cast some of you into prison, that ye may be tried:[16]

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[1] G. P. "hast borne, and."

[2] G. P. "laboured." Baumgarten-Crusius adopts the Vulgate reading of this verse, which is conformable to the Alexandrian and Ephrem manuscripts.

[3] Thy original fervour.

[4] G. P. "quickly." The same manuscripts omit this adverb.

[5] This is a figure of the extinction of faith, or the overthrow of an episcopal see, or of the transfer of the episcopal authority to another.

[6] In thy favour.

[7] A sect remarkable for licentious principles and practices. They claimed the deacon Nicolas for their author; but many think that this had no other foundation than an equivocal expression.

[8] This is meant to excite attention.

[9] In the spiritual contest.

[10] Allusion is made to the tree which was in paradise. It was a symbol of eternal life.

[11] G. Σμυρναίων. P. "in Smyrna." The Alexandrian manuscript has the genitive. St. Polycarp is thought to be the prelate who is here addressed.

[12] G. P. "works and." These words are wanting in the Alexandrian and Ephrem manuscripts, and are omitted by Lachmann.

[13] Spiritually.

[14] G. P. "the blasphemy."

[15] These sectaries were of Jewish origin, and affected great zeal for the Mosaic ceremonies; but they were not true Jews, faithful to the spirit of Moses: they were rather a society of men adverse to God's counsels.

[16] Tempted to apostacy.

and ye will have tribulation ten days.[1] Be faithful unto death, and I will give thee the crown of life.

11. Let him who hath an ear hear what the Spirit saith to the churches: He who overcometh, shall not be hurt by the second death.[2]

12. And to the angel of the Church of Pergamus write: These things saith He who hath the sharp two-edged sword.[3]

13. I know[4] where thou dwellest, where is the throne of Satan:[5] and thou holdest fast my name, and thou hast not denied My faith. And in those days[6] *was* Antipas My faithful witness, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, that thou hast there those who hold the doctrine of Balaam,[7] who taught Balac to cast a stumbling-block before the children of Israel, to eat,[8] and to commit fornication.

15. So thou hast also those who hold the doctrine of the Nicolaites.[9]

16. In like manner do penance: if not, I will come to thee quickly, and I will fight with them with the sword of My mouth.[10]

17. Let him who hath an ear, hear what the Spirit saith to the churches. To him who overcometh I will give[11] the hidden manna, and I will give him a white stone:[12] and on the white stone a new name written, which no one knoweth, unless he who receiveth.[13]

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[1] A short time.

[2] The punishment of hell is called a second death, as glory is termed life. The Jews in their most ancient paraphrases designate the punishment of the soul a second death.

[3] The image of avenging power.

[4] G. P. "thy works and." These words are wanting in the Alexandrian and Ephrem manuscripts.

[5] The power of Satan prevailed there at that time.

[6] G. P. "wherein." The Alexandrian and Ephrem manuscripts omit the relative.

[7] Numbers xxiv. 3; xxv. 2. The principles of his conduct are here termed doctrine. He taught Balac to throw temptation in the way of the Israelites, that they might apostatize from God.

[8] G. P. "things sacrificed unto idols.

[9] G. ὃ μισῶ. P. "which thing I hate." The Alexandrian and Ephrem manuscripts have ὁμοίως, which is read in connexion with the words that follow, as in the Vulgate. It may have the force of a mere conjunction, or this exhortation to penance may be taken in like manner as similar exhortations already given.

[10] The word of Christ, like a piercing sword, penetrates the heart. Heb. iv. 12.

[11] G. P. "to eat of." This is expunged by critics on the authority of manuscripts generally.

[12] It was usual to give to the victors in the games a white stone, with an inscription marking the prize to which they were entitled. Allusion is made to this usage.

[13] This signifies the high value of the heavenly reward.

18. And to the angel of the Church of Thyatira write: These things saith the Son of God, who hath[1] eyes as a flame of fire, and His feet like fine brass:

19. I know thy works, and thy faith and charity, and thy ministry[2] and patience,[3] and thy last works which *are* more than the former.

20. But I have a few things against thee, that thou sufferest the woman Jezabel,[4] who styleth herself a prophetess,[5] to teach, and to seduce My servants, to commit fornication, and to eat of things offered to idols.

21. And I gave her time to do penance:[6] and she is not willing to repent of her fornication.

22 Behold I will cast her into a bed: and those who commit adultery with her, shall be in very[7] great tribulation, unless they do penance for their works.

23. And I will put her children to death, and all the churches shall know that I am He who searcheth the reins and hearts:[8] and I will give to every one of you according to his works. But to you I say,

24. And to the others who are at Thyatira: Whosoever have not this doctrine,[9] and they who have not known the depths[10] of Satan, as they say,[11] I will put on you no other burden.[12]

25. Yet that which ye have, hold until I come.[13]

26. And he who shall overcome and keep My works to the end, I will give him power over the nations,

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[1] G. P. "His." The pronoun is wanting in the Alexandrian manuscript.

[2] This may be referred to services rendered to the poor.

[3] The order of words observed in the Vulgate, which differs from G. P., is supported by the Alexandrian and Ephrem manuscripts.

[4] Some powerful and wicked woman like Jezabel.

[5] She affected to have the gift of prophecy.

[6] G. P. "of her fornication; and she repented not." The Vulgate reading is conformable to the best manuscripts, as Baumgarten-Crusius testifies. I have alternately translated the Greek term "repent" and "do penance," holding both expressions to be equivalent, although modern usage refers the latter to external acts especially.

[7] G. P. "into." The verb "cast" governs them.

[8] 1 Kings xvi. 7; Ps. vii. 10; Jerem. xi. 20; xvii. 10; xx. 12.

[9] The apostolic doctrine.

[10] His deep machinations against truth. They may have styled them depths as of profound doctrines.

[11] As they allege, to excuse themselves.

[12] No austere injunction in punishment for their errors and excesses.

[13] The faithful are exhorted to persevere.

27. And he shall rule them with an iron rod, and like a potter's vessel they shall be broken.[1]

28. As I also received from My Father: and I will give him the morning star.[2]

29. Let him who hath an ear, hear what the Spirit saith to the churches.

CHAPTER III.

He is ordered to write to the churches of Sardis, Philadelphia, and Laodicea, recalling with threats to penance such as were delinquent, but praising others, and promising a reward to him who overcomes: saying that God knocks at the gate, to come in to him who may open.

1. And to the angel of the Church of Sardis write: These things saith He who hath the seven spirits of God,[3] and the seven stars: I know thy works, that thou hast a name, that thou livest, and thou art dead.

2. Be watchful and strengthen the other things which were[4] ready to die. For I do not find thy works full[5] before My[6] God.

3. Bear in mind therefore how thou hast received, and heard,[7] and observe,[8] and repent. If then thou watch not, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.[9]

4. But[10] thou hast a few names[11] in Sardis, who have not defiled

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[1] The true follower of CHRIST shared with Him in the overthrow of idolatry, and the establishment of His kingdom: but especially in glory after death.

[2] Make him like the morning star. It is a Hebraism, CHRIST is styled the morning star. He makes His disciple like Himself.

[3] Waiting on Him.

[4] G. P. "are." The Alexandrian and Ephrem manuscripts have the imperfect tense.

[5] Perfect.

[6] The same manuscripts have the pronoun, which is wanting in G. P. CHRIST in many places calls His Father in this affectionate and reverential manner.

[7] The Gospel truths.

[8] Attend to reduce them to practice.

[9] 1 Thess. v. 2; 2 Peter iii. 10; infra xvi. 15.

[10] This is omitted in G. P., but found in the above-quoted manuscripts.

[11] G. P. "even." This is now rejected.

their garments:[1] and they shall walk with me in white, because they are worthy.

5. He who shall overcome,[2] shall be thus clothed with white robes, and I will not blot out his name from the book of life, and I will own his name before My Father, and before His angels.

6. Let him who hath an ear, hear what the Spirit saith to the churches.

7. And to the angel of the Church of Philadelphia write: These things saith the Holy and True One, who hath the key of David:[3] who openeth and no man shutteth:[4] shutteth, and no man openeth.

8. I know thy works. Behold I have given before thee an open door,[5] which no man can shut, because thou hast a little strength, and thou hast kept My word, and thou hast not denied My name.

9. Behold, I will give[6] of the synagogue of Satan, who say that they are Jews, and they are not, but they lie. Behold I will make them come and adore before thy feet,[7] and they shall know that I have loved thee:

10. Because thou hast kept the word of My patience,[8] and I will keep thee from the hour of temptation, which is to come on the whole world, to try those who dwell on earth.[9]

11. Behold I come quickly: hold what thou hast,[10] that no man may take thy crown.

12. Him that shall overcome, I will make a pillar in the temple of My[11] God, and he shall not go out any more: and I will write

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[1] By idolatry, or licentiousness.

[2] P. "the same:" οὕτος. The reading of the above manuscripts, and of the Syriac, Arabic, and most versions, is conformable to the Vulgate οὗτως, which is approved of by Baumgarten-Crusius.

[3] Supreme power over the people of God. Isaiah xxii. 22.

[4] Job xii. 14. His absolute control is expressed by these words.

[5] G. P. "and." The Vulgate reading is received by critics on the authority of the above manuscripts.

[6] Lit. give. This verb is equivalent to cause or do. It here corresponds with "make" in the latter part of the sentence.

[7] That homage which they were to render to the ruler of the Church was ultimately referred to God. They worshipped conformably to his teaching.

[8] Kept My word in patience—patiently endured all things in hope.

[9] This is a promise of protection in the midst of the extreme persecution, which was to be universal.

[10] Persevere.

[11] An ornament and support. In reward of his perseverance, he is to be solidly established in God for ever.

on him[1] the name of My God, and the name of the city of My God, the new Jerusalem, which cometh down out of heaven from My God, and My new name.[2]

13. Let him who hath an ear, hear what the Spirit saith to the churches.

14. And to the angel of the Church of Laodicea,[3] write: These things saith: The Amen,[4] the faithful and true witness, who is the beginning of the creation of God.[5]

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.[6]

16. But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of My mouth.[7]

17. Because thou sayest: that I am rich, and have grown wealthy, and I have need of nothing: and thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.[8]

18. I counsel thee to buy from Me gold purified by fire,[9] that thou mayest be rich, and mayest be clothed with white robes and the shame of thy nakedness may not appear,[10] and to anoint[11] thy eyes with eye-salve, that thou mayest see.

19. Those whom I love, I rebuke and chastise.[12] Be zealous, therefore, and do penance.

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[1] Pillars usually had inscriptions.

[2] Messiah.

[3] G. P. "of the Laodiceans." The Vulgate reading is adopted by critics on the authority of the two manuscripts already quoted.

[4] John xiv. 6. The Hebrew term here employed is explained by the terms which follow.

[5] The principal creature. This is understood of CHRIST in His human nature. His humanity was not created before all things, but it was the primary object of the Divine counsels.

[6] This indicates that a state of tepidity and indifference is highly displeasing to God—in some respect more so than positive delinquency, for which the violence of temptation may furnish some extenuation. Sincerity in opposing the true religion may plead the excuse of some, whilst indifference is without excuse.

[7] This figurative expression alludes to vomiting produced by drinking water somewhat warm, and is employed to mark the rejection and condemnation of those who are indifferent. Apostacy from the faith is often the result of tepidity and of a careless life.

[8] The blindness and illusion of sinners are great.

[9] To practise pure and perfect virtue, which is to be richly rewarded.

[10] That your past sins may not cover you with shame.

[11] G. P. have the imperative, but the manuscripts before cited have the infinitive mood.

[12] Prov. iii. 12; Heb. xii. 6.

20. Behold I stand at the gate, and knock: if any man hear My voice, and open the gate to Me,[1] I will come in to him, and sup with him, and he with Me.[2]

21. To him who shall overcome, I will give to sit with Me on My throne,[3] as I also have overcome, and I am set down with My Father on His throne.

22. Let him who hath an ear, hear what the Spirit saith to the churches.

CHAPTER IV.

A gate being opened in heaven, he sees one sitting on a throne, and around him twenty-four ancients seated: and four animals which he here describes, which constantly, in unison with the twenty-four ancients, glorified Him who sat on the throne.

1. After these things I looked: and behold a gate *was* opened in heaven,[4] and the first voice, which I heard as of a trumpet, speaking with me, saying: Come up hither, and I will show thee the things which must be hereafter.

2. And immediately I was in spirit: and behold a throne was set in heaven, and on the throne one *was* sitting.[5]

3. And He who sat was like in sight to a jasper, and sardine stone;[6] and a rainbow was around the throne, like in sight to an emerald.[7]

4. And round about the throne *were* twenty-four thrones: and on the thrones[8] twenty-four ancients *were* sitting, clothed with white robes, and *having*[9] golden crowns on their heads:[10]

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[1] G. P. omit the pronoun.

[2] A banquet is expressive of enjoyment and familiarity.

[3] The saints share the glory of CHRIST.

[4] This was to give the sacred seer an insight into the glory of CHRIST reigning with the Father.

[5] God had thus manifested Himself to Isaiah, ch. vi., and to Ezekiel, ch. i.

[6] The green and red colours of these stones were emblematic of the unchangeableness and justice of the Deity.

[7] The rainbow was a token of peace and reconciliation.

[8] G. P. "I saw." This is now omitted, it being wanting in the Alexandrian manuscript.

[9] G. P. "they had." This is also omitted on the same authority.

[10] These may be distinguished saints of the Old and New Dispensations, the chief patriarchs, and the apostles. John was, of course, not of the number.

5. And from the throne came forth lightnings, and voices, and thunders,[1] and before the throne seven lamps[2] *were* burning, which are the seven spirits of God.[3]

6. And in the sight of the throne *there was* as[4] a sea of glass like crystal:[5] and in the midst of the throne, and round about the throne *there were* four animals full of eyes before and behind.[6]

7. And the first animal *was* like a lion,[7] and the second animal like a calf,[8] and the third animal having the face as of a man,[9] and the fourth animal *was* like an eagle flying.[10]

8. And the four animals had each of them six wings:[11] and round about and within they are full of eyes; and they rested not day and night saying: Holy, Holy, Holy,[12] Lord God the Almighty, who was, and who is, and who is to come.

9. And when these animals gave glory, and honour, and thanks, to Him sitting on the throne, living for ever and ever,

10. The twenty-four ancients fell before Him sitting on the throne, and they adored Him who liveth for ever and ever, and they laid their crowns before the throne, saying:

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[1] G. P. invert the order of the last two terms, which are placed by Baumgarten-Crusius conformably to the Vulgate. Lightning and thunder are usual symbols of Divine majesty and vengeance.

[2] G. P. "of fire."

[3] The lamps were symbols of angelic spirits, always brilliant and ardent. There is an allusion to the candlestick with seven branches, which was in the temple.

[4] G. P. omit this particle, which is now inserted by critics, on the authority of the Alexandrian manuscript, the Syriac and two Arabic versions.

[5] The appearance of the heavens was like a sea of crystal, placid and transparent.

[6] These are generally thought to represent the sacred evangelists, who are vigilant and enlightened. Their prophetic vision, as well as their historic knowledge, may be symbolized by their eyes before and behind.

[7] St. Mark, whose Gospel begins with the preaching of John, is likened to a lion—his voice resounding in the desert.

[8] St. Luke treats of the priesthood of Zachary in the commencement of his Gospel, and is thought to be symbolized by the calf, which was offered in sacrifice.

[9] G. P. "as a man." The Vulgate is conformable to the Alexandrian manuscript. St. Matthew gives the genealogy of CHRIST, and his human career, and may be represented by this animal.

[10] The sublimity of the Gospel of St. John, who at once soars to the bosom of the Deity, has obtained for him the title of eagle.

[11] The wings, three on each side, may denote the rapid diffusion of the Gospel truth. The resemblance with the descriptions in Isaiah and Ezekiel is striking.

[12] Isaiah vi. 3.

11. Thou art worthy, O Lord our God, to receive glory and honour, and power, because Thou hast created all things, and they existed[1] and were created for Thy will.

CHAPTER V.

When John wept because no one could open the book sealed with seven seals, the Lamb who was first slain opened it: on which the four animals and twenty-four ancients, with a numberless multitude of angels, and all creation, glorified Him greatly.

1. And I saw in the right hand of Him who sat on the throne, a book written within and without,[2] sealed with seven seals.[3]

2. And I saw a strong angel[4] proclaiming with a loud voice: Who is worthy to open the book, and loose its seals?

3. And no one neither in heaven, nor on earth, nor under the earth, could open the book, nor look on it.[5]

4. And I wept much, because no one was found worthy to open[6] the book, nor to look on it.

5. And one of the ancients said to me: Weep not: behold the lion of the tribe of Juda, the root of David, hath succeeded[7] to open the book, and loose the seven seals thereof.

6. And I looked: and behold in the midst of the throne, and of the four animals, and in the midst of the ancients, a Lamb stand-

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[1] G. P. "are:" but the imperfect is read in the Alexandrian and Vatican manuscript, and adopted by Baumgarten-Crusius. This doxology is expressive of the perfections of God the Creator, who of Himself is strictly entitled to the homage and praise of His creatures. He has in Himself all glory—He is all powerful; and no one can add anything to His power or happiness. The glorified spirits acknowledge with deep awe His sanctity and majesty.

[2] G. P. "on the back side." The Vulgate reading is found in many manuscripts. The writing on both sides of the parchment indicates the voluminous contents, since it was usual to write only on one side.

[3] The mysterious character of the contents is intimated by the numerous seals, rendering it difficult to arrive at the knowledge of the contents.

[4] The strength of the angel and loudness of the voice express the solemnity of the announcement.

[5] The splendour of the volume dazzled the beholder.

[6] G. P. "and read." The Vatican manuscript has not these words, which are omitted by critics generally.

[7] Lit. "conquered."

ing as if slain,[1] having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth.[2]

7. And He came, and took the book out of the right hand of Him who sat on the throne.

8. And when He had opened the book, the four animals and twenty-four ancients fell down before the Lamb, having every one harps and golden vials full of odours, which are the prayers of the saints :[3]

9. And they sang a new[4] canticle, saying: Thou art worthy, O Lord,[5] to take the book, and to open the seals thereof, because Thou wast slain, and Thou hast redeemed us to God in Thy blood out of every tribe, and tongue, and people, and nation;

10. And Thou hast made us a kingdom[6] and priests to our God; and we shall reign on the earth.[7]

11. And I beheld, and heard the voice of many angels round about the throne, and of the animals, and of the ancients, and the number of them was thousands of thousands,[8]

12. Saying with a loud voice: The Lamb who was slain, is worthy to receive power and Divinity,[9] and wisdom, and strength, and honour, and glory, and praise.

13. And every creature which is in heaven, and on earth, and under the earth, and those which are in the sea, and which are in it,[10] I heard all saying: To Him who sitteth on the throne, and to

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[1] The Lamb stood before the throne, bearing the marks of the death which he had undergone; wounded and besmeared with blood.

[2] The angels—ministers of religion—sent from God throughout the whole earth, to spread the glory of Christ, are represented by seven horns, emblems of power, and seven eyes, emblems of vigilance.

[3] The prayers of the saints on earth are presented to God by the spirits who surround His throne.

[4] The sweetness of their praise is indicated by this epithet.

[5] G. P. omit "Lord," which is not found in the text.

[6] G. P. "kings." All the elect enjoy a dignity greater than that of the princes of the earth, since grace raises them to a high elevation. They share in the priesthood of Christ.

[7] The prevalence of the Gospel is the reign of Christ and His saints on earth. This is but partial, whilst the human passions prove so violent; but there is no reason to expect, under the most favourable circumstances, undisturbed peace.

[8] Dan. vi. 10.

[9] G. P. "riches." Possibly the Vulgate had: divitias.

[10] G. P. "in them." Those rational creatures of God which might be on the sea or elsewhere.

the Lamb, praise, and honour, and glory, and power, for ever and ever.

14. And the four animals said: Amen.[1] And the twenty-four ancients fell on their faces, and adored Him who liveth for ever and ever.

CHAPTER VI.

The four seals being opened, various effects against the earth ensue: on the opening of the fifth seal, the souls of the martyrs ask that the judgment should be hastened: on the opening of the sixth, the signs of the future judgment are pointed out.

1. And I saw, that[2] the Lamb had opened one of the seven[3] seals, and I heard one of the four animals, saying, as with a voice of thunder: Come and see.

2. And I looked: and behold a white horse: and He who sat upon it had a bow, and a crown was given Him, and He went forth conquering, that He might conquer.[4]

3. And when He had opened the second seal, I heard the second animal, saying: Come and see.

4. And another red horse went forth: and to him who sat thereon, it was given to take away peace from the earth, and that they should slay one another, and a great sword was given to him.[5]

5. And when He had opened the third seal, I heard the third animal, saying: Come and see. And behold a black horse:[6] and he who sat upon it had a pair of balances in his hand.

6. And I heard as[7] a voice in the midst of the four animals,

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[1] So be it. This is an acknowledgment that Christ should receive the same homage as the Father, since He is adored by the sublimest spirits of the heavenly court.

[2] G. P. "when." Many manuscripts have the Vulgate reading.

[3] G. P. omit the number, which is, however, inserted by critics on the highest authority of manuscripts, as Baumgarten-Crusius testifies.

[4] This was Jesus Christ, whose pure Gospel may be understood by the white horse. The punishments which overtake His enemies, may be likened to arrows shot from His bow: or the merciful visitations of His grace, by which He subdues His enemies to His faith and love, may be represented by them.

[5] This rider represented persecution, or war.

[6] Famine.

[7] This particle is found in the Alexandrian manuscript, but is wanting in G. P.

saying: Two measures[1] of wheat for a denarius,[2] and thrice two measures of barley for a denarius, and hurt not the wine and the oil.[3]

7. And when He had opened the fourth seal, I heard the voice of the fourth animal saying: Come and see.

8. And behold a pale horse: and the name of him who sat upon it was Death, and hell[4] followed him, and power was given to him[5] over the four quarters[6] of the earth, to kill with the sword, famine, and death, and with the beasts of the earth.

9. And when He had opened the fifth seal, I saw under the altar the souls of those who were slain for the word of God,[7] and for the testimony which they held;[8]

10. And they cried with a loud voice, saying: How long, O Lord (Holy and True), dost Thou not judge, and not[9] avenge our blood on those who dwell on the earth?[10]

11. And white robes were given to every one of them[11] one; and it was said to them, that they should rest still a little while, until their fellow-servants, and their brethren who are to be slain, even as they, be completed.[12]

12. And I looked when He had opened the sixth seal: and behold a great earthquake took place, and the sun became black as sackcloth; and the whole[13] moon became as blood.

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[1] Χοίνιξ. This measure is said by Agricola to be equivalent to two pounds weight.

[2] A shilling—a day's wages.

[3] This appears to except wine and oil from the objects of which there shall be a scarcity. Some, however, understood it as a caution to use them sparingly, because of their scarcity.

[4] G. ὁ ἅδης: the region of the departed.

[5] G. P. "unto them." The Vatican and many other manuscripts and the Arabic version have the singular number. Death is the chief object of this representation.

[6] G. P. "the fourth part."

[7] The martyrs are represented as under the altar, to denote their union with CHRIST, the chief victim, and their incomplete happiness.

[8] The profession of truth, to which they clung.

[9] The negation is not in the text, but it is plainly understood.

[10] This is designed to represent the wonderful forbearance of God, whose justice is provoked by the cruelties practised against His worshippers. The saints desire not vengeance; but they may well admire the patience which God exercises towards His enemies.

[11] Emblems of their purity and dignity.

[12] The exercise of Divine justice is sometimes delayed with advantage to the faithful, to whom an opportunity of patience and merit is afforded. The cruelties of persecutors increase the number of the martyrs.

[13] G. P. have not this epithet, which, however, is now inserted by critics generally, on the authority of the three chief manuscripts.

13. And the stars fell from heaven on the earth,[1] as a fig tree casteth its green figs, when it is shaken by a great wind.

14. And the heaven passed away like a book rolled up:[2] and every mountain, and the islands were shaken from their places.[3]

15. And the kings of the earth, and the princes, and tribunes,[4] and the rich, and the strong,[5] and every bondman and freeman hid themselves in the dens, and in the rocks of mountains:

16. And they say to the mountains and the rocks: Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb:[6]

17. For the great day of their wrath is come; and who shall be able to stand?

CHAPTER VII.

Whilst the earth is to be punished, those who have a mark on their forehead are ordered to be preserved, who, both of Jews and Gentiles, are described as blessing God, concerning those who are clothed with white robes.

1. After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow on the earth, nor on the sea, nor on any tree.[7]

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[1] This is a representation of what appeared to the apostle. These figurative expressions may denote the calamities that overspread the world, especially in the wars of the Romans against the Jews.

[2] As when the scroll is rolled up, the writing is no longer legible, so the heavens appeared as a closed book—nothing more was discoverable to the observer.

[3] Overthrown.

[4] Officers at the head of a thousand men. This term is put after "the rich," in G. P., but the Alexandrian and Ephrem manuscripts have determined critics to adopt the order of the Vulgate.

[5] G. P. "mighty men." The manuscripts just referred to read as the Vulgate.

[6] Isaiah ii. 19; Osee x. 8; Luke xxiii. 30. These expressions denote the extreme consternation of men generally at the Divine visitation. The prophet points to the dreadful calamities which shall finally overtake those, who, with apparent impunity, shed the blood of so many martyrs.

[7] From this we may infer that the elements are under the direction and control of angels, as ruling the material world under God.

2. And I saw another angel ascending from the rising of the sun,[1] having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the land and sea,

3. Saying: Hurt not the land, and the sea, nor the trees, until we seal the servants of our God on their foreheads.[2]

4. And I heard the number of those who were sealed: a hundred and forty-four thousand *were* sealed,[3] of every tribe[4] of the children of Israel.

5. Of the tribe of Juda twelve thousand *were* sealed: of the tribe of Ruben twelve thousand *were* sealed: of the tribe of Gad twelve thousand *were* sealed:

6. Of the tribe of Aser twelve thousand *were* sealed: of the tribe of Nephthali twelve thousand *were* sealed: of the tribe of Manasses twelve thousand *were* sealed:

7. Of the tribe of Simeon twelve thousand *were* sealed: of the tribe of Levi twelve thousand *were* sealed: of the tribe of Issachar twelve thousand *were* sealed:

8. Of the tribe of Zabulon twelve thousand *were* sealed: of the tribe of Joseph twelve thousand *were* sealed: of the tribe of Benjamin twelve thousand *were* sealed.[5]

9. After these things I saw[6] a great crowd, which no man could number, of all nations, and tribes, and peoples, and tongues,[7] standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:[8]

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[1] The east.

[2] The peculiar mark, or seal, is not declared. It was intended to mark the chosen of God—those whom His mercy would save from the general destruction. One of the chief angels was entrusted with this seal. The prophet was hereby instructed that God had His chosen servants in every tribe, and had not wholly abandoned His ancient people, many of whom were converted to the Christian faith.

[3] This may be put for an indefinite number.

[4] From all the tribes.

[5] No mention is made of the tribe of Dan, which was reduced to a small number.

[6] G. P. "and lo!"

[7] Converts from heathenism. This is a beautiful representation of the numberless army of martyrs.

[8] Emblems of triumph. The glory which awaits the martyrs is described, to animate Christians to suffer.

10. And they cried with a loud voice, saying: Salvation to our God,[1] who sitteth upon the throne, and to the Lamb.

11. And all the angels stood round about the throne, and[2] the ancients, and the four animals: and they fell down on their faces before the throne, and they adored God,

12. Saying, Amen. Blessing,[3] and glory, and wisdom, and thanksgiving, honour, and power, and strength, to our God for ever and ever, Amen.

13. And one of the ancients answered, and said to me: Who are these, who are clothed with white robes? and whence came they?

14. And I said to him: My[4] lord,[5] thou knowest. And he said to me: These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.[6]

15. Therefore they are before the throne of God, and they serve[7] Him day and night in His temple: and He who sitteth on the throne shall dwell over them.[8]

16. They shall not hunger,[9] nor thirst any more, neither shall the sun, nor any heat[10] fall on them,

17. For the Lamb, who is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life,[11] and God shall wipe away every tear from their eyes.[12]

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[1] This is equivalent to glory—triumph.

[2] Around.

[3] Praise.

[4] The pronoun is not in G. P., but it is now inserted by critics on the authority of the Ephrem manuscript, and others.

[5] G. *κύριε.* P. "sir." It is a term of high respect, such as is usually addressed to nobles.

[6] Blood ordinarily defiles—the blood of JESUS purifies. The allusion is to fullers, who thoroughly cleanse clothes, and make them bright and glossy, as if new.

[7] G. *λατρεύουσιν.* As the Levites kept watch.

[8] As their king, sheltering and protecting them.

[9] Isaiah xlix. 10.

[10] The Greek term is used by the Septuagint of a burning wind.

[11] G. P. "living fountains." Critics now adopt the reading of the Vulgate, which is conformable to the Alexandrian and other manuscripts.

[12] Isaiah xxv. 8; infra xxi. 4.

CHAPTER VIII.

On the opening of the seventh seal, seven angels are shown with trumpets, and the fire at the altar being poured out on the earth, various storms are excited by another angel: in like manner four angels sounding the trumpet, various plagues against men are manifested.

1. And when he had opened the seventh seal, there was silence in heaven, as it were, for half an hour.[1]

2. And I saw seven angels standing in the presence of God: and seven trumpets were given to them.

3. And another angel came and stood before[2] the altar, holding a golden censer, and much incense was given to him, that he should offer of the prayers of all the saints[3] on the golden altar, which is before the throne of God.

4. And the smoke of the incense from the prayers of the saints ascended before God from the hand of the angel.

5. And the angel took the censer, and filled it with the fire of the altar, and cast[4] on the earth, and there were thunders, and voices,[5] and lightnings, and a great earthquake.[6]

6. And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet.

7. And the first angel sounded the trumpet, and there was hail, and fire mixed with blood, and it was cast on the earth, and the third part of the earth was burnt up,[7] and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded the trumpet: and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood;

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[1] This indicates the awful import of what was to follow. Punishments provoked by the persecution of the martyrs are here represented under striking symbols.

[2] On.

[3] The prayers of the saints which the angel presented to God, were as incense, grateful to Him. They give occasion to the exercise of His vengeance, for although the saints seek mercy for sinners, their sufferings demand justice.

[4] Supply: it—thereof.

[5] The Vulgate reads the two former terms in inverse order.

[6] These mark heavy calamities which came on the world.

[7] G. P. omit this clause, which, however is adopted by Baumgarten-Crusius, on the authority of some ancient Greek manuscripts, and of the Syriac version.

9. And the third part of the creatures[1] in the sea which had life, died, and the third part of the ships were destroyed.

10. And the third angel sounded the trumpet: and a great star[2] fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and on the fountains of waters:

11. And the name of the star is called: Wormwood; and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded the trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine,[3] the third part of it, and the night in like manner.

13. And I looked and heard the voice of an eagle[4] flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to those who dwell upon the earth, by reason of the rest of the voices of the three angels, who are yet to sound the trumpet.[5]

CHAPTER IX.

On the fifth angel sounding the trumpet, the star falls, and the locusts are described issuing forth from the smoke of the abyss, to torture men: on the sixth angel sounding the trumpet, four angels are let loose to slay the third part of mankind with a great army of cavalry.

1. And the fifth angel sounded the trumpet: and I saw a star[6] fall from heaven on the earth, and the key of the bottomless pit was given to him.[7]

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[1] The destruction of life, even among the sea monsters, is expressive of the great and general calamity.

[2] Meteors resembling fallen stars are frequently used in prophetic imagery.

[3] There was a great eclipse.

[4] G. P. "an angel." The Vulgate reading is strongly maintained by the above-named critic, on the authority of the Alexandrian and Vatican manuscripts, and of the Syriac and other ancient versions.

[5] The greatness of the impending calamities is thus marked.

[6] Satan is spoken of by our Lord as a star falling from heaven. All who shine brightly as teachers in the Church, and afterwards fall away, resemble him.

[7] Power to bring calamities on the world, is said to be given him, because God permitted them, according to the high counsels of His Providence.

2. And he opened the bottomless pit, and the smoke of the pit arose as the smoke of a great furnace, and the sun was darkened, and the air, with the smoke of the pit:[1]

3. And from the smoke of the pit locusts came out on the earth,[2] and power was given to them, as the scorpions of the earth have power:

4. And it was commanded them not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God on their foreheads.[3]

5. And it was given to them that they should not kill them; but that they should torment *them* five months: and their torment was as the torment of a scorpion when it striketh a man.

6. And in those days men shall seek death,[4] and shall not find it, and they shall desire to die, and death shall flee from them.

7. And the shapes[5] of the locusts *were* like to horses prepared for battle: and on their heads as it were crowns like gold, and their faces as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions:

9. And they had breast-plates as iron breast-plates, and the noise of their wings as the noise of chariots of many horses rushing to battle.

10. And they had tails like scorpions, and stings were in their tails: and their power *was* to hurt men five months:

11. And they had over them a king, the angel of the bottomless pit, whose Hebrew name *is* Abaddon, but in Greek Apollyon, in Latin called Exterminans.[6]

12. One woe is passed, and behold two woes still come after these.

13. And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the Golden altar, which is before God,[7]

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[1] The greatness of the darkness, which pervaded the atmosphere, and hid the sun from view, represented the wide diffusion of error.

[2] Invading armies are compared to locusts. Joel i. 4.

[3] This may signify that these calamities are directed against unbelievers, especially the Jews.

[4] Isaiah ii. 19; Osee x. 8; Luke xxiii. 30.

[5] Their appearance. It is in the plural in the text. Wisdom xvi. 9.

[6] This last phrase is not in the text. It was added by the interpreter, by way of explanation. The term means: destroyer.

[7] The Greek term is fully represented by this phrase. V. ante oculos.

14. Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.[1]

15. And the four angels were loosed, who were prepared for the hour, and day, and month, and year, to kill the third part of men.[2]

16. And the number of the army of the horsemen two myriads of myriads.[3] And I heard the number of them.

17. And thus I saw the horses in the vision: and they who sat on them had breast-plates of fire, and of hyacinth, and of brimstone, and the heads of the horses were as heads of lions, and from their mouths proceedeth fire, and smoke, and brimstone.

18. And by these three plagues[4] the third part of men was killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For the power of horses is in their mouths, and in their tails. For their tails are like serpents, having[5] heads, and with them they hurt.

20. And the rest of the men who were not killed by these plagues, did not penance for the works of their hands, that they should not worship devils, and images of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk,

21. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.[6]

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[1] This signifies that angels are sometimes restricted by the Divine command to act in certain places. As Babylon was on the Euphrates, this river is the symbol of the kingdom of Satan.

[2] Angels are ministers of Divine justice.

[3] This literally corresponds with the text.

[4] G. P. omit this term, which is inserted by Baumgarten-Crusius, on the authority of ancient manuscripts. This great destruction of human life, whether effected by armies like locusts, or by other agency, is an exercise of Divine vengeance. The great slaughter of the Jews by the Romans, and by one another, may be referred to; or the text may be understood of other visitations.

[5] This is referred to the tails.

[6] Impenitence and unbelief are seen amidst most manifest visitations of God.

CHAPTER X.

Another strong angel shouting, seven thunders are heard: the angel swears that time shall be no longer, but that the mystery shall be completed at the voice of the seventh angel: and he gives John a book to be swallowed.

1. And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow on his head, and his face was as the sun, and his feet as pillars of fire:

2. And he had in his hand a little book open: and he set his right foot on the sea, and the left on the land:

3. And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have uttered, and write them not.

5. And the angel,[1] whom I saw standing on the sea, and on the land, lifted up his hand to heaven:

6. And he swore by Him who liveth for ever and ever, who created heaven, and the things which are therein: and the earth, and the things which are in it: and the sea, and the things which are therein: That time shall be no longer.

7. But in the days of the voice[2] of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be accomplished,[3] as He hath declared[4] by His servants the prophets.

8. And I heard a voice from heaven again speaking to me, and

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[1] Dan. xii. 7. There is great resemblance between several circumstances of this description and those of the prophet Daniel. The small book probably denotes a special revelation of great moment, not easily to be communicated. The command to seal up what was announced by the voices of thunder mark their awful importance, which does not allow them to be hastily declared. The oath of the angel is a token of a Divine decree that all earthly scenes, in which God so long suffered men to run riot, must come to a close.

[2] At the time when he shall sound his trumpet.

[3] The text may be literally rendered: "and the mystery of God was accomplished;" but it is a Hebrew form of speech, equivalent to a future tense without the conjunction. See Judges iv. 8.

[4] G. P. "declared to." The approved reading is: ἐυηγγέλισεν τοὺς, &c., God is said to have evangelized the prophets, because he enlightened them with the knowledge of future things.

saying: Go, and take the[1] book which is opened, from the hand of the angel, standing on the sea and on the land.

9. And I went to the angel, saying to him, to give[2] me the book. And he said to me: Take the book, and eat it up,[3] and it will sour thy stomach, but in thy mouth it will be sweet as honey.

10. And I took the book from the hand of the angel, and I eat it up, and it was in my mouth sweet as honey: and when I had eaten it, my stomach was soured.[4]

11. And he said to me: Thou must prophesy again[5] to many nations, and peoples, and tongues, and kings.[6]

CHAPTER XI.

John measuring the temple, hears that two witnesses shall preach, whom a beast coming up out of the sea shall kill: but they rising again shall ascend unto heaven. Seven thousand men are slain by an earthquake, and when the seventh angel sounds the trumpet, the twenty-four ancients give thanks to God.

1. And a reed was given me, like a rod,[7] and it was said to me:[8] Arise, and measure the temple of God: and the altar, and those who worship in it.

2. But the court, which is outside the temple, cast out,[9] and

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[1] G. P. "little book."

[2] G. P. have the imperative mood, but the infinitive mood is found in the Alexandrian and Ephrem manuscripts, and adopted by critics.

[3] Ezech. iii. 1.

[4] The contemplation of those great events afforded delight, which soon, however, was followed by painful considerations.

[5] G. ἐπί, on, regarding.

[6] The comprehensiveness of these predictions appears from these words. We cannot doubt that great events are here announced to the nations and their rulers. Whatever obscurity may surround them, much is striking and instructive.

[7] A perch for measuring. The ancient temple is thought to represent the Christian Church. The measuring of it is to fix attention on its greatness.

[8] G. P. "And the angel stood." The Alexandrian manuscript has not these words, which are omitted by Baumgarten-Crusius. They are not found in the ancient versions and interpreters.

[9] Exclude from the measurement. The court of the Gentiles may represent the unbelievers and the profane.

measure it not; because it is given to the Gentiles, and they shall tread under foot the holy city forty-two months:[1]

3. And I will give to My two witnesses,[2] and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks which stand before the Lord[3] of the earth.

5. And if any man will hurt them, fire shall come out of their mouths and consume their enemies:[4] and if any man will hurt them, in this manner he must be slain.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over the waters to turn them into blood, and to strike the earth with all plague,[5] as often as they will.

7. And when they shall have finished their testimony, the beast which cometh up out of the abyss, shall make war against them, and shall overcome them, and kill them.

8. And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their[6] Lord also was crucified.

9. And of the tribes, and peoples, and tongues, and nations, they shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in graves.

10. And they who dwell upon the earth shall rejoice over them, and make merry: and they shall send gifts one to another, because these two prophets tormented those who dwelt on the earth.

11. And after the three days and a half, the spirit of life from God entered into them. And they stood on their feet, and great fear fell on those who saw them.[7]

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[1] This is the period generally assigned to the sway of Antichrist. Jerusalem is supposed to be the seat of his power.

[2] Enoch and Elias.

[3] Zach. iv. 14. G. P. "the God." The Alexandrian and Ephrem manuscripts have the Vulgate reading, which is adopted by the critic above named.

[4] As Elias called down fire on those who went to take him prisoner.

[5] This means a heavy scourge. These prophets, who are expected to appear in the days of Antichrist, will be the agents of God in chastisements as well as mercies.

[6] G. P. "our." The Vulgate reading is adopted by the same critic, on the general authority of manuscripts. Jerusalem is plainly marked.

[7] Prophets represent future facts as past, because presented to their mental vision.

12. And they heard a great voice from heaven saying to them: Come up hither. And they went up into heaven in a cloud, and their enemies saw them.[1]

13. And at that hour a great earthquake took place, and the tenth part of the city fell: and seven thousand names of men[2] were killed in the earthquake: and the rest became afraid, and gave glory to the God of heaven.

14. The second woe is past, and behold the third woe will come quickly.

15. And the seventh angel sounded the trumpet, and great voices were[3] in heaven, saying: The kingdom of this world is become[4] of our Lord and of His CHRIST, and He shall reign for ever and ever. Amen.[5]

16. And the twenty-four ancients, who sit on their thrones in the sight of God, fell on their faces, and adored God, saying:

17. We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come, because Thou hast taken[6] Thy great power, and hast reigned.

18. And the nations were angry, and Thy wrath is come, and the time for the dead to be judged, and to render reward to Thy servants the prophets, and the saints, and those who fear Thy name, the little and the great, and to destroy those who have destroyed the earth.[7]

19. And the temple of God was opened in heaven: and the ark of His covenant was seen in His temple, and there were lightnings, and voices, and an earthquake, and great hail.

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[1] Their resuscitation and ascension are clearly predicted.

[2] The names are put for the men. An indefinite number is meant. The conversion of the survivors will be a signal favour of God.

[3] Lit. were made.

[4] Has fallen under the power of. The final subjection of all things to CHRIST is here foretold.

[5] G. P. omit it.

[6] Exercised.

[7] The last judgment is to adjust all things, punishing the wicked, and rewarding the just.

CHAPTER XII.

When the woman had brought forth a child, in the sight of the dragon, her child was snatched up from her to God: then a great battle having taken place in heaven, the dragon falling to the earth began to persecute the seed of the woman.

1. And a great sign[1] appeared in heaven: a woman[2] clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:[3]

2. And being with child, she cried travailing in birth, and she was in pain to be delivered.[4]

3. And another sign was seen in heaven: and behold a great red dragon[5] having seven heads, and ten horns, and on its heads seven diadems,

4. And its tail drew the third part of the stars of heaven,[6] and it cast them to the earth, and the dragon stood before the woman, who was ready to be delivered; that when she should be delivered, he might devour her child.[7]

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[1] Wonder.

[2] This woman is most correctly conceived to be the Blessed Virgin, since she is spoken of as the Mother of the Child, whom the dragon sought to destroy. Moses Stuart does not altogether object to this view, although he is startled at the magnificence of the description. In answer to the question, "Who or what is represented by the woman so splendidly apparelled?" he says: "Not ancient Judaism. . . . Not the Virgin Mary, simply and personally considered; for what is said in vs. 14, seq., appears to comprise too much to be applied to any single personage who is merely human. It must then be the Church." Vol. ii. p. 252. There is no impropriety in explaining it of the Church, with special reference to the Virgin Mother.

[3] Christ, the sun of justice, may be said to clothe His mother with His own brilliancy. The moon may be the symbol of all earthly grandeur, which is borrowed, incomplete, and unstable. The apostles, as twelve brilliants in a crown, serve to increase the splendour of the mother of their Lord.

[4] This, although not literally applicable to the Virgin Mother, who was free from the pains and difficulties which attend natural parturition, may represent her care for the accomplishment of the mystery, of which she was the honoured instrument.

[5] Satan, the arch-enemy, is well represented by the dragon. The red colour marks his persecution of the Church.

[6] This may refer to the apostacy of the angels brought about by their proud chieftain. Traditionary statements concerning this event seem to have been alluded to in this description.

[7] Satan no doubt watched the birth of Christ, although he only conjectured that He might be the expected Deliverer.

5. And she brought forth a male child,[1] who was to rule all the nations with an iron rod: and her child was caught up to God,[2] and to His throne,

6. And the woman fled into the wilderness,[3] where she had a place prepared by God, that they should feed her there a thousand two hundred and sixty days.[4]

7. And a great[5] battle was in heaven: Michael and his angels fought with[6] the dragon, and the dragon fought, and his angels:

8. And they prevailed not, neither was their place found any more in heaven.

9. And that great dragon was cast out, the old serpent, which is called the devil, and Satan, that seduceth the whole world, and he was cast unto the earth, and his angels were cast forth with him.

10. And I heard a great voice in heaven, saying: Now salvation[7] is accomplished, and strength, and the kingdom of our God, and the power[8] of His CHRIST, because the accuser of our brethren is cast out, who accused them before our God, day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.

12. Therefore rejoice, O heavens! and ye who dwell in them. Woe to[9] the land, and to the sea, because the devil is come down to you, having great wrath, knowing that he hath but a short time.

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[1] CHRIST.

[2] Thus rapidly is the birth, life, and ascension of CHRIST glanced at.

[3] Moses Stuart asks: "What is this but the flight of Mary, with her newly-born child, before the massacre by Herod?" Vol. i. p. 210.

[4] The persecution of Domitian is said to have lasted three years and a half. The same period is commonly assigned to the reign of Antichrist.

[5] G. P. omit "great." This seems to refer to the tradition about the fall of the angels. They do not fight as mortals.

[6] G. P. "against." The Vulgate reading is supported by the manuscripts generally.

[7] Victory, deliverance, triumph.

[8] Authority.

[9] G. P. "the inhabitants of." The Vatican and Ephrem manuscripts, and the ancient versions, support the Vulgate reading, which is adopted by Baumgarten-Crusius.

13. And after the dragon saw that he was cast unto the earth, he pursued the woman, which brought forth the male child:

14. And two wings of the great eagle[1] were given to the woman, that she might fly into the desert to her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth, after the woman, water as a flood, to cause her to be carried away by the river.

16. And the earth helped the woman, and the earth opened its mouth, and swallowed up the river, which the dragon cast out of his mouth.

17. And the dragon was angry against the woman: and he went away to make war with the rest of her seed, who keep the commands of God, and have the testimony of JESUS CHRIST.

18. And he[2] stood on the sand of the sea.[3]

CHAPTER XIII.

The beast coming up out of the sea, with seven heads, and ten horns, and ten diadems, the wound whereof is healed, blasphemes God, and makes war on the saints: and another beast with two horns coming out of the earth, is exceedingly favourable to it, forcing its image to be made and worshipped, and the stamp of its name to be received.

1. And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and on his heads names[4] of blasphemy.

2. And the beast which I saw, *was* like to a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength,[5] and great power.[6]

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[1] A class of eagles may have been so distinguished.

[2] G. P. "I." The other reading is conformable to the Alexandrian manuscript and to most of the ancient versions, and is adopted by Lachmann.

[3] Sea-shore.

[4] G. P. "name." The Alexandrian manuscript and the ancient versions have the plural, which is adopted by Baumgarten-Crusius. This beast is generally believed to be the Antichrist.

[5] G. P. "and his seal."

[6] Authority. Antichrist will possess, in a high degree, all Satanic power.

3. And I saw one of his heads as it were slain[1] unto death; and his death-wound was healed. And all the earth was in admiration after the beast.

4. And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

5. And a mouth speaking great things, and blasphemies, was given to him: and power to act[2] was given him forty-two months.

6. And he opened his mouth in blasphemies against God, to blaspheme His name, and His tabernacle,[3] and those who dwell in heaven.

7. And it was given him to make war with the saints, and to conquer them. And power was given him over every tribe, and people, and tongue, and nation:

8. And all, who dwell on the earth, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world,[4] adored him.

9. If any one have an ear, let him hear.

10. He who shall lead into captivity shall go into captivity: he who shall kill by the sword, must be killed by the sword.[5] Here is the patience and the faith of the saints.[6]

11. And I saw another beast[7] coming up out of the land, and he had two horns like a lamb, and he spake as a dragon.

12. And he exercised all the power of the former beast in his sight: and he caused the earth, and those who dwell in it, to adore the first beast, whose death-wound was healed.

13. And he did great signs, so that he made also fire to come down from heaven on the earth in the sight of men.[8]

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[1] The appearance will be of actual death. Antichrist himself will appear to be slain. Ch. xvii. 8.

[2] According to his own wishes. God is said to give the power, because He does not interfere with its exercise.

[3] The Church.

[4] Some think that these last words are by *hyperbaton* referred to the names as not written from the beginning of the world in the book of life. See infra, ch. xvii. 8.

[5] Gen. ix. 6; Matt. xxvi. 52. The reverses of war, and the sudden overthrow of the conqueror, are described.

[6] The saints know that the triumph of impiety is only temporary.

[7] A false prophet, with feigned meekness and serpentine craft.

[8] Wonders, apparently supernatural, will be performed by the chief minister of

14. And he seduced those who dwell on the earth, by means of the signs, which were given to him to do in the sight of the beast, saying to those who dwell on the earth, to make the image of the beast, which hath the wound of the sword, and hath lived.

15. And it was given to him, to give life to the image of the beast,[1] and that the image of the beast should speak; and to cause that whosoever will not adore the image of the beast, should be slain.

16. And he shall make all the little, and the great, and the rich, and the poor, and the free men, and the slaves, to have the mark in their right hand, or on their foreheads.[2]

17. And that no man can buy, or sell,[3] but he who hath the mark, or name of the beast, or the number of his name.

18. Here is wisdom. Let him who hath understanding reckon the name of the beast. For it is the number of a man; and the number of him is six hundred and sixty-six.[4]

CHAPTER XIV.

The virgins walk with the Lamb, singing, whilst one angel announces the Gospel, another the fall of Babylon, and a third proclaims the punishment of those who have worshipped the beast; moreover two holding scythes are ordered, the one to cut the harvest, the other to trim the vine.

1. And I looked: and behold the Lamb stood on Mount Sion, and with Him a hundred and forty-four thousand having His name[5] and the name of His Father written on their foreheads.

2. And I heard a voice from heaven, as the voice of many waters,

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Antichrist, but means to distinguish them from Divine miracles will not be wanting.

[1] A speaking statue will be among the apparent prodigies.

[2] It was usually to brand soldiers, and the worshippers of some divinities. The followers of Antichrist may have a distinctive brand, or token.

[3] By restricting the commercial relations to his followers, Antichrist will exercise an immense influence. Men do not easily forego temporal advantages.

[4] The conjectures concerning the name are altogether uncertain.

[5] G. P. omit these two words, which are, however, received by critics on the authority of the three chief manuscripts. This specially represents the triumphant body of the martyrs.

and as the voice of great thunder: and the voice, which I heard,[1] *was* as of harpers playing on their harps.

3. And they sang as a new canticle before the throne, and before the four animals, and the ancients: and no man could say[2] the canticle, but those hundred and forty-four thousand, who were purchased from the earth.

4. These are they who were not defiled with women: for they are virgins. These[3] follow the Lamb whithersoever He goeth. These were purchased from among men, first-fruits to God and the Lamb.

5. And in their mouth falsehood[4] was not found: for they are without spot before the throne of God.

6. And I saw another angel flying through the midst of heaven, having the eternal[5] Gospel to preach to those who sit[6] on the earth, and to every nation, and tribe, and tongue, and people,

7. Saying with a great voice: Fear the Lord,[7] and give Him honour, because the hour of His judgment is come: and adore Him, who made heaven and earth,[8] the sea, and the fountains of waters.

8. And another angel followed, saying: The great[9] Babylon is fallen, is fallen, which[10] gave all nations to drink of the wine of the wrath of her fornication.[11]

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[1] G. P. "and I heard the voice of harpers." Baumgarten-Crusius adopts the Vulgate reading on the same authority.

[2] G. P. "learn." Simon conjectures that *dicere* is put by mistake for *discere*.

[3] G. P. "are they which." The verb substantive is omitted in the Alexandrian and Ephrem manuscripts, as well as in the Vulgate. This is understood of those who are free from the contamination of idolatry, which is figuratively styled fornication. St. Augustin applies it to virgins in the strict sense. De Virginit. c. xxvii.

[4] G. P. "guile." The Alexandrian and Ephrem manuscripts as well as the Syriac and Arabic versions, have the Vulgate reading, which is adopted by most critics.

[5] Decreed from eternity, and announcing eternal salvation.

[6] G. P. "dwell." Griesbach and Scholz prefer the Vulgate reading.

[7] G. P. "God." The Vulgate reading is supported by many manuscripts.

[8] Ps. cxlv. 6; Acts xiv. 14.

[9] G. P. "city." This is expunged by critics on the authority of manuscripts. Idolatrous Rome was styled Babylon by Christians. Moses Stuart candidly avows his conviction, "that Pagan and persecuting Rome is the main enemy originally aimed at by the second part of the Apocalypse." Commentary, vol. ii. p. 267.

[10] Isaiah xxi. 9; Jerem. li. 8. G. P. "because she." The Alexandrian and Ephrem manuscripts have the Vulgate reading.

[11] Engaged them in idolatry, which is figuratively styled adultery, and involved

9. And a third angel followed them, saying, with a great voice: If any man shall adore the beast, and his image, and receive his mark on his forehead or in his hand;

10. He also shall drink of the wine of the wrath of God, which is mingled with pure wine[1] in the cup of His wrath, and he shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

11. And the smoke of their torments shall ascend for ever and ever, neither have they rest day and night, who have adored the beast and his image, and whosoever hath received the mark of his name.

12. Here is the patience of the saints,[2] who keep the commandments of God, and the faith of JESUS.[3]

13. And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. Henceforth now[4] saith the Spirit, that they may rest from their labours: for[5] their works follow them.

14. And I looked, and behold a white cloud: and on the cloud one sitting like to the Son of Man, having on His head a golden crown, and a sharp sickle in His hand.

15. And another angel came out from the temple, crying out with a great voice to Him that sat on the cloud: Thrust in thy sickle, and reap,[6] because the hour to reap[7] is come, for the harvest of the earth is dry.

16. And He who sat on the cloud, thrust His sickle into the earth, and the earth was reaped.

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them in its punishment. The cup full of intoxicating liquor is the emblem of Divine chastisements.

[1] G. P. "which is poured out without mixture."

[2] G. P. "here *are* they." This addition is expunged by critics on the authority of ancient manuscripts.

[3] The martyrs.

[4] G. P. "from henceforth. Yea, saith the Spirit." There is much variety in the readings. The martyrs rest from suffering: their endurance of torments is for them an occasion of eternal enjoyment.

[5] G. P. "and." The Alexandrian and Ephrem manuscripts have the causal particle, which is adopted by critics.

[6] Joel iii. 13; Matt. xiii. 39.

[7] G. P. "for thee." The pronoun is not found in the manuscripts just cited. The harvest and vintage are understood of Divine visitations by which the persecutors were swept away. Bossuet refers them to the destruction of Rome by Alaric.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, who had power over the fire: and he cried out with a great voice to Him who had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, for the grapes thereof are ripe.

19. And the angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, and cast *it* into the great wine-press of the wrath of God.

20. And the wine-press was trodden outside the city, and blood came out from the wine-press up to the bits of the horses' bridles, for[1] a thousand six hundred furlongs.

CHAPTER XV.

They who had overcome the beast, and his image, and the number of his name, glorify God; and seven vials full of the wrath of God are given to the seven angels who have the seven last plagues.

1. And I saw another sign great and wonderful in heaven, seven angels having the seven last plagues, for the wrath of God is consummated in them.

2. And I saw as a sea of glass mingled with fire,[2] and those who overcame the beast and his image,[3] and the number of his name, standing on the sea of glass, having harps of God,[4]

3. And singing the canticle of Moses the servant of God,[5] and the canticle of the Lamb, saying: Great and wonderful are Thy works, O Lord God the Almighty. Just and true are Thy ways, O King of ages.[6]

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[1] For the space of. This denotes the greatness of the vengeance.

[2] "When the matter of which glass is made comes out of the kettle boiling, it is as red as fire." Simon.

[3] G. P. "and over his mark." These words are now omitted, being wanting in all the principal manuscripts, and in the Syriac and Arabic versions.

[4] Harps on which to praise God.

[5] It is so styled to show the harmony of the two covenants.

[6] G. P. "saints." The Vulgate reading is supported by the Ephrem manuscript, and by the Syriac version, and the Arabic published by Erpenius: it is approved by Grotius.

4. Who shall not fear Thee,[1] O Lord, and magnify Thy name? For Thou alone art holy:[2] for all nations shall come, and adore in Thy sight, because Thy judgments are manifest.

5. And after these things I looked, and behold the temple of the tabernacle of the testimony was opened in heaven:

6. And the seven angels having the seven plagues came out from the temple, clothed with clean and white linen, and girt about the breasts with golden girdles.

7. And one of the four animals gave to the seven angels seven golden vials, full of the anger of God,[3] who liveth for ever and ever.

8. And the temple was filled with smoke from the majesty of God, and from His power: and no one could enter into the temple, until the seven plagues of the seven angels were consummated.

CHAPTER XVI.

On the pouring out of the seven vials on the earth, the sea, the fountains, the sun, the throne of the beast, the Euphrates, and the air, many plagues arise on the earth.

1. And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven[4] vials of the wrath of God on the earth.

2. And the first went, and poured out his vial on the earth, and a cruel and bad wound was made on the men who had the mark of the beast, and on those who adored his image.

3. And the second angel poured out his vial on the sea, and there was blood as of a dead man, and every living soul died in the sea.

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[1] Jer. x. 7.

[2] The Vulgate interpreter read: ὅσιος, *pius*, which is the reading of many manuscripts. Others have ἅγιος, "holy." The other reading might be rendered merciful.

[3] The impending calamities are intimated.

[4] G. P. omit "seven," which, however, is inserted in the text by Baumgarten-Crusius, on the authority of the three chief manuscripts. These vials denote the judgments of God on the followers of Antichrist, and on all the enemies of CHRIST, especially the persecutors.

4. And the third[1] poured out his vial on the rivers, and on the fountains of waters, and there was blood.[2]

5. And I heard the angel of the waters[3] saying: Thou art just, O Lord, who art, and who wast,[4] the Holy One,[5] who hast judged these things:

6. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink: for they are worthy.[6]

7. And I heard another from the altar[7] saying: Yea, Lord God Almighty, Thy judgments are true and just.

8. And the fourth angel poured out his vial on the sun, and it was given to him to afflict[8] men with heat and fire:[9]

9. And the men were scorched with great heat, and they blasphemed the name of God, who had power over these plagues, neither did they penance, to give Him glory.

10. And the fifth angel poured out his vial on the throne of the beast, and his kingdom became dark,[10] and they gnawed their tongues through pain;

11. And they blasphemed the God of heaven, because of their pains and wounds, and they repented not of their works.

12. And the sixth angel poured out his vial on that great river Euphrates, and he dried up its water, that a way might be prepared for the kings from the rising of the sun.

13. And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits as frogs.[11]

14. For they are spirits of devils doing wonders, and they go

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[1] G. P. "angel." This is not in the Alexandrian or Ephrem manuscripts.

[2] The waters were changed into blood, thick and black, as of a dead man.

[3] Who had poured out his cup on the waters.

[4] G. P. "and shalt be." This is rejected by Griesbach, and critics generally, it being unsupported by ancient manuscripts.

[5] The punctuation connects this with the preceding verbs. God is essentially holy; His holiness is manifested in His judgments on sinners.

[6] Deserving of this punishment.

[7] The more approved reading is, "I heard the altar saying." The altar itself appeared endowed with voice.

[8] G. P. "scorch."

[9] G. P. "with fire." The Vulgate presents two interpretations of the same term.

[10] The Roman empire was overspread by barbarians.

[11] G. P. "like frogs." The Alexandrian and Vatican manuscripts have, ὡς. V. in modum ranarum.

forth to the kings of the whole earth,[1] to gather them for battle, for the great day of the Almighty God.

15. Behold I come as a thief.[2] Blessed *is* he who watcheth, and keepeth his garments,[3] lest he walk naked, and they see his shame.

16. And he shall gather them together to the place, which is called in Hebrew, Armagedon.[4]

17. And the seventh angel poured out his vial upon the air, and a great voice came out of the temple[5] from the throne, saying: It is done.

18. And there were lightnings, and voices, and thunders,[6] and there was a great earthquake, such as never had been since men were on the earth; such an earthquake, so great.

19. And the great city was made into three parts: and the cities of the Gentiles fell: and Babylon the great was remembered before God, to give her the cup of the wine of the indignation of His wrath.

20. And every island fled away, and the mountains were not found.[7]

21. And hail large as a talent fell from heaven on men: and men blasphemed God, because of the plague of the hail, because it was exceeding great.

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[1] G. P. "and of the whole world." These words are wanting in several manuscripts.

[2] Matt. xxiv. 43; Luke xii. 39; supra iii. 3. This verse, which presents CHRIST as speaking, has no apparent connexion with what precedes or follows; but in prophecies the introduction of such observations is not unusual.

[3] Carefully.

[4] Allusion is made to the victory of Barac over the Canaanites. Judges v. 9. The Vulgate mode of spelling this word is conformable to the Alexandrian manuscript. See also 2 Kings xxiii. 19.

[5] G. P. "of heaven." These words are not in the Alexandrian manuscript, nor in the Syriac, nor in the Arabic version published by Erpenius.

[6] G. P. present the same terms in different order. Many minor manuscripts support the Vulgate.

[7] This is a highly figurative description of the desolation caused by the Divine visitation.

CHAPTER XVII.

A harlot, that is, Babylon, clothed with various ornaments, and drunk with the blood of martyrs, sits on the beast with seven heads and ten horns: all which things the angel here explains.

1. And one of the seven angels, who had the seven vials, came and spake with me, saying:[1] Come, I will show thee the condemnation of the great harlot,[2] which sitteth on many waters,[3]

2. With whom the kings of the earth have committed fornication, and they who inhabit the earth, have been made drunk with the wine of her debauchery.[4]

3. And he carried me in spirit into the wilderness. And I saw a woman sitting on a scarlet-coloured beast,[5] full of names of blasphemy, having seven heads,[6] and ten horns.[7]

4. And the woman was clothed round about with purple, and scarlet, and was adorned with gold, and precious stones, and pearls, having a golden cup in her hand, full of abomination, and the filthiness of her debauchery:

5. And on her forehead a name *was* written: Mystery:[8] Babylon the great, the mother of fornications and of the abominations of the earth.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of JESUS.[9] And I wondered with great wonder when I had seen her.

7. And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath seven heads and ten horns.

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[1] G. P. "unto me." The pronoun is not found in the Alexandrian manuscript, or scarcely in any.

[2] The great idolatress—the patroness of idolatry, which in Scripture is styled fornication.

[3] Nigh a deep and rapid river.

[4] Shared in her idolatry and corruption.

[5] Pagan Rome in her imperial robes.

[6] The seven hills on which Rome was built. Babylon also was built on seven hills.

[7] Ten kings. See v. 9.

[8] Secret—enigmatical saying.

[9] Their number is almost incredible.

8. The beast which thou sawest, was, and is not, and it is about to come up out of the bottomless pit, and it shall go[1] to destruction: and they who dwell on the earth (whose names are not written in the book of life from the creation of the world) shall wonder seeing the beast, which was, and is not.[2]

9. And this is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth,[3] and are seven kings.

10. The five are fallen,[4] the one is, and the other is not yet come: and when he is come, he must remain a short time.

11. And the beast, which was, and is not, the same also is the eighth: and he is of the seven,[5] and he goeth to destruction.

12. And the ten horns, which thou sawest, are ten kings, who have not yet received kingdom, but they shall receive power as kings one hour[6] after[7] the beast.

13. These have one mind,[8] and they shall give over to the beast their strength and power.

14. These shall fight with the Lamb, and the Lamb shall overcome them, because He is Lord of lords,[9] and King of kings, and they who are with Him, *are* the called, elect, and faithful.[10]

15. And He said to me: The waters which thou sawest, where the harlot sitteth, are peoples,[11] and nations, and tongues.

16. And the ten horns, which thou sawest on the beast: these shall hate the harlot, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire.[12]

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[1] G. P. have the infinitive mood. The Alexandrian supports the Vulgate.

[2] G. P. "and yet is." This addition, as Baumgarten-Crusius observes, is not supported by the authority of many manuscripts.

[3] Rome.

[4] G. P. "and." The conjunction is not found in the Alexandrian manuscript, and is rejected by modern critics. It is not easy to determine the facts of history here referred to.

[5] Comes from them.

[6] A short time.

[7] G. P. "with."

[8] Determination—resolution common to all.

[9] CHRIST triumphed over the power of the Roman empire: He will finally triumph over all His adversaries.

[10] 1 Tim. vi. 15; infra xix. 16.

[11] G. P. "and multitudes."

[12] Hordes of barbarians preyed on the Roman empire, and finally overthrew it. In the end of time God will make use of antichristian powers to punish the pride of Antichrist. His followers shall become his tormentors.

17. For God hath put in their hearts to do His will,[1] to give their kingdom to the beast, until the words of God be accomplished.

18. And the woman which thou sawest, is the great city, which hath a kingdom over the kings of the earth.

CHAPTER XVIII.

The fall of Babylon, its judgment, plagues, and punishments: on account of which the kings and merchants of the earth, once her adherents, will grieve bitterly; but heaven with the apostles and prophets will exult.

1. And after these things I saw another[2] angel coming down from heaven, having great power: and the earth was enlightened with his glory.[3]

2. And he cried out with strength,[4] saying: Babylon the great is[5] fallen, is fallen: and is become the dwelling of demons, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3. Because all nations have drunk of the wine of the wrath of her fornication:[6] and the kings of the earth have committed fornication with her: and the merchants of the earth have grown rich with the strength of her luxury.[7]

4. And I heard another voice from heaven, saying: Go out of her, My people, that ye may not be partakers of her sins, and may not receive of her plagues.

5. For her sins have reached to heaven, and the Lord hath remembered her iniquities.

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[1] G. P. "and to agree." These words are not in the Alexandrian manuscript.

[2] G. omits the adjective, which P. inserts. The Vulgate reading is conformable to the Alexandrian and Vatican manuscripts.

[3] Splendour.

[4] G. P. "mightily, with a strong voice." These last words are wanting in several manuscripts.

[5] Isaiah xxi. 9; Jer. li. 8; supra, xiv. 8. The destruction of the Roman empire by the savage hordes of the North, may be represented under these images.

[6] Empoisoned wine.

[7] Furnishing her with the luxuries of life at high prices.

6. Render to her, as she also hath rendered to you; and double[1] double[2] according to her works: in the cup in which she hath mingled,[3] mingle double for her.

7. As much as she hath glorified herself, and was in delights, so much torment and sorrow give to her, because she saith in her heart, I sit queen:[4] and I am no widow: and sorrow I shall not see.

8. Therefore her plagues shall come in one day, death and sorrow, and famine, and she shall be burnt with fire, because God, who will judge her, is mighty.

9. And the kings of the earth who have committed fornication, and have lived luxuriously with her, shall weep and mourn over her, when they shall see the smoke of her burning.

10. Standing afar off through fear of her torments, saying: Alas! alas! that great city Babylon, that strong city: for in one hour is thy judgment come.[5]

11. And the merchants of the earth shall weep, and mourn over her, for no one will buy their merchandise any more:

12. Merchandise of gold, and silver, and precious stones, and pearl, and of fine linen, and purple, and silk, and scarlet, (and all thyine[6] wood, and all vessels of ivory, and all vessels of precious stones, and brass, and iron, and marble,

13. And cinnamon), and perfumes, and ointment, and frankincense, and wine, and oil, and flour, and wheat, and of oxen, and sheep, and horses, and chariots, and slaves, and the souls of men.[7]

14. And the fruits of the desire of thy soul[8] are departed from

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[1] G. P. "to her." The pronoun is wanting in the Alexandrian manuscript.

[2] Give her double. The Hebrews are wont to express the one idea by a verb and a noun of like signification.

[3] Allusion is made to the mingling of wine with some poisonous ingredient. The infliction of punishment is likened to the preparing of an intoxicating draught of double strength.

[4] Isaiah xlvii. 8. This bears some resemblance to the boast of Juno. Incedo regina deorum. Virgil.

[5] Suddenly—in a short space of time.

[6] This term literally corresponds with the Greek, and might be rendered "sweet" wood. The Hebrew term which it represents (3 Kings x. 11.), is thought to be derived from the Arabic, and to signify "watered," or "striped" wood.

[7] Slaves were transferred: freemen were sold into bondage. Under this variety of objects of traffic, the many ways by which idolatry spread its influence are signified.

[8] The apples which thy soul hath desired.

thee, and all the fat and excellent things are perished from thee, and they shall find[1] them no more at all.

15. The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping, and mourning,

16. And saying: Alas! alas! that great city which was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stone, and pearls:

17. For in one hour so great riches are come to nought, and every pilot, and every one who saileth into the lake,[2] and the mariners, and they who labour on the sea,[3] stood afar off,

18. And seeing the place of her burning, they cried out, saying: What city[4] is like this great city?

19. And they threw dust on their heads, and weeping and mourning, they cried out, saying: Alas, alas, that great city, in which all who had ships on the sea, were enriched with her prices:[5] for in one hour she is made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath judged your judgment on her.[6]

21. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying: With this violence that great city Babylon shall be thrown down, and she shall be found no more at all.

22. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be no longer heard in thee: and no craftsman of any craft shall be found in thee any more: and the sound of the mill shall be heard no more at all in thee:[7]

23. And the light of a lamp shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall not be heard

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[1] G. P. "thou shalt find." Lachmann, on the authority of the Alexandrian manuscript and Syriac version, adopts the Vulgate reading.

[2] G. ἐπὶ τῶν πλοιῶν ὁ ὅμιλος. P. all the company in the ships. Critics approve the reading: ἐπὶ τόπον. V. in lacum. Simon conjectures that it was originally *locum*—to the place.

[3] Persons in any way employed about the ship.

[4] What destruction can be compared to its burning?

[5] G. P. "costliness." Shared her wealth—sold their merchandise to advantage.

[6] Has avenged you—has punished her for wrongs done you.

[7] All pleasure and business shall cease.

in thee any more: for thy merchants were the great men of the earth, for by thy sorceries all nations were deceived:

24. And in her was found the blood of prophets and of saints; and of all who were slain on the earth.

CHAPTER XIX.

The saints glorifying God for the judgment passed on the harlot, the wedding of the Lamb is prepared, and the angel refuses the worship tendered him by John: but one who is the Word of God, and King of kings, and Lord of lords, appears sitting on a horse, at the head of an army, and fights against the beast, and the kings of the earth, and their armies, having called in the mean time the birds of the air to devour their flesh.

1. [1]After these things I heard as it were the voice of much people[2] in heaven, saying: Alleluia,[3] salvation,[4] and glory,[5] and power is[6] to[7] our God.

2. For His judgments are true and just, who hath judged concerning the great harlot, which corrupted the earth by her debauchery, and hath avenged the blood of His servants at her hands.

3. And again they said: Alleluia, and her smoke riseth up for ever and ever.

4. And the twenty-four ancients and the four animals fell down, and adored God, who sat on the throne, saying: Amen: Alleluia.

5. And a voice came out from the throne, saying: Give praise to our God, all His servants; and ye who fear Him,[8] small and great.

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[1] G. P. "And." This conjunction is not found in the Alexandrian and Ephrem manuscripts, and is therefore omitted by modern critics.

[2] Lit. "of a great crowd." The Vulgate has the plural.

[3] Praise ye God.

[4] Victory, triumph. The saints glorify God for His punishment of the impious city.

[5] G. P. "and honour." These words are now omitted, on the authority above quoted.

[6] There is no verb in the text. The noun which follows is in the dative, in G. P. The chief manuscripts have the genitive, which implies that they belong of right to God, as the Vulgate intimates.

[7] G. P. "the Lord." These words are wanting in those manuscripts, as also in the Syriac and Arabic versions.

[8] G. P. "both." This is omitted by Baumgarten-Crusius.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia, for the Lord our God the Almighty hath reigned.

7. Let us be glad, and rejoice, and give glory to Him, for the marriage of the Lamb is come, and His wife hath prepared herself.[1]

8. And it was granted her that she should clothe herself with fine linen, splendid and white. For the fine linen is the justifications of the saints.[2]

9. And he said to me: Write: Blessed *are*[3] they who are called to the marriage supper of the Lamb: and he saith to me: These words of God are true.

10. And I fell down before his feet to adore him. And he saith to me: See that thou do it not: for I am a fellow-servant of thee, and of thy brethren who have the testimony of JESUS.[4] Adore God. For the testimony of JESUS is the spirit of prophecy.[5]

11. And I saw the heaven opened, and behold a white horse, and He who sat upon it was called Faithful and True, and with justice doth He judge and make war.

12. But His eyes *were* as a flame of fire, and on His head *were* many diadems, having a name written, which no one but Himself knoweth.

13. And He was clothed with a robe sprinkled with blood:[6] and His name is called, THE WORD OF GOD.

14. And the armies which are in heaven followed Him on white horses, clothed in fine linen white and clean.

15. And out of His mouth goeth forth a sharp two-edged[7] sword,

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[1] The final glorification of the saints, at the end of time, is the consummation of these nuptials. The triumphs of the Church on earth are a commencement of the same.

[2] The good works of the saints are for them as a white robe.

[3] Matt. xxii. 2; Luke xiv. 16. Who are enlightened with faith in Him, and endowed with supernatural gifts.

[4] The angel forbade the evangelist to render him that homage which was usually rendered to the messengers of God.

[5] The prophetic spirit is an evidence which they have received of the Divinity of JESUS.

[6] Isaiah lxiii. 1.

[7] This epithet is wanting in G. P., but it is inserted by Baumgarten-Crusius on the authority of the Vatican and other manuscripts, and of the Syriac version.

that with it He may strike the nations. And He shall rule them with an iron rod:[1] and He treadeth the wine-press of the fury[2] of the wrath of God the Almighty:[3]

16. And He hath[4] written on His garment, and on His thigh: KING OF KINGS[5] AND LORD OF LORDS.

17. And I saw an angel standing in the sun, and he cried out with a great voice, saying to all the birds, which were flying in the midst of heaven: Come, and gather together for the supper of the great God,

18. That ye may eat the flesh of kings, and the flesh of commanders,[6] and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all free men and slaves, both of the little and the great.[7]

19. And I saw the beast, and the kings of the earth, and their armies gathered together to make war with Him who sat on the horse, and with His army.[8]

20. And the beast was seized, and with him the false prophet, who wrought wonders before him, with which he seduced those who received the mark of the beast, and who adored his image. These two were cast alive into the lake of fire burning with brimstone:[9]

21. And the rest were slain with the sword of Him who sat on the horse, which cometh forth from His mouth: and all the birds were filled with their flesh.

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[1] Ps. ii. 9.

[2] G. P. "and." This conjunction is now rejected: it is not found in the Alexandrian manuscript.

[3] Divine vengeance is likened to the treading on the grapes in a wine vat, by which the juice is pressed out.

[4] G. P. "a name."

[5] 1 Tim. vi. 15; supra, xvii. 14.

[6] Officers placed over a thousand men.

[7] This shows the greatness of the carnage. It is called the supper of God, because it was a visitation of Divine justice. The vengeance which overtook the persecutors was a manifestation of the zeal of CHRIST for His Church.

[8] The powers of the earth have often combined against CHRIST and His followers, and the Roman empire was specially engaged in most violent opposition, which nevertheless was unsuccessful. At the end of time, the conflict will be still fiercer.

[9] Antichrist and his chief minister shall be suddenly snatched out of life, so that they may be said to go down alive into the pool of fire.

CHAPTER XX.

The angel casts into the abyss the dragon, that is, the devil, bound for a thousand years, during which the souls of the martyrs shall reign with Christ in the first resurrection: after which Satan, being let loose, will raise up the vast army of Gog and Magog against the beloved city, but they shall be consumed by fire from heaven. Afterwards the books being opened, all the dead shall be judged, according to their works, by Him who sits on the throne.

1. And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand:

2. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and he bound him for a thousand years:

3. And he cast him into the bottomless pit, and shut[1] *it*, and set a seal upon[2] him, that he may[3] no more seduce the nations, until a thousand years be ended: and after that he must be let loose a short time.

4. And I saw thrones, and they sat on them, and judgment was given to them: and the souls of those who were beheaded for the testimony of JESUS, and for the word of God, and who had not adored the beast, nor his image, nor received his mark on their foreheads, or hands,[4] and they lived and reigned with CHRIST a thousand years.[5]

5. The rest of the dead did not live,[6] until the thousand years were ended. This is the first resurrection.

6. Blessed and holy *is he* who hath part in the first resurrection: in these the second death hath no power; but they shall be priests of God, and of CHRIST, and they shall reign with Him a thousand years:

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[1] G. P. "him up." The pronoun is wanting in the Alexandrian manuscript, and versions.

[2] Put a seal on the place of his confinement. This may signify the restraint placed on Satan in regard to idolatry, after the triumph of Christianity until the close of time. A thousand years may mean the entire period.

[3] G. P. "should." The present tense is the reading adopted by Lachmann.

[4] The pronoun is repeated in G. P., but is only once used in the Alexandrian manuscript; which reading is now adopted.

[5] The martyrs and other saints now reign with CHRIST in glory.

[6] G. P. "again." The Alexandrian and Vatican manuscripts have the simple form of the verb. The text may mean that the glory of the just generally does not take place until the end of all things.

7. And when a thousand years shall be ended, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are in the four corners of the earth, Gog and Magog,[1] and shall gather them together to battle, the number of whom is as the sand of the sea.

8. And they came upon the breadth of the earth, and they encompassed the camp of the saints and the beloved city.[2]

9. And fire came down from God out of heaven, and consumed them: and the devil, who seduced them, was cast into the lake of fire, and brimstone, where both[3] the beast,

10. And the false prophet, shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and one sitting on it, from whose face the earth and heaven fled away, and no place was any longer found for them.

12. And I saw the dead, the great and the small, standing before the throne,[4] and the books were opened: and another book was opened, which is[5] of life: and the dead were judged by these things which were written in the books, according to their works.

13. And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them: and they were judged every one according to their works.

14. And hell and death were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

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[1] Ezech. xxxix. 1. The prophet speaks of Gog as a prince of the country of Magog, which is thought to be Scythia. Here they are both names of countries, probably parts of the same land. At the end of time the antichristian delusion will spread far and wide.

[2] The Church.

[3] This conjunction is not found in G. P., but is added to the received text by Baumgarten-Crusius, on the authority of the Alexandrian and many other manuscripts.

[4] G. P. "God." The Alexandrian and Vatican manuscripts, and many others, have the Vulgate reading, which is adopted by the same critic. The general judgment of all mankind is strikingly represented. The Divine law, revelation, and knowledge, are understood by the books.

[5] Supply: the book.

CHAPTER XXI.

Heaven and earth being renovated, the new city of Jerusalem, prepared by God to be the bride of the Lamb, is shown, the just being crowned with glory, and the wicked cast into the pool of fire. The wall, and gates, and foundations of the city are described and measured, which are all of gold and transparent glass, precious stones and pearls.

1. And I saw a new heaven[1] and a new earth. For the first heaven and the first earth were passed away, and the sea is now no more.

2. And I John saw the holy city the new Jerusalem coming down out of heaven from God,[2] prepared as a bride adorned for her husband.

3. And I heard a great voice from the throne[3] saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them will be their God.[4]

4. And God shall wipe away every tear from their eyes: and death shall be no more, nor mourning, nor wailing, nor sorrow shall be any more,[5] for the former things are passed away.

5. And He who sat on the throne said: Behold I make all things new.[6] And He said to me: Write, for these words are most faithful[7] and true.

---

[1] Isaiah lxv. 17; lxvi. 22; 2 Peter iii. 13. In this chapter the sacred writer describes the Church by the aid of material images. Her privileges and excellencies are thus described, not without reference to her triumphant state.

[2] G. P. invert the order, but the Vulgate reading is supported by the ancient manuscripts, and adopted by critics. The Church is said to come down from God, because her earthly condition is had in view, although her final triumph is not lost sight of.

[3] G. P. "out of heaven." The Vulgate reading is conformable to the Alexandrian manuscript, and Armenian version, and is adopted by Lachmann.

[4] G. P. "and God Himself shall be with them, *and* be their God." These last words are wanting in several manuscripts. God is always with His Church, by His light and guidance: He will manifest Himself fully to the saints in heaven.

[5] Isaiah xxv. 8; supra, vii. 17. Beatitude supposes the absence of all pain. In this life the Church affords the remedy for all the ills which men suffer. She imparts consolation to her children by the hopes which she inspires.

[6] Isaiah xliii. 19; 2 Cor. v. 17.

[7] The text is in the positive degree. The order of the words is inverted in G. P. The Vulgate is supported by the Alexandrian and Vatican manuscripts, and is followed by Baumgarten-Crusius.

6. And He said to me: It is done. I am Α and Ω, the beginning and the end. To him who thirsteth I will give freely[1] of the fountain of living water.

7. He who shall overcome, shall possess these[2] things, and I will be his God, and he shall be My son.

8. But for the fearful, and unbelieving, and abominable, and for murderers, and debauchees, and sorcerers, and idolaters, and all liars, their portion shall be in the lake burning with fire and brimstone: which is the second death.

9. And one of the seven angels who had vials full of the seven last plagues, came and spake with me, saying: Come,[3] and I will show thee the bride, the wife of the Lamb.

10. And he took me up in spirit to a great and high mountain, and he showed me the holy city of Jerusalem[4] coming down out of heaven from God,

11. Having the glory of God: and the light thereof like to a precious stone as to jasper stone, as crystal.

12. And it had a great and high wall, having twelve gates: and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13. On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them twelve[5] names of the twelve apostles of the Lamb.

15. And he who spake with me had a golden reed for a measure,[6] that he might measure the city, and the gates thereof and wall.

16. And the city lieth four-square, and its length is as great

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[1] Without charge.

[2] G. P. "all." The reading of the Vulgate is followed by the same critic on the same authority.

[3] G. πρός μέ. P. "hither." The same manuscripts determine the omission of these words.

[4] G. P. "that great city, the holy Jerusalem." The epithet "great" is wanting in the above manuscripts, and in the Syriac and Arabic versions.

[5] G. P. omit the number, which, however, is inserted by critics on the authority of the Alexandrian and other manuscripts. The apostles are the founders under Christ of the Church on earth: their glory in the Church triumphant will correspond with their office and merits.

[6] G. omit "measure," which is supported by the same authority.

even[1] as its breadth: and he measured the city with the golden reed twelve thousand furlongs: and its length, and height, and breadth are equal.

17. And he measured its wall a hundred and forty-four cubits, the measure of a man, which is of an angel.[2]

18. And the building of its wall was of jasper-stone: but the city itself *was* pure gold like transparent glass.

19. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation, jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald:

20. The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21. And the twelve gates are twelve pearls, severally: and each gate was of a single pearl: and the square of the city *was* pure gold, as it were transparent glass.

22. And I saw no temple in it: for the Lord God Almighty is its temple, and the Lamb.

23. And the city hath no need of sun or moon, to shine in it:[3] for the glory of God hath enlightened it, and the Lamb is its lamp.

24. And the nations[4] shall walk in its light, and the kings of the earth shall bring their glory and honour into it.

25. And its gates shall not be shut[5] by day: for night shall not be there.

26. And they shall bring the glory and honour of the nations into it.

27. Nothing defiled, or working abomination and falsehood shall enter into it,[6] but they who are written in the book of life of the Lamb.

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[1] G. omits καὶ, which is inserted by modern critics on the authority of manuscripts.

[2] The angel used a common measure.

[3] Isaiah lx. 19.

[4] G. P. "of them which are saved." This is rejected by the same as an interpolation.

[5] Isaiah lx. 11.

[6] All the workers of iniquity shall be excluded from heaven.

CHAPTER XXII.

The tree of life watered by a river of living water, gives its fruit each month; there is no curse, or night in the city. The angel, who showed to John that these things should speedily take place, is unwilling to be worshipped by him. He says that the just shall enter into the city, and that the wicked shall be cast forth: he also adjures him not to add to this prophecy, or take away from it.

1. And he showed me a[1] river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2. In the midst of its street, and at each side of the river, was a tree of life, bringing forth twelve fruits,[2] yielding its fruit every month, and the leaves of the tree were for the healing of nations.[3]

3. And there shall be no curse any more;[4] but the throne of God, and of the Lamb shall be in it, and His servants shall serve Him.

4. And they shall see His face, and His name *shall be* on their foreheads.

5. And night shall be no more:[5] and they shall not need[6] the light[7] of a lamp, nor the light of the sun, because the Lord God shall enlighten them,[8] and they shall reign for ever and ever.

6. And he said to me: These words are most faithful and true. And the Lord God of the spirits[9] of the prophets hath sent His angel to show to His servants the things which must take place quickly.

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[1] G. P. "pure." This epithet is not found in the Alexandrian or Vatican manuscripts, or in the Syriac or Arabic versions, published by Erpenius. It is omitted by critics.

[2] Twelve times. The meaning is apparent from what follows.

[3] The medicinal qualities of the leaves are distinctly expressed.

[4] No accursed men shall be in the heavenly city. They have no share in the privileges of the Church on earth, although some externally belong to her. She repudiates their false principles and their vices.

[5] Isaiah lx. 20. G. P. "there." The Alexandrian and many minor manuscripts have the Vulgate reading, which is adopted by critics.

[6] G. P. have the present tense. The Alexandrian manuscript and Syriac version have the future.

[7] This word is omitted by G. P., but it is found in the Alexandrian manuscript.

[8] G. P. have the present tense. The future is in the Alexandrian manuscript.

[9] G. P. "of the holy prophets." The Vulgate reading is supported by the Alexandrian and Vatican manuscripts, and by the ancient versions and interpreters.

7. And behold I come quickly. Blessed is he who keepeth the words of the prophecy of this book.

8. And I John, who have heard and seen[1] these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who showed these things to me:

9. And he said to me: See thou do it not: for I am a fellow-servant of thee, and of thy brethren the prophets, and of those who keep the words of the prophecy[2] of this book: adore God.

10. And he saith to me: Seal not the words of the prophecy of this book, for the time is at hand.

11. Let him who hurteth, hurt still: and let him who is filthy, be still filthy:[3] and let him who is just, be justified[4] still: and let him who is holy, be still sanctified.

12. Behold I come quickly, and My reward is with Me, to render to every man according to his works.

13. I am A and Ω,[5] the first and the last, the beginning and the end.[6]

14. Blessed *are* they who wash their robes[7] in the blood of the Lamb[8] that they may have a right to the tree of life, and may enter by the gates into the city.

15. [9]Outside are dogs, and sorcerers, and debauchees, and murderers, and idolaters, and every one who loveth and doeth falsehood.

16. I JESUS have sent My angel, to testify to you these things in the churches. I am the root, and the offspring[10] of David, the bright and morning star.

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[1] G. P. invert the order; but the Vulgate, which is conformable to the Alexandrian version, is adopted by Baumgarten-Crusius.

[2] G. P. omit "of the prophecy."

[3] This signifies the Divine forbearance. Sinners are allowed to go on in their sinful career, until the time assigned by Divine justice for their punishment arrive.

[4] Do what is just.

[5] Isaiah xli. 4; xliv. 6; xlviii. 12; supra, i. 8, 17; xxi. 6.

[6] G. P. invert the order. The Alexandrian manuscript accords with the Vulgate, and is now generally followed.

[7] G. P. "that do His commandments." The Vulgate reading is conformable to the Alexandrian version. Lachmann adopts it.

[8] These words are not in the text.

[9] G. δέ. P. "For." This particle is rejected by critics, it being wanting in the Alexandrian manuscript.

[10] The two terms are equivalent. He calls Himself the root of David in the sense that David was the root from which he sprung.

17. And the Spirit and the bride say: Come. And let him who heareth, say: Come. And let him who thirsteth, come: and let him who will, take the water of life freely.

18. For I testify to every one who heareth the words of the prophecy of this book: If any man shall add to these things, God shall add to him the plagues written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.

20. He who giveth testimony of these things saith: Yea I come quickly: Amen.[1] Come Lord JESUS.

21. The grace of our Lord JESUS CHRIST *be* with you all. Amen.

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[1] G. *ναὶ*. P. "even so." No corresponding word is found in the Alexandrian and Vatican manuscripts, or in the Syriac version.

THE END.

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